

*Signs and Cause:
A Critical Discourse Analysis of Oppressed Masses: A Case of
Jordanian Teachers' Protest in 2019*

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ABSTRACT:

Language has a significant contribution to the exchange of knowledge. Scholars examine different uses of language to find out its effect and role in several domains of society such as media, criticisms, politics, and related fields. Discourse analysis is connected with the use of both spoken and written language. It supports analyzing how users say things, their effect on the audience, and how it influences society, or the way society affects communication. This mixed-mode research aims to provide a systemic analysis on how oppressed masses use signs and symbols through different social media platforms such as Facebook, WhatsApp, Twitter, and Instagram to encourage teachers to protest and achieve parents' support to prevent their children from going to schools, in a Jordanian context. The sample of the study consisted of 189-selected posters/signs and symbols using a convenient sampling technique. The selected Arabic posters were translated into the English language. The researcher used the analytical instrument adopted from Van Dijk's (2005) framework of political discourse analysis. The corpus was analyzed contextually. The findings of the study showed that in the reaction to meeting demeaning and dismissive discourses, schoolteachers reacted as inheritors of cultural legacies, meaningful resources, context specialists, professionals, and moral authority figures. In addition, the results indicated a strong link between political discourse analysis and the use of sign language that reflects the social practices of protesters and oppressed masses. To conclude, this study is an add-value to both local and body of knowledge locally, regionally, and internationally concerning theory and practice in which previous experience shows every possible influence to preserve public sustenance, show criticism, and express demands as teachers' signs and symbols in different provinces in Jordan worked effectively in a civilized manner.

Keywords: sign, critical discourse, cause, Jordanian teachers, protest

Introduction

While a considerable number of studies on language attitudes and ideologies concerning written languages, studies that examine sign language as such are only just emerging. Research on sign language uncovered the presence and power of language ideologies without openly using this term (Hashemi & Na, 2021). However, it is only rather lately that researchers have started to emphasize sign language, conceptualized as such, as the area of this study. Influenced by my background in applied linguistics, this research aims to bring together a study that examines sign language in practice. This study sheds light on the significance of examining sign language and political discourse. It unfolds on the ground, undergirded by the premise that what users reflect that sign language can do is connected to what they do with language. It addresses the interwoven convergence of sign language and politics as affected by communicative practices.

Research shows that sign language is dependent on the situation and certainly apparently inconsistent, changing across space and instants of time. Hence, rather than only ascertaining sign language ideologies as they seem in metalinguistic discourses, the researcher in this study examines how signs and symbols practices indirectly or directly include ideas about such practices and the other way around. Sign languages refer to the use of visual-kinesthetic and tactile-kinesthetic modalities by a group of people. It is significant to identify both that the affordances of these modalities are diverse from those of spoken modality, and that signers, like protesters, often take advantage of multilingual and multimodal communication repertoires (Jeffries, 2010; Wodak and Meyer, 2008). This study reviews how signers and non-signers with whom they act together comprehend sign languages and their connections to other signed or spoken languages and modalities. The researcher highlights the use of signs and symbols and links them to spoken and written languages to question how ideologies are part of how signers and non-signers think about and experience multimodal language and accept daily communication. In conducting this research, the results of the study contribute to existing theoretical trends that focus on the way language practices appeal to multimodal and repertoires, conceptualized in new words such as translanguaging.

However, since much research endure to employ critical discourse analysis (CDA), this study endures using it. As an analytical approach, CDA is not one-way research among various scholars in the investigation of discourse (Hamuddin, 2015). Relatively, it is a critical viewpoint that might be established in all fields of discourse investigations including discourse grammar, conversation Analysis,

discourse pragmatics, rhetoric, stylistics, narrative analysis, argumentation analysis, multimodal discourse analysis, and social semiotics, sociolinguistics, and ethnography of communication or the psychology of discourse-processing, among others. This means that critical discourse analysis is an exploration of assertiveness (Song, 2010).

Views of CDA, however, originated in the critical theory of the Frankfurt School before World War II (Agger, 1992b; Drake, 2009; Rasmussen and Swindal, 2004). Its existing emphasis on language and discourse was introduced with the critical linguistics that developed mainly in UK and Australia during the 1970s (Fowler et al. 1979; Mey, 1985). Additionally, It has corresponding terms such as “critical” developments in sociolinguistics, stylistics, pragmatics, psychology, and the social sciences, some already dating back to the early 1970s (Calhoun, 1995; Fay, 1987; Fox and Prilleltensky, 1997; Hymes, 1972; Jeffries, 2010; Singh, 1996; Wodak, 1996). This is similar to in adjacent disciplines; it may be understood as a response against the leading formal (often “asocial” or “uncritical”) paradigms of the 60s and 70s, for example in structural linguistics, generative linguistics, text grammars, and conversation analysis.

Theoretical Framework

Since CDA is not an explicit trend of investigations, it does not include a unitary theoretical context. Contained by the common objectives and properties stated earlier, there are several categories of CDA, and these might be theoretically and systematically relatively diverse. Critical analysis of conversation is diverse from an investigation of news reports in the press or of instructions and educational settings. However, specifying the general perspective and goals of CDA can also discover general conceptual frameworks that are thoroughly connected. As proposed, most categories of CDA raise questions concerning the way particular discourse structures used in the replica of social dominance, whether they are a measure of a conversation or a news report or related types, genres, and settings.

Therefore, the representative vocabulary of many researchers in CDA represents such concepts as power, dominance, hegemony, ideology, class, gender, race, discrimination, interests, reproduction, institutions, social structure, and social order, in addition to the more general discourse-analytical views. This includes examining macro and micro CDA in which the role of discourse is connecting the common “gap” between micro (agency, interactional) and macro (structural, institutional, organizational) methods (Huber, 1991; and van Dijk, 2014). In addition, it relates to the issue of power as control where a group community possesses the power to control the mental settings and reactions of relevant groups (Mayr, 2008). These key

concepts shape the theoretical framework of this study, which incorporates discourse, cognition, and society as the main measurements of CDA and discourse investigations more commonly (Van Dijk, 2005).

According to Van Dijk (1980), there are many measures to examine the societal macro-micro gap, and therefore to reach a cohesive critical analysis. On one hand, macro and micro gaps include members-groups language users; action-processes that are associated with s legislation, news-making, or the reproduction of racism; context–social structure involving the close link between “local” and more “global” contexts in which both show constraints on discourse; and Personal and social cognition which indicate the link between societal macro- and micro-structure.

On the other hand, power as control is a significant aspect, which is the main concept in most critical work on discourse, and more explicitly the social power of groups or institutions (Lukes, 1986). This aspect includes control of text and context of discourse relating to access over public discourse and communication; for instance, powerless speakers might be requested to “keep their voice down” or to “keep quiet”; hence, women might be “silenced” in different ways (Houston and Kramarae, 1991).

Additionally, mind control is another aspect of power that refers to controlling people’s minds indirectly or directly to regenerate dominance and hegemony (van Dijk, 2008b). This prevails to controlling the pragmatic properties of discourse involving speech acts, appropriateness, or politeness (van Dijk, 2009). Finally, discourses of domination are the third aspect of power as the control in which groups show their dominance both of groups and own discourses.

In relevance, research of social style provides enough concern to the mode language and discourse may differ and index power transformations between utterers and receivers including morphology, lexicon, pronouns, syntax, metaphor, storytelling, and conversation (Eckert and Rickford, 2001). To conclude, these and several related properties not only describe dominant discourse as so but also are also particularly influential because of their social properties and the control of the thoughts, beliefs, and actions of recipients.

Review of Literature

Much research has been conducted to examine varied topics from a critical discourse perspective. Sajjad (2015) investigated critical discourse analysis of Barack Obama’s political speeches on the Middle East and the Muslim World. The findings of the study showed Obama safeguards America’s interests as well as its allies in the name of ‘peace’, ‘prosperity’, ‘democracy’, ‘economical support’,

and ‘change’, specifically targeting young people. In addition, the results of the study indicated that Obama used an amazing intervention of contemporary textual, contextual references and historical conventions with additions, whilst he exclusively attempted to revive subjects of ‘violence, tolerance, international peace and security, hegemony, human rights and consequently on in existing ground of confusion and international political instability, with exciting and positive approach.

Similarly, Morva (2016) investigated the humorous language of street dissent: A discourse analysis on the graffiti of the Gezi Park protests. The conclusion of this study showed that investigations on the language of Gezi graffiti display that humorous language of protesters recognized and distinguished actors of movement, and it did not only support them to manage domination and oppression to which they were exposed, but also amplified provision for improvement in the desired direction.

Likewise, Al Khawldeh et al., (2017) explored graffiti on university walls from corpus-based discourse analysis. The study aimed at examining the content and communicative features of writings found on universities’ classrooms’ walls, corridors, and washrooms and their relation to the socio-cultural values of the society to explore how universities help students voice their attitudes and thoughts. The results of the research indicated that graffiti serve diverse communicative language purposes connected with personal, social, national, religious, political, and taboo matters. The most striking linguistic features of these graffiti are simplicity and variation. It may be established that graffiti is an idiosyncratic and indirect way of communication, mainly in students’ society.

In addition, Susan and Toula (2018) researched critical discourse studies in communication. The study identified a more current broad turn towards CDS concerning theories and methods. Additionally, findings revealed that scholarship in communication fields, as well as on influences to this exceptional issue, ended by revising altered challenges and potentials for passing through trajectories of CDS and communication research.

Further, Alrefaee et al., (2019) analyzed selected opposition and state printed media on the representation of southern mobility in Yemen. The results indicated that news structures are working apparatuses of ideology and store meanings that are not always obviously recognized by the readers. In addition, findings showed that these printed materials greatly confuse the agency of processes by adopting different strategies such as nominalization and passivization. This means that critical text analyses expose how selections used by writers allow them to control understandings of agency and power in

the demonstration of action to yield specific meanings that are not continuously clear for all audiences. Such examination will expose and reveal unseen ideologies.

Moreover, Sanna (2020) investigated the portrayal of non-violent direct action (NVDA). The findings of the study concluded that with a debate of conceivable paths for Extinction Rebellion and other comparable actions to develop more complete by accepting a more intersectional viewpoint that recognizes personified realities of diverse identities. By spreading over this perception, these activities can start operating against hegemonic constructions of oppression that omit certain (non-white) identities from decision-making processes.

It has been realized that not a single study in the field of critical discourse analysis (CDA) analyzed oppressed masses in a Jordanian context, particularly Jordanian teachers' protest in 2019.

Context of the Study

In unified efforts throughout five weeks, Jordanian school teachers rejected governmental, parliamentary, Judicial, and statutory proposals, resisted and reshaped public opinions, defied and directed teachers' syndicate leadership, all while leading thousands of public teachers to public areas and roadsides in a united protest, taking national, regional and international attention and generated a succession of nationwide campaigns. The protest was visually magnificent and literacy-rich in which syndicate members, 85, 0000 teachers, and administrative personnel spread out over 4,000 schools and flooded roadsides in different Jordanian provinces. With signs that figuratively communicated the message that they would not stay silent without claiming their 50% pay raise as promised by the government in 2015, inferior salary, offensively high living standards and health insurance, or politicians' efforts to deprofessionalize their work. Relevant signs publicized warnings and threats: Policymakers were recapped that schoolteachers were not a voting alliance that would not overlook its opponents, and the public was alerted about an immense nationwide brain drain (Al Khoshman, 2019).

Using hundreds of pieces of signs and symbols through mass media and roadsides, schoolteachers in Jordan communicated their message, their voice and fought for their cause, and claimed their rights. In such a civilized protest, this paper is an attempt to display a sample of Jordanian schoolteachers' protesters /posters and investigate how their use of a considerable number of signs and symbols manipulated an extensive range of socially available discourses to go into dialogues with varied types of audiences: media, public, students, policymakers, parents and teachers. Before the discussion of this study begins, it is worth having a background on the Jordanian teachers' protest. The Jordanian teachers' protest broke out because of the

government's negligence of their 50% pay raise/benefits (Nusairat, 2019).

Starting on August 22, 2019 in different provinces in Jordan, public school teachers were expected to secure a rewards-based pay raise and benefits as promised a few years ago, to be more specific in 2015. While policymakers reacted to public disappointment a few days later by rejecting the teachers' claim of the 50% pay raise as their cause, the original outrage over their cause appeared to lead to a narrow gap and a slim chance of negotiation between the teachers' syndicate and policymakers, which fueled the tension publicly. As the 2019 parliamentary session has become intense, policymakers introduced action plans to convince teachers' syndicate size the protest and set for negotiations and round table discussion to lower the teachers and public tension as well as eliminate teachers' syndicate supremacy (Arab News, 2019).

Although the Jordanian Cabinets had vowed to bring public teachers' dream of securing a 50% pay raise into reality as promised in 2015, the policymakers failed to endorse even a 1 percent raise for the teachers in their successive sessions throughout the years 2016 and 2019. In addition, the policymakers proposed raising public teachers' salaries through different stages from 10 % to 30 % essentially reaching gradually to 50% for everyone (Al Khoshman, 2019).

In August 2019, thousands of Jordanian teachers rallied and protested at the Jordanian capital Amman city, where speeches and discourses spread out about the imminent lawmaking and how it would influence the public. These schoolteachers were faced with the use of security measures in which some of them were not allowed to reach the marching point (4th Circle / Roundabout) employing military checkpoints on roadsides. This encouraged them to return home and take mass media such as Facebook, WhatsApp, Twitter, Snapchat, and Instagram to share their cause, concerns, raise questions, and trigger larger action (The Arab Weekly, 2020).

On Sept 5th, 2019, school teachers and syndicate members from different provinces (Amman, Al Karak, Tafilah, Zarqa, Ajloun, Irbid) in Jordan walked out of their schools and marched in front of their states governorates and protested against the Jordanian Cabinets' rejection of the dispense of the 50% pay raise. As the thrust developed, the Jordanian Teachers' Syndicate (JTS) scheduled nationwide days/ weeks of action in different regions in Jordan (Nusairat, 2019).

The revoke of the protest unified thousands of teachers and parents; as the protest ended in Amman city, the teachers' syndicate members announced that a nationwide protest would take place continually in different cities until their cause claimed and victory was

achieved. The hashtags # emerged, indicating that all the Jordanian directorates of educations were unified as one. Nearly, 189 # hashtags # were used for 6 weeks (one month) out of schools and on mass media.

Although many of the policy makers' proposals and rumors showed both positive and negative influence on the public (students, parents, and teachers), it was mainly the school personnel, teachers, and syndicate members who were on the front lines to fight for their cause and maintain their dignity. Although schoolteachers were taking marching and protesting orders from the JTS body, there was the unusually limited official use of signs and symbols. That is, all the signs used by these teachers were handmade and delivered an effective public message. They varied in their use and reflected the claim of public teachers' cause by revoking the participation of large public opinions (Arab News, 2019).

The use of signs by Jordanian teachers was evidence of the inspiration and intelligence of Jordanian teachers as a distinctive experience targeted teaching policymakers a remarkable moral lesson. Further, communicated their cause to the public and media in a very intelligent mode that visualized the value of teachers and public education throughout time (The Arab Weekly, 2020).

One can certainly record and understand the discourses that Jordanian public schools teachers so that they can achieve their goals, prove their identity, authority, and power using being professional protesters, assertive and unified. This required teachers to post a solicitation on the governmental employees' social media (Facebook, WhatsApp, Twitter, and Instagram) encouraging protesters to post signs, logos, and photographs to fight for their cause in which more than 120000 thousand protesters posted their signs (The Arab Weekly, 2020). Throughout the protests, the researcher surveyed several posts on social media and collected about 189 posters that considered the diversity of the protesting groups. This study investigates the posters for their warrants, claims, audience and assesses the discourses those protesters' posters were reacting. In this regard, this is an attempt to examine signs used by Jordanian teachers in the 2019 protest to fight for their cause and claim their rights from a critical discourse analysis perspective.

Statement of the Problem

Critical discourse of teachers' syndicate practiced specifically at the beginning of the protests evidenced in the comments parts of social media platforms such as Facebook, encouraged teachers to protest and achieve parents' support to prevent their children from going to schools. This was felt like a reaction of teachers, parents, and the public against the greed and selfishness of higher-class people in

Jordan towards low-class people. Thus, denial of children's access to schooling during the protest was considered illegal by the government's higher authority. Therefore, posters to deprofessionalize protests circulated in the Jordanian cities and social media platforms established five main discourses.

Objectives

This study intends to achieve the following research objectives:

- I. To examine the extent to which teachers/ protesters construct signs in an instructive register to articulate the variety of tasks, roles, and educational requirements embedded in teaching.
 - i. To analyze the way teachers/protesters reference disciplinary knowledge in constructing their arguments to advance their cause and broadcast the specialized knowledge that imbued them with professional worth.
 - ii. To investigate the most frequent discourse used by teachers in the protest.

Study Questions

This study addresses the following research questions:

- i. To what extent do teachers/ protesters construct signs in an instructive register to articulate the variety of tasks, roles, and educational requirements embedded in teaching?
- ii. How did teachers/protesters reference disciplinary knowledge in constructing their arguments to advance their cause and broadcast the specialized knowledge that imbued them with professional worth?
- iii. What was the most frequent discourse used by teachers in the protest?

Methods

The corpus selected for this study comprised 189 protest signs for this study. The posters were selected from social media including Facebook, WhatsApp, Twitter, and Instagram. The posters were selected in Arabic language and translated into the English language. The analytical instrument in this research was adopted on the framework of political discourse analysis presented by Van Dijk (2005).

The analysis is piloted at semantic micro-level with emphasis on the use of five main discourses including professional, content specialist, moral authority, valuable resource, and social legacies. The research started by gathering the necessary data for qualitative and quantitative analyses. To verify the quality and accuracy of English scripts of posters, a translation method was used for Arabic posters collected from the website (Facebook, WhatsApp, Twitter, and Instagram). A professional translator commonly conducted this. After

endorsing the quality and accuracy of posters via the translation method, they were kept on a computer. Then, analysis of the texts commenced. For qualitative analysis at the micro-level, I read each poster to identify the themes found in them.

Discussion and Findings

This section consists of the discussion and findings of the study including four major parts are protestors as professional; protestors as content specialists; protestors as moral authority; and protestors as Social Legacies' Inheritors.

1. Protesters as Professional

Reacting with the unconcerned discourse associated with teachers that situated them as non-academic entities and did not treat them as educated and professional teachers. That is, many teachers constructed signs and symbols in an informative register to express and communicate certain necessary academic requirements, roles, tasks, and missions included in teaching.

One of the protestors said, "We are giving our students the best life lesson, a practical lesson, a lesson based in reality that they will never forget. And that is, that you must demand your rights when they are not freely given to you as they should be". Another one said "I am the teacher" is one of the posters that was constructed by the protestors to promote teachers as professionally educated persons, skilled negotiators, talented orators, leaders, campaigners, facilitators, social activists as well as less formal, frequently developing characters, supporters, and cheerers.

In this regard, the teacher as a professional protester is both accepted and extended the notion of "teacher as a reformer", defining and endorsing the work of anti-corruption, while presenting the talents and skills of a professionally well-trained educator. Similar posters prompted the society of teachers' wide academic background and recorded the amount of hourly, daily, weekly, monthly, and yearly services and work teachers provide to their students at schools. This is taken as testimonies of their merited professional eminence at the workplace/schools. Such proclamations of teachers' professional status established all the additional folk as teachers that took these signs and symbols sharply for 4 weeks, precisely reflecting their work during the school day.

2. Protesters as Content Specialist

Throughout different signs and symbols used by Jordanian protestors during their protest, teachers presented disciplinary awareness in shaping their claims and arguments at the same time broadcasting their cause and using content knowledge that saturated them with awareness and professionalism making them very informative. That is, teachers showed mathematical content

knowledge processes established in their claims of division and unity. They used this knowledge to scold policymakers and governors for budgetary misuse. “With the Teacher, With Our Syndicate, My Salary in Jordan is 450 JD for 15 Years including Pay raise with Basic 197 JD”.

This provided teachers with the chance to raise the issue of civil and individual rights, efforts, and radical movements as one entity united in all situations. In addition, teachers’ protesters used signs of unity “We Are All the Teacher”, “With the Teacher”, “Unite or Die” and “Justice is ALLAH”.

Teachers used these slogans with Scissors sign reshaping every social segment of a public state workforce against the corruption felt by the Jordanian teachers by decision and policymakers in Jordan. A relevant sign poster reflected the brain drain frightening the teachers would be considered in the list of teachers who were compelled to relocate “ classes and lessons” during working hours throughout the protest.

These posters were references to protesters along with their signaling values, meanings, and characters. Signs and symbols used on posters are valuable for teachers to claim their civil rights and pay to raise low wages. Schoolteachers invoked their voices “No Focus until We Get Pay raise”. They also influenced students' and parents' mentality to represent components of cause, such as a greedy government symbolizing teachers' budgetary provision.

3. Protesters as Moral Authority

Protesters as moral authority were one of the most commonly used discourses by Jordanian teachers. They represented themselves as a social negotiator and moral authority mediator. In these symbols and signs, teachers appealed for their civil rights to protest as an essential part of their tasks as teachers. These appeals sought to stand for the discourses that Jordanian teachers were leaving their work and students.

One of these posters “We are teaching today; policymakers what justice is”, while another teacher stated, “Jordanians are learning a lesson in claiming rights and fighting for their dignity and telling the nation and the world a word of freedom”. This establishes the civil rights movements that teachers formulated from such stances of signs and symbols to assert their moral authority. This is because there are common views that, that the protest was illegal and unlawful expressing demands in a civil rights movement’s language or style, which was an appropriate move to proclaim moral righteousness over the apparent lawful fence.

4. Protesters as a Valuable Resource

The main goal of Jordanian teachers protest was claiming teachers' salary 50% pay raise, a significant purpose provided that Jordanian school teachers' salaries ranked as one of the lowest salaries in the country, and such situation of salary payment reflected the migration and loss of teachers in teaching-profession which resulted in finding better opportunities in neighboring Gulf countries. The common underestimating of teachers and academia was the basic issue of teachers' compensation. Generally, various teachers confirmed their civil rights and social values.

One of the signs used by protestors is "A Teacher is a Nation", "A Teacher is a Messenger" and "A Teacher is the Pillar of the Nation". Therefore, teachers signaled social value and symbolized civil and individual rights according to their roles related to students and their role as teachers or mediators: "Dear beloved students we miss you and think of you, we will compensate you". Another stated, "We are not against but we are for/ with the student"; "I taught you how to love your country. I taught you how to draw the flag. I taught you the national anthem".

This highlights the necessity for students, parents, and teachers' unity to support the teachers' cause and claim for salary pay raise and increased compensation. One more teacher represented his/ her value by positioning himself/herself comparatively to the glorified governor, policymaker, or politician, the highest-paid figures in the state. Many signs and symbols considered social expectations for the state's superior ranking positions, and especially that of the politicians such as ministers, parliamentary members, and House of Representatives, compared with the state's low salaries and wages of the schoolteacher. In acting so, these signs discreetly entitled the necessity for social expectations of highly effective academic systems and well-paid professional teachers.

Further, protesters as teachers used their mobile value as social resources. Confronting the cultural discourses of workplace loyalty, an important discourse marker was used in the posters signaled the "brain drain": skilled and professional teachers were abandoning schools because of the low salary and high living standards. Some teachers represented brain drain as an existing entity (e.g., No More Brains' Migration"), while other teachers signaled personal challenges (e.g., No Pay raise, No Schools).

In addition to teachers as socially important, some signs cited teachers as intellectual resources insofar as they sponsor the natural resources, such as intelligence, within students. One such image, as defined in the next section, produced correspondence between education as a means that "builds the nation and generation" and

teachers “continue to drive the vehicle development” in the students who are the coming generations of this nation.

5. Protestors as Social Legacies’ Inheritors

Other signs and symbols used by teachers/ protestors and indicated intricate cultural and economic accounts of Jordan widely and poor regions in the country in particular. One of the signs quoted a teacher saying “we protesting for our rights, we suffer poverty and poorness”, while another quoted a common slogan saying, “this is our country we have the right to claim our rights and kick thieves outside. They do not know we built the country not them”. Slogans such as these linked the protest to previous teachers/social protests, therefore giving teachers’ action steadiness and seriousness, while the “Live or Die” poster raised by one of the protestors appeals for unity and rights in the face of social and professional oppression. The Ministry of Education and decision-makers in Jordan were induced in a total of signs and symbols, such as one reading “IT teachers struggled to provide knowledge which is light and keep claim for their rights”.

The sign signified that both visually and vocally, a straight connection between teachers’ claims and chronological teachers’ struggles with the existing decision-makers and teachers’ struggles. Many also linked the present catastrophe both to past and more recent events: the “I am the Teacher” poster associates with historical teachers’ slogan showing dignity and untouchable object whose protest ended with achieving claimed monthly pay raise/rights.

During September 2019 meeting between teachers’ syndicate and Governors (minister of education, parliamentary members, house of cabinet, etc.) replied to a teacher’s statement by saying that he, too, can “Live or Die”; this sign alters that word from an offense into an indicator of protest’s legitimacy and its chronological instance. Not all signs of “legacy” stretched so far too past events. Together, these signs and symbols help to support teachers’ demands with generally significant teachers and social protests, and in contradiction of the more current “protests” on a platter.

In the weeks after the Jordanian teachers' protest ended, teachers in different states followed state laws, walking out with fair wages and adequate monthly pay raises. Remarkably, signs and symbols (posters) of these protests also presented ingenious handmade signs, comprising signs in different provinces in the country warning legislators not to make teachers “Go All Year Protest”. Teachers throughout Jordan have used the manifold rhetorics examined in this paper, and it is genuinely hoped that they show every possible influence to preserve public sustenance, show criticism, and express demands as teachers’ signs and symbols in different provinces in Jordan worked effectively in a civilized manner.

As teachers and educators in Jordan, we were impressed by the techniques in which retired and active schoolteachers, former students, parents and every single folk in Jordan showed bravery, interest, and humor as they seized the argumentative and extremely politicized charge of causing a statewide protest to claim rights and respect. These teachers presently provide a legacy to a different cohort of teachers, and their signs and symbols are one of these unforgettable lessons.

Conclusion

In conclusion, the researcher as a teacher is interested in supporting Jordanian teachers' claims for their rights, as they continue to provocateurs performing as political agents for transformation. In part, he accepted this charge by recording, investigating, sharing, and strengthening our colleagues' sensibly collected messages with new spectators and the point that teachers across Jordan have been motivated by governors' actions proposed that Jordanian teachers' syndicate messages have been heard loudly and strongly. This is because "shuttering one of the Jordan's few independent labor unions following a protracted dispute with the government and on dubious legal grounds raises serious concerns about the government's respect for the rule of law," (Michael Page, deputy Middle East director at Human Rights Watch, 2020)".

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