

# A Discursive Analysis and Media Apology of the Speech Delivered on January 11, 2021 by Former President Jovenel Moïse

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**Abstract:** The various criticisms addressed by social media and by some economic experts, whether Haitian or foreign, suggest that the words of former President Jovenel Moïse have a direct effect on the functioning of the Haitian economy as head of state. Thus, this article focuses on this former President of the Republic of Haiti, His Excellency Mr. Jovenel Moïse. The analysis of this discourse is made taking into account the usual categories of the analysis of the content of the speech, the elements of which are the following: (1) the themes treated in the speech (2) the orientation of the speech (3) the values conveyed in the speech (4) the means proposed by the speaker to achieve his values (5) the social characteristics of the speaker (6) the references of the speech (7) the overall analysis of the discourse dividing into the identification of the theses involved, the analysis of the presuppositions and the study of the system of enunciation. Finally, we interpret discursive analysis by studying the paradoxical injunction and the double constraint. In this speech, President Jovenel Moïse aimed to: (1) enable stakeholders to take effective and efficient actions in the face of Haitian economic crises; (2) make statements about the current state of Haiti; (3) express dissatisfaction with the functioning of the country. This discourse is also part of a logic of influence of the mechanistic type where the PREPOC is personified and valued. To apologize, he aims at the same time to empower the demonstrators, the bandits and his predecessors, he creates a situation of double constraint between him who assumes his speech and his predecessors and the Haitian citizens whom she paints as incapable and irresponsible.

**Keywords:** Jovenel Moïse, PREPOC, Crisis, Economy, Politics, Speeches, Media Apologies

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## 1. Introduction

Discourse analysis is a young, vast and inventive field. As such, it cannot finish making its way without the quest for understanding what is worth it. Thus, let us understand that a speech is an act of language that plans to influence an interlocutor. Depending on the framework in which it is called upon to pronounce itself, it takes an appropriate typology. That is why we talk about political speeches, media speeches and institutional and other discourses.

Much research has been done in the field of discourse analysis in recent years. Some have entered the line of media discourse. This is the case for some authors such as Ida Hekmat, Raphaël Micheli and Alain Rabatel [1]. It is in this context of study that Rabatel draws the attention of media discourse analysts to a very important fact, which is the

following:

"Reflecting on the contributions of the analysis of media corpora invites us to return to a certain number of theoretical advances such as the development of new issues, the renewal of old analyses or the deepening of concepts related to the analysis of media corpora of various kinds." [2].

Already, we note that the media discourse analyst can also extend the field of his reflection to be interested in speeches delivered and disseminated by representatives of public or private institutions. Because once the latter reach one or more media channels such as the Internet, radio or television, they automatically pass from the status of institutional discourse to media discourse. This is how we get to see others

researchers in discourse analysis, or in political science, are interested in the opposite of work in the field of institutional discourse, such as Seignour Amélie [3] and Moirand Sophie [4]. Because once the latter reach one or more media channels such as the Internet, radio or television, they automatically pass from the status of institutional discourse to media discourse. And another category of discourse analysis researchers (perhaps the latest in our language science journey) is interested in political discourse. This is the case, for example, for some authors such as Dominique Maingueneau [5], Charaudeau Patrick [6], Richard Arnaud [7]. Thus, for this same category there are several angles: some apprehend it in terms of crisis discourse, such as François Giannoccaro [8], Dorvilier Fritz [9], Benazir Hilali [10]; others in terms of media excuses like Turbide Olivier [11]; still others consider political discourse from the angle of political communication defined according to Anne-Marie Gingras as "the study of the public space where power dynamics are exercised in all their forms, power can be institutional or informal, material or symbolic." [12]. According to this current of ideas, "discourses embody the political relationship, they carry meaning, they support and justify certain policies or measures." [12]. Thus, Turbide, Laforest and Vincent show, from a corpus of public discourses of repentance, the strategies deployed by the attackers to relativize the fault for which they apologize, in order to preserve their face [1]. The discourse of repentance, according to the point of view of these authors, is therefore doubly articulated to the construction of the ethos: it corresponds to an attempt to restore a positive self-image and at the same time, its management constitutes a danger to the positive side of the offender. Thus, in Haiti, some analysts such as René Jean Alix [13], Pierre-Charles Gérard [14], Yves R. Bastien and Ludovic Comeau Jr [15], Charles Cadet and Fritz Jean [16], journalists, rappers like Fantom, Raggea style singers like Blaze One and TV show hosts, some organizations such as the International Bureau of Lawyers [17], Start Network [18], have taken an interest in the discourse of some Haitian politicians. The most targeted politicians are former heads of state such as Mr. Joseph Michel Martelly, ministers such as Jack Guy Lafontant, presidents of political parties such as Senator Jean-Charles Moïse (Jean-Jacques Dessalines Political Party), and the former President of the Republic of Haiti, namely Mr. Jovenel Moïse. These politicians and heads of state are analyzed, discriminated against, humiliated or denigrated especially after periods of political crisis that reveal their weakness as leaders and as political actors. Most of these analysts, writers, organizations, rappers, etc., have arrived at the same problem: Haitian politicians and political actors are dishonest, exploiters. They love the crowd, but they hate the citizens. They also argue that despite those they deduce in the "messages to the nation" of former President Jovenel Moïse, in the acts of brigandage recorded at the level of the Senate and the Chamber of Deputies, that there is no fruitful future for Haiti. They also accuse Haitian politicians, former Haitian heads of state of thieves, bandits, patripoches, etc.

Thus, two aspects interest us in the problems posed by authors, writers, organizations, analysts and artists of Haitian music: on the one hand, these problems must be understood from the social point of view, as a process of socialization, not only because they are fertilized by the interaction of the individual with the different spheres of society (family, school, civil society, political institutions), but also because they reveal, in doing so, the dissatisfaction of the disadvantaged mass for whom they write, analyze, sing or militate. On the other hand, they allow us to understand how vulnerable Haiti is to instabilities, how political crises in Haiti are commonplace, to disagreements between political parties and political parties, to disagreements between the executive and the judiciary and finally to disagreements between the Haitian people in general and the government in place which is following at worst the same trail of former heads of state and Haitian political actors. Because implicitly they mobilize the expression of "sick system", "system to change", and "country without possibility of development". Since we cannot extend our research to all Haitian political actors, we will limit ourselves to one of them, which is his excellency, Mr. Jovenel Moïse, who died in power, and to his speeches delivered in a crisis situation, especially the political crisis that took place during the phenomenon of "Pays lock". The various speeches given by Mr. Jovenel Moïse had attracted the attention of more than one. The media was then the main route to these discourses, because the confinement linked to the COVID-19 pandemic left no choice. This means that, as such, the media were supposed to play a leading role in the communications sent by this President. Thus, according to Habermas, "the media, as a social institution of communication, therefore have an important public information role to play in times of crisis, but more broadly to inform citizens and allow them public debate and publicity of ideas." (*op.cit*). And a crisis is a brutal and unexpected passage that is attributable to a very difficult, even dangerous, situation for an individual, an organization, a social body, an economic system or a country. This notion of "passage" therefore presupposes a rupture, a change of situation, or even a change in behaviour, habit or perception caused by the crisis (Office québécois de la langue française, cited by Carignan Marie-Eve, p. 20) [20]. According to Fouquet-Courbet [19], a crisis has the following characteristics: unpredictable phenomenon in its magnitude and occurrence. It is multidimensional. It generates a strong time pressure. It requires a high level of decision-making and informational uncertainty. It has a high level of threat and is subject to a low degree of control. According to the causal typology of the crisis categories, we have natural crises, accidental crises, personal crises, technical crises, economic and financial crises, social crises, "produced" crises, communication crises, political crises, crises by association or amalgam, mixed crises, surprise crises and quasi-crises. As part of this research, we will focus on the political crises that are manifested as follows: overthrows of governments, unexpected election results, deaths of heads of state, resignations of ministers, etc., plunging a society into crisis.

In each of these circumstances, the President of the Republic had given speeches. And as part of this study, we want to know the meaning given by these discourses in such circumstances. This is why we formulated the subject of our research as follows: A discursive analysis and media apologies for the speech delivered on January 11, 2021 by former President Jovenel Moïse. Thus, the various disrespectful remarks made towards the president lead us to seek to know if they have a basis. For example, here's what the International Bureau of Lawyers said about President Jovenel Moïse: "Haiti is in the midst of a political crisis that has paralyzed the country on several occasions. Tens of thousands of people are taking to the streets to protest against President Jovenel Moïse's corruption, economic mismanagement and impunity for human rights violations." Since the texts are there, we decided to go and see for ourselves using the discursive analysis route. So, we wonder what does the speech delivered by President Jovenel Moïse on January 11, 2021 mean? What are the effects of this discourse on Haitian citizens? For this, three complementary problems will be of particular interest to us. Since the texts are there, we decided to go and see for ourselves using the discursive analysis route. So, we wonder what does the speech delivered by President Jovenel Moïse on January 11, 2021 mean? What are the effects of this discourse on Haitian citizens? For this, three complementary problems will be of particular interest to us. Finally, in the light of these phenomena, we will try to see how he apologized when he was still taking the media route.

## 2. Theoretical Review

In this review, we will try to present the context in which the speech was presented. For this, we will base ourselves on only three authors, because it is a critical and analytical review of three texts written on the Haitian political and economic crisis.

In a long debate on contemporary economic change, both global and sectoral issues were addressed by Fritz Jean and Charles L. Cadet. In this debate, they focused above all on the causes of the Haitian economic crises, traced back to the Duvaliers. In summary, they say this: to fully understand the behavior of the Haitian economy, we must start from its mode of international integration. International phenomena have consequences in Haiti, and often cause transformations. The economic structure is based on the exploitation of privileges or favours or business opportunities protected from competition and economic efficiency. Something persistent in Haiti, whether in the nineteenth century, the twentieth century and the beginning of this twenty-first century: the accumulation of rent. The current counter economy is the result of this battle won by the Syrano-Lebanese at the beginning of the twentieth century against the backdrop of this accumulation of rent. Haitian landowners, traders and senior civil servants all participated in the rentier economy. The outdated production structure that makes the Haitian company unable

to compete with the products of neighboring countries, reflects the functioning of an overprotected system, enjoying certain situation rents. Rent is an integral part of the political-economic system. It is given to interest groups and, in return, political actors get their support. We have a State that begs at the international level and gives billions of dollars as gifts through the mechanism of franchises granted to privileged people in the system. The structure of the economy is linked to the state's own structure and its ability to serve as a guarantor for transactions between agents. It is up to the state to sift the externalities of the actions of one on the other. This capacity makes it possible to govern an economy of "free trade" that is trumpeted to be the framework of our reality. How can this be done? That is something else. The end of our history of rent requires the political intervention of an organized civil society, with accountability as the most effective weapon. According to the Bureau of International Lawyers, "The protests began in the summer of 2018 in response to the deteriorating economic situation and widespread mismanagement by the government, including following revelations that senior government officials embezzled billions of dollars from a subsidized oil fund called PetroCaribe. That is, to fully understand the political crisis, it is necessary to understand how the political failures of recent years have paved the way for the current protests and how these failures have been made possible by long-term structural injustices. This has led him to claim that Haiti is in the midst of a political crisis that has paralyzed the country on several occasions. Tens of thousands of people take to the streets to protest against President Jovenel Moïse's corruption, economic mismanagement and impunity for human rights violations.

This report seeks to contextualize the current crisis in Haiti by explaining the factors behind the short-, medium- and long-term unrest, including detailing some of the most serious human rights violations committed in Haiti during Moïse's tenure.

In the short term, the PetroCaribe scandal galvanized civil society and was the spark that brought Haitians to the streets.

- a) In the medium term, the movement is a response to the abuses of authority and priorities of the Moïse administration and the non-prioritization of the rights and needs of the impoverished majority. President Moïse took office without a real popular mandate, after being elected after a process of low turnout that left him more beholden to foreign interests and elites than to the poor majority. In power, his administration had committed human rights violations, violated the rule of law and mismanaged the economy in a way that disproportionately affected the poor.
- b) In the long run, the failures of this administration are due to decades of flawed elections, a dysfunctional judicial system, and domestic and foreign economic policies that have impoverished the majority of Haitians.

According to this organization, the drivers behind the movement reflect the repeated failures of Haitian leaders in terms of service to the population, but they also result from

decisions made by actors outside Haiti: "If the international community is to support a sustainable path for Haiti, it must take the initiative of Haitians for good and support a systemic, long and difficult reform. This is the only way for Haiti to get out of this crisis and become a real place of stability. » While the economic and political situation in Haiti had been deteriorating for several years, the mass protests that characterized the crisis were triggered by several immediate factors such as the Rising Fuel Price, PetroCaribe Corruption Scandal, Arrest and Release of Foreign Mercenaries. Medium-term factors may have come into play. While the PetroCaribe scandal served as a catalyst for the recent protests, the mobilization is also motivated by a broader rejection of Moses' administration. President Moses did not have a popular mandate from the beginning and deteriorated it even further with economic mismanagement and violent abuses of authority. These are: Lack of popular mandate, economic mismanagement, Impunity for human rights violations (e.g. The Saline Massacre, use of the police to repress the demonstrators, violent expulsions in Pilgrim 5, massacre of the Grand-Ravine).

The first wave of protests erupted in July 2018 in response to the government's announcement to end fuel subsidies, which would have led to a sharp increase in the costs of transportation, cooking and other basic needs.

The following month, demonstrators, propelled by a message published by a Haitian filmmaker on social networks. "Kot Kòb Petwo Karibe has???" or "where is the PetroCaribe money???", have returned to the streets to demand accountability for corruption. The demand to take responsibility for the missing funds going viral on social media triggered the mass mobilization in the streets, which has continued steadily ever since.

In February 2019, when the country was virtually locked up during the PetroCaribe protests, the arrest and subsequent illegal release of a group of heavily armed foreign mercenaries also highlighted the ability of the rich and powerful to act above the law and became another rallying point for protests.

The causes of the crises for this body are: undemocratic elections, lack of the rule of law, deep-rooted poverty. Proposal for a solution for the end of the crisis.

Leaders and participants in the protests are calling above all for the departure of President Moïse, but it is clear that the solution must go beyond a change of direction, to tackle systemic problems and structural violence. Proposal for a solution for the end of the crisis.

Just as the causes of the current political crisis in Haiti are deep and complex, there is no quick or easy way out of the current crisis. For Haiti to truly achieve stability, it will be necessary to address the profound shortcomings of democracy and the rule of law that have led to the exclusion of the popular majority.

While the Bureau of International Lawyers has pointed the finger at crises by identifying causes and proposing exits, it is quite different for the Sart Network, which has focused preferably on the consequences of these crises. He claims in a situation report of January 9, 2020 that the education sector was completely paralyzed during the episode of "peyi lock"

from September to November 2019.

### 3. Methodology

Methodologically, the elements of our study are Jovenel Moïse and one of his socio-economic discourses of crisis. We proceed by systematic probability sampling which consists in selecting the socio-economic crisis discourses located at a fixed interval. For this, we found one of his socio-economic discourses of crisis. This is a mixed study where trace analysis and statistical analysis of data are mobilized. This study takes a transversal orientation, where we work on a socio-economic discourse of crisis pronounced during his mandate. The analysis of the corpus of speech and information is carried out in three operations: the first is to describe the data; the second is to measure the relationships between the variables, in accordance with the way in which these relationships that were foreseen by the questions of the problem; the last operation is to compare the observed relationships to the theoretically expected relationships.

For the analysis of information, we retain content analysis using the following canvas from Maurice Angers [21]. It is a reading grid. The reading grid that Maurice Angers proposes to us is based on the study of the usual categories of analysis and on units of meaning. We opt for the approach of this author because his canvas allows us to make a thorough and rigorous analysis and to grasp the meaning of the discourse, to note the unsaid, the hidden meaning, what is not expressed. In addition, it allows us to examine the mental universe of Jovenel Moïse. However, the method proposed by Maurice Angers to analyze the content of this discourse has certain disadvantages such as the length of the analysis, a partial or biased reflection of reality and a risky evaluation of the discourse. In addition, as a synthesis, a third section entitled "the global functioning of the discourse" is proposed. This section is divided as follows: (1) the identification of the theses involved (2) the analysis of the presuppositions (3) the system of enunciation. This one is inspired by Seignour [3]. We rely on this method because the objectified study of the various indices described by Maurice Angers' method leads us to a more interpretative phase during which we must take the risk of interpretation. In addition, the argumentative texts are built on the principle of a confrontation between one (s) thesis (s) proposed by the author and one (s) thesis (s) refused, and the analysis of the presuppositions " is necessary for the understanding of what Barthes [22] calls the culture code. Therefore, analyzing the different subjects of the statement that cross the speech as well as the mode of relationship that the enunciator maintains or wishes to maintain – with the recipient makes it possible to better understand the argumentative logic. Finally, we interpret discursive analysis by studying the paradoxical injunction and the double constraint. In the conclusion, we recall the approach and the presentation of the results by highlighting new knowledge and practical perspectives.

## 4. Analysis

### 4.1. Analysis Categorization, Made Using the Tropes Software

#### 4.1.1. The General Context of the Speech: The Main Themes

By statistically analyzing the reference universe 1 of the speech, we were able to identify 28 major themes following with the number of occurrences: agriculture, Central America, trade, communication, conflict, body, crisis, growth, law, economy, education, employment, business, family, finance, place, nation, peace, politics, quantity, remuneration, wealth, security, sentiment, system, time, city, way, COVID-19 pandemic, PREPOC, PSDH, State, ICT.

The statistical analysis of the reference universe 2 allows us to identify the following themes: improvement, Caribbean, combat, crisis, growth, development, economy, education, enterprise, family, inequality, insecurity, place, management, means of payment, nation, payment, peace, poverty, programming, stability, system, time, head, work, city, way.

#### 4.1.2. Other Categories of the Most Used Words in This Text

##### (i). Verbs

The verbs used in this speech are: The verbs used in this speech are: First, factual verbs used up to 52.3% with 91 occurrences expressing actions. These are: Have made – put (5 occurrences) – energize – create (2 occurrences) – earned me – I found – I had to – face (2 occurrences) – fed – are erected – did not – generate (2 occurrences) – seal – stack – worsen – grow – fell – find – increase – do (2 occurrences) – learns – had benefited – remedy – adding – continue (4 occurrences) – consolidate (2 occurrences) – fight – circumscribe – elaborate – cherish – assume – start – give – allow (2 occurrences) – invest – bring back – strengthen – propel – anchor – act – blessed (2 occurrences).

Second, static verbs with a percentage of 24.4 expressing states or notions of possessions, divided into 39 occurrences: is (6 occurrences) – has been (2 occurrences) – it is (4 occurrences) – make – will be – raise – pose – have – shoot.

Third, declarative verbs with a percentage of 24.7 expressing statements about Haiti, about an action, about beings, about objects and about feelings divided into 43 occurrences. These are: to say (2 occurrences) – would know – prefer – had believed – should – find – could not – must (5 occurrences) – ensure – challenge – could have meant (2 occurrences) – can – want – want – can (2 occurrences) – must – congratulate – defined – propose – will – know – walk – way.

Finally, we have a performative verb that is the subject of 0.6% with a single occurrence: invite.

##### (ii). Connectors

A connector is a word or phrase used to relate two propositions or two words. Thus, in this discourse, there are logical connectors of condition (3.0%, yes, with 2 occurrences), cause (1.5% and 1 occurrence: in the sense

that), goal (1.5% and 1 occurrence: in order to), addition (82.1% and 55 occurrences: and in 53 occurrences, then then), of opposition (3.0% and 2 occurrences: but), of comparison (9.0% and 6 occurrences: as in 4 occurrences, more than, such as). There are no logical disjunction connectors, no logical time connectors, and no logical location connectors. For these three connectors, Tropes found 0.0%, 0 occurrences).

The fact that there is no disjunction connector allows us to see that there is no separation of ideas between the propositions in this discourse. The fact that there is also neither a connector of time nor a connector of place understands us that it is impossible to situate the actions envisaged in this discourse.

##### (iii). Modalizations

Modalizers are adverbs or locutions that are attached to a verb, adjective or other adverb, to modify its meaning. In this speech, there are 64, divided into time, place, manner, affirmation, doubt, negation and intensity.

For time, we have 13.4% and 9 occurrences. They make it possible to situate the discourse. We have: then, hello, since soon, since, always, today (in 2 instances), before.

For the place, we have 11.9% divided into 8 occurrences: kneeling, at the level of, as part of, as part of, where, outside, towards the.

For modelers in a way, they rise up to 17.9%, present 12 times. They only nuance the speech, nothing more. These are for example: through (3 occurrences), in a way, how, so (2 occurrences), together (2 occurrences), only, quickly, sufficiently.

For the one related to the affirmation, it is in the speech at 4.5%, or in 3 occurrences: thus. There is no modeler of doubt.

For negation, we have 14.9%, or 10 occurrences: no (2 occurrences), no (2 occurrences), none, more, no (3 occurrences), no. Their role is to dramatize the discourse.

Finally, for intensity, we have 37.3% and 12 occurrences. Their role is also to dramatize the discourse. These are, among others: still, all, more, ne, each, strongly, enough, of all kinds, good, etc.

##### (iv). Adjectives

The adjectives of objective order are used at 46.1%, divided into 9 occurrences. They reflect the presence or absence of a property. Let us list: permanent, diverse, nominal, next, efficient, high, integrating, combined, united.

Subjective adjectives are used in speech at 43.5%. They indicate value judgment and emotional reactions. Let us quote: resolute, defeated, true, sustained, dignified, proper, substantial, sustained.

Finally, for numerical adjectives, we have 10.4%: four, ten, 4.8%, 5.9, 19, 3.3%, rated at 45.

##### (v). Pronouns

President Jovenel Moïse uses the personal pronoun "I" at 14.9% in his speech, or in 4 instances.

There is no personal pronoun "Tu" in the speech. The personal pronoun "He" is used at 17.0%, or in 8 occurrences.

For the personal pronoun "We", it takes 40.4% in the category of pronouns, presented in 18 occurrences.

For the person pronoun "You", we have 4.3%, or 2 occurrences. For the pronoun "They", we do not see it. Finally, for the personal pronoun "He", we have only one occurrence.

#### **(vi). Study of the References Used in This Speech**

The study of these references allows us to identify what this discourse is about. Thus, this speech focuses on 32 references. These are: Nation (4 occurrences), country (5 occurrences), people (2 occurrences), Haiti (7 occurrences), base (8 occurrences), economy (6 occurrences), development (6 occurrences), growth (6 occurrences), sector (6 occurrences), PREPOC (6 occurrences), program (5 occurrences), environment (5 occurrences), inequality (4 occurrences), level (4 occurrences), year (4 occurrences), poverty (4 occurrences), stability (4 occurrences), activity (3 occurrences), improvement (3 occurrences), income (3 occurrences), calm (3 occurrences), population (3 occurrences), governance (3 occurrences), inhabitant (3 occurrences), company (3 occurrences), insecurity (3 occurrences), peyi lock (3 occurrences), combat (3 occurrences), infrastructure (3 occurrences), purpose (3 occurrences), challenge (3 occurrences), head (3 occurrences), COVID-19 (3 occurrences).

Based on the reference universe 1, the regency universe 2 the references used in this speech, our textual analysis will be based on the following themes in order to study the orientation of communication: Haiti, economy, society, government, development, combat, crisis, COVID-19 pandemic. We opt for these themes, because we see that they are very popular in the discourse. For each of these themes, we will study the attitude of Jovenel Moïse.

##### **1) Haiti**

President Jovenel Moïse sees Haiti as a finite country, a country that must be rebuilt. This must be done by boosting employment and, by creating income, dismantling the foundations of social inequality and saying no to the unacceptable. He understands that Haiti, in its recovery, has seen the disappearance of several generations of men and women. Men and women are still dying because they want a prosperous Haiti. His favorable attitude to Haiti pushes him to want to see Haiti among the emerging countries. His attitude as a defender of the nation, a benevolent father of the Haitian nation. The tone of his voice, the flow of speech, the choice of words and arguments, gestures, mimics, his gaze, his posture, his adornment, are all signs, locutories and oratory, clothing and symbolic, by which Jovenel Moïse gives of himself a psychological and sociological image. It is not a static and well-defined representation, but rather a dynamic form, constructed by the population through the very movement of the speaker's speech. His ethos does not act in the foreground, but laterally, it implies a sensitive experience of discourse, it mobilizes the affectivity of the Haitian people.

##### **2) Economy**

According to Jovenel Moïse, in this speech, the Haitian economy is very precarious. It has an exact and certain influence on the Haitian situation. This implies that Haiti is nothing without boosting jobs and creating income. Faced with this economic problem, other resistances had to arise. This, according to the president, explains the cause of political and social instability. In clearer terms, political stability implies certain economic progress. Faced with this interpretation he has made of economic crises. He took a stand by opting for dialogue as a way out of this crisis. It also proposes to support the size of the economy, to increase national wealth. It takes a stand by challenging the collective conscience. As a last resort, he proposes PREPOC as a consolidation step towards the path of emergence.

##### **3) Society**

Haitian society is a society in which social inequalities lie. It is a society made up of corruption, violence, repeated attacks, intermittent demonstrations, programmed insecurity. On top of that, it is a poor society. And the current resort of Haitian society harms economic progress. It is a society that saves more problems than solutions. Because it is an unstable and sick society. It takes a stand by prioritizing collective consciousness, stability, dialogue in order to solve the problems of Haitian society. In last place, it proposes the PREPOC as a recovery plan to intervene in a way out of the crisis.

##### **4) Government**

The president likens his government to a problem-solving machine, a country builder. But this "problem-solving machine" has faced many difficulties, such as peyi lock, violence, intermittent protests and programmed insecurity. His government was a government that lived in the problem, when it was supposed to be there to solve the problems. His government wanted agreements, but it did not get them. COVID-19 was one of those that hindered the smooth running of the government. Thus, he affirms that the real mission of his government is to expand the size of its economy on a sustainable and sustained basis. It still takes a position based on democracy as the triumphal arch in the face of instability. Once again, PREPOC is presented as a means of consolidating its government.

##### **5) Development**

Development is the fifth theme addressed by President Jovenel Moïse in his speech. He makes it a very high priority. However, in his efforts to achieve his political and administrative ambitions, he knows, as in other sectors of activity, very glaring resistance. According to the president, the will is not always enough when it comes to changing things; we need certain agreements. That is why he says, and I quote: "That is why we must prioritize dialogue, which is the path of intelligence and civic responsibility." Thus, developing a country implies the active participation and of everyone, an involvement that will not be without clashes or risks when it comes to Haiti.

##### **6) Fight**

The theme of Fight is mentioned in this speech. President Jovenel Moïse had recognized him and had made him his

hobby horse throughout his mandate. For him, it was a mode of operation, and it was self-evident. He states: "[...] I found myself in a constant struggle. I had to deal with various forms of repeated and sustained attacks [...] ». Following this passage, the government of Jovenel Moïse arrived in conflicts, it lived in conflicts, it tried to manage and resolve conflicts. We go a little further to say that he was experiencing conflicts in itself. And in a certain sense, we also see that he was a generator of conflicts.

#### 7) Crisis

The seventh theme addressed in this speech is the theme "crisis". The president makes it clear that his government can be summed up as a government of crisis. It is a crisis management government. And these crises have caused the country's political and economic instability, resulting in immense poverty and inequality. As if to talk about conflicts of all kinds, Jovenel Moïse believes that his government has nothing to do with all this when it said and we take it back: "Why sacrifice generations of men and women who aspire only to contribute to the recovery of our Haiti?" He is against the unjust, according to these statements. He does not want to get involved in the destruction of his country. It also suggests that those who wished or will wish to contribute to the recovery of one's beloved Haiti would be unjustly sacrificed or sacrificed. If his speech shows that he is against any illegal and barbaric act, the means imposed to carry out these acts do not please him either. This, he was obliged to sacrifice, to put aside the sons and daughters of this Haitian land who were fighting for a better life for each Haitian. He understood this when he said, "Despite constraints of all kinds." The big question we would like to ask ourselves is who or what did these threats of all kinds come from?

It is in this sense that he asked this question: "How can we continue to sacrifice men and women who want to develop and use their talents to assert themselves and realize the dream of our ancestors of a prosperous, free and dignified Haiti?" Once again we see a president who presents himself as the ultimate defender of his nation and that he and his government are outside all the instabilities that Haiti is experiencing, which they strongly condemn. Despite all the crises he faces, he has been optimistic with the firm intention of finding a way out. Let us listen to him: "... my administration has mobilized to consolidate pillars of sustainable and strong growth through the continuation of the modernization program [...]". He believed he had found an effective solution for the way out of the political and economic crisis thanks to the PREPOC recovery plan.

#### 8) The COVID-19 pandemic

The COVID-19 pandemic is targeted in Jovenel Moïse's speech as one of the causes of the instability, suffering and misery of the Haitian people. Economically, it is one of the major causes of the crisis that Haiti is experiencing. President Moïse is doing well the decantation between the peyi lock and COVID-19. According to him, COVID-19 does not imply peyi lock. These are two very distinct phenomena. By evoking COVID-19 as a major cause of the economic crisis of Haitian society, we find this as an excuse, a way for him

and his government to exonerate themselves in the face of their failed mission.

COVID-19 is also mentioned as a cause of instability on all levels, more precisely on the political level. Which means that he was against the COVID-19 pandemic. And we believe that his position on this phenomenon is a matter of international politics. As president, he could not ignore words about this phenomenon. Brief. COVID-19 is mentioned as one of the major causes of the Haitian economic crisis. It remains to be seen how?

#### (vii). *The Values Conveyed in the Discourse*

The values explicitly conveyed in the discourse are respect, acceptance, consideration, appreciation, welcome, openness, mutual aid, reciprocity, solidarity, listening, benevolence, empathy, fraternity, affection and love towards the sons and daughters of this nation. Implicitly, it advocates courage, bravery, stability, unity among Haitians, justice and equality.

To achieve these values, it proposes the following means: PREPOC, argumentation, strength, dialogue, democracy, combat and leadership.

#### (viii). *The Social Characteristics of the Speaker*

Jovenel Moïse was born on June 26, 1968 in Trou-du-Nord and murdered on July 7, 2021 in Pétion-Ville. He was a Haitian statesman, a member of the Haitian Tèt Kale Party. He was President of the Republic of Haiti from February 2017 until his death.

It was on the occasion of the official launch of the Post-COVID-19 Economic Recovery Plan (PREPOC), whose official launch took place on Monday, January 11, 2021, at 10 a.m. at the Bank of the Republic of Haiti (BRH) by the President of the Republic, His Excellency Jovenel Moïse and by the Prime Minister, Jouthe Joseph, assisted by the Minister of Economy and Finance and the Minister of Planning and External Cooperation (MPCE).

For his species, it is a discourse at a time:

Deliberative: in which sometimes he advises, sometimes he advises against. The activity of the audience is to decide in the future, with the purpose of the util.

Judicial: because he accuses and defends himself. The activity of the audience is to judge in relation to the past, because it aims at the right (middle).

Epidictic, because he praises, he blames. Its objective is to evaluate the present and its purpose is beauty.

To endorse his speech, he relies on the World Bank, Haitian children, PREPOC, civil society actors, the university, the PSDH (Haiti's strategic development plan).

The basic claims of this discourse are that political instability is the main cause of the country's economic crisis. PREPOC is the best solution to get out of this crisis.

#### 4.2. *The Overall Functioning of the Discourse*

The objectified study of the various indices previously described leads us to a more interpretative phase during which we must take the risk of interpretation.

The text is built on an alternation of clearly stated proposed theses and implicit, elliptical, "blurred" theses refused, none is constructed and argued coherently. The proposed theses are explicit: *to return to the level of nominal GDP per capita of 2014 in dollars, it should grow by more than 3.3% per year over the next three years*. Always explicitly, he puts forward the following theses: *... no country has been able to strengthen its economic base in the absence of political stability; stability is the first of public goods; dialogue is essential and indispensable to lay the foundations for efficient and effective governance*. On the other hand, the rejected theses are diverse and fragmented: they present at the same time the situation of collaboration of the government as too serious for there to be a favorable outcome, the negotiations between the state and the private sectors and the bourgeoisie as a failure, the market logics as unacceptable and the blockages of hierarchical and social relations as insurmountable: *Our desire is to boost employment and create income; to dismantle the foundations of glaring social inequalities; to say no to the unacceptable*. Implicitly, he refutes the implicit thesis that for a sustainable economic development of Haiti, enormous sacrifices must be made: *why sacrifice generations of men and women who aspire only to contribute to the recovery of our Haiti?* The discourse is thus based on a principle of opposition between omnipresent "opponents", but never really defined, and the subject of the statement: *I found myself as if in a permanent struggle. I had to deal with various forms of repeated and sustained attacks*. However, thanks to a subtle game of enunciation, it partially escapes Manichaeism: the personal pronoun "you", used in two instances in speech, is never directly associated with negative and discriminatory remarks: *the evil is deep, deeper than you could imagine; PREPOC is a step that I invite you to consolidate...*

When he reproaches his predecessors and collaborators for their incompetence and urges them to change their behavior, the speaker employs an impersonal subject and syntax: *On the basis of analysis, self-criticism without complacency, we must learn the lessons of the past together; approach our future on a new basis if we do not want to continue to present this unpleasant face of the poorest country in the Western Hemisphere*. This is also reflected in what he says. He has not the slightest intention of targeting a category of people as the only ones responsible for the chaos in which Haiti finds itself. Rather, it appeals once again to our conscience, to our sincerity. He has no intention of making anyone feel guilty. He preferably acknowledges that we are all guilty. As such, it is needless to recall. That's why he decides preferably to pass the sponge on the facts. Thus, he concludes his speech with the following sentences: *Let us walk united" is the anthem of our nation, our creed. This is the path that our ancestors showed us. There is no salvation or redemption for our people outside of this agreement on a vision, a system of governance and public policies that target our challenges and set us on the path to appeasement and prosperity*. It is the act of language of the speaker that comes to put an end to everything: the glaring social inequalities, the peyi lock, the violence, the intermittent

demonstrations and the programmed insecurity, etc. thanks to the one and only thing: the PREPOC.

Brief. It is a discourse that is both deliberative, in which sometimes he advises, sometimes he advises against. The activity of the audience is to decide in the future, with the purpose of the util; judicial, because he accuses and defends himself. The activity of the audience is to judge in relation to the past, because it aims at the right (middle); epideictic, because he praises, he blames Its objective is to evaluate the present and its purpose is beauty.

This discourse has five parts: exorde, narration, confirmation/refutation, peroraison. In the exorde the speaker makes the audience docile, captures his attention, puts him in a state to understand and learn, attentive and benevolent (*We made the bet, shared the dream of putting Haiti in construction...*). In the narration, he exposes facts, the cause, the problem. It is a seemingly objective presentation, but it makes it possible to create a consensus with the audience, by insisting on the points of prior agreement and by modifying this agreement in such a way as to favor the subsequent argumentation (*I found myself as in a permanent fight*).

I had to deal with various forms of repeated and sustained attacks: peyi lock, violence, intermittent demonstrations, programmed insecurity, etc.) In the confirmation, he refutes the arguments of the opposing party, raises awareness among his people to the point of proof to the contrary (*Why sacrifice generations of men and women who aspire only to contribute to the recovery of our Haiti?*). In peroraison, the president ends the speech. It is in this part where affectivity joins the argument; this is why it was quite long and is divided into several parts (1) the amplification (after showing the reality of the country, he insists on its gravity by highlighting the acts he calls banditry); (2) passion, which aims to arouse indignation or pity in the audience, recapitulation, which summarizes the argument: *PREPOC is a step that I invite you to consolidate to make together this leap towards the path of economic emergence and sustainable human development*.

#### 4.3. Interpretation of Discursive Analysis: Paradoxical Injunction and Double Constraint

This speech was delivered by President Jovenel Moïse on January 11, 2021. After being transcribed, it was the subject of one thousand three hundred and forty-one words, three pages, spread over one hundred and three lines.

Enable stakeholders to take effective and efficient actions in the face of Haitian economic crises. The proof is that he used factive verbs up to 53% in speech. Taking action was his main motive. A second objective was to make statements on the current state of Haiti. Declarative verbs with a percentage of 24.7 expressing statements on agriculture, conflicts, economic and political crises, education, employment, businesses, insecurity, the COVID-19 pandemic, PREPOC, PSDH, Haitian State and ICT. His third objective was to express his dissatisfaction with the functioning of the country. It uses stative verbs with a percentage of 24.4 expressing states or notions of possessions. This discourse also enters into a logic of influence of the mechanistic type



where the PREPOC is personified, valued. Aiming at the same time to empower the demonstrators, the bandits and his predecessors, he creates a situation of double constraint between him who assumes his speech and his predecessors and the Haitian citizens whom she paints as incapable and irresponsible.

## 5. Conclusion

This study allowed us to see that the speech given is not always linked to the objectives of its author. We wanted to show that the analysis carried out, because of the richness and diversity to which it is subject, can be an essential step in a research process. It can be used both as exploratory or "true" and thus contribute to enriching investigations.

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