

Cohesion and Text Development
in Written Arabic

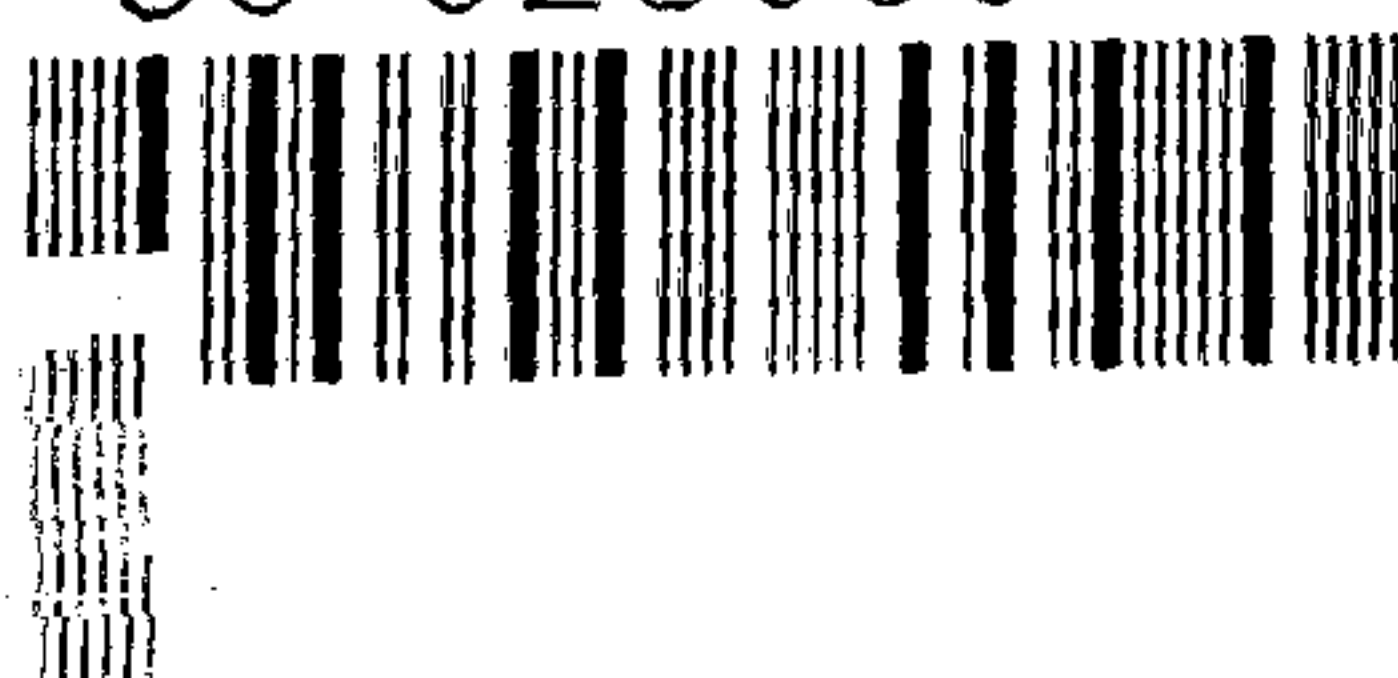
by

MOKHTAR MEHAMSADJI

A thesis submitted to the University
of Salford Department of Modern Languages
for the Degree of PhD

1988

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To Sohrab

Abstract

Many English teachers posed the problem that their Arab students were able to construct grammatically correct sentences, but were frequently unable to form them into paragraphs or cohesive texts.

In my attempt to investigate this problem, I started from the assumption that differing patterns of cohesion in English and Arabic probably account for many difficulties Arab students have in writing English. Some attempts to look at this, based on a contrastive approach, have already been carried out. For my part, I felt the time had come to look at the systems of Arabic in their own terms, which has not yet been done.

For this I followed two avenues of study: Functional Sentence Perspective as developed in the Prague School and Halliday and Hasan's work on textual cohesion.

For my purpose I selected four lengthy Arabic texts belonging to different text-types which I first analysed from the Functional Sentence Perspective point of view. For this, I followed Dane's (1974) study of thematic progressions, in order to find out what theme-rheme patterns the different Arabic text-types use.

In the next step, I investigated the cohesive ties used in written Arabic following Halliday and Hasan's model of textual cohesion (1976). I also compared my texts in order to discover if there is a difference in textual cohesion between text-types in Arabic.

My analysis of textual cohesion and text development suggests that:

1. Arabic descriptive texts tend to reiterate the same theme in successive sentences.
2. Arabic instructive texts favour the use of the linear thematization of rhemes.
3. Arabic makes inter-clausal relationships explicit.
4. Repetition and parallelism are favoured cohesive devices in all text-types.

The thesis consists of an introduction followed by a chapter reviewing various approaches to discourse analysis, a chapter on the text-typological approach which has governed my selection of texts; followed by an account of my methodological approach and my analysis.

TABLE OF CONTENTS

Introduction	1
<u>Chapter One: Models for the Study of Discourse</u>	6
1.1 Layout of the chapter	6
1.2 Approaches to discourse analysis	6
1.2.1 Longacre	11
1.2.2 Winter	12
1.2.2.1 The Closed Set Vocabulary	15
1.2.2.2 The Characteristic Vocabulary of Questions	16
1.2.2.3 The Paraphrasing Clause Relations	17
1.2.2.4 The Anticipation of Clause Relations as a Necessary Part of Lexical Realisation	20
1.2.3 Michael Hoey	22
1.2.4 Widdowson	24
1.2.5 De Beaugrande and Dressler	27
1.3 A Systemic Model for the Study of Texts	32
1.3.1 Approach to Cohesion	35
1.3.1.1 Reference	36
1.3.1.2 Substitution	48
1.3.1.3 Ellipsis	39
1.3.1.4 Conjunction	39
1.3.1.5 Lexical Cohesion	40
1.3.1.6 Revision of Lexical Cohesive Categories	44
1.4 Functional Sentence Perspective and the Organisation of the Text	49
1.4.1 Linearity	49
1.4.2 Semantics	52
1.4.3 Context	53
1.4.4 Communicative Units	55
1.4.5 Non-Thematic Elements	55
1.4.6 Thematic Elements	56
1.4.7 Diatheme	56
1.4.8 Thematic Progressions	57
1.4.9 Thematic Progressions of the French Paragraph	58
1.5 Parallelism as a Discourse Structuring Device	60
1.5.1 Semantic Parallelism	63
1.5.2 Structural Parallelism	64
<u>Chapter Two: Discourse Types</u>	65
2.1 Layout of the Chapter	65
2.2 From rhetoric to text-typology (historical introduction)	65

2.3	Kinneavy (1971)	73
2.4	Kinneavy's components of language	74
2.5	Kinneavy's three levels of application of the communication triangle	74
2.5.1	Application of the communication triangle to level A	74
2.5.1.1	The context	75
2.5.1.1.1	The context of situation	76
2.5.1.1.2	The cultural context	76
2.5.2	Application of the communication triangle to level B	77
2.5.2.1	Syntactics (grammar)	77
2.5.2.2	Semantics	79
2.5.2.3	Pragmatics	79
2.5.3	Application of the communication triangle to level C	80
2.5.3.1	Media of discourse	82
2.5.3.2	Mode of discourse	83
2.5.3.3	Aims of discourse	84
2.6	Kinneavy's discourse types	85
2.6.1	Expressive use of language	85
2.6.2	Persuasion	86
2.6.3	Expository discourse	86
2.6.4	Literature	87
2.7	Conclusion of Kinneavy's work	
	The pre-textlinguistics period	89
2.8	Discourse types according to the function of texts	92
2.9	Sinclair and Coulthard (1975)	95
2.10	Halliday and Hasan's approach (1976)	95
2.11	Werlich's approach	96
2.12	K Reiss (1976)	96
2.13	The components of a contrastive textology model	98
2.14	A text-typological model for the assessment of translation	101
2.15	Longacre's four discourse genres	101
2.16	Longacre's discourse constituents	104
2.17	Case grammar and determining factors for the text types	106
2.17.1	The five contextual foci	109
2.18	Werlich's text types	111
2.18.1	Description	112
2.18.2	Narration	112
2.18.3	Exposition	112
2.18.4	Argumentation	113
2.18.5	Instruction	113
2.19	De Beaugrande text types	114
2.20	Basil Hatim's text types	115
2.20.1	Exposition	115
2.20.2	Argumentation	115
2.20.3	Instruction	115
2.21	Dell Hymes (1974) speech events and speech acts	116
2.22	Hymes' speech events criteria	118
2.22.1	Setting	118
2.22.2	Participants	119
2.22.3	Purpose	120
2.22.4	Key	120
2.22.5	Channels	121
2.22.6	Message content	121

2.23	Text typology in Arabic	122
2.24	Conclusion	123

Chapter Three: Methodology 128

3.1	Layout of the Chapter	128
3.2	Criteria for the Selection of Texts	128
3.3	Presentation of the Data	132
3.4	Splitting the Texts into Units	139
3.4.1	Arabic Unit of Communication	141
3.4.2	Rhematic and Non-Rhematic Clauses	144
3.4.3	Independent v. Subordinate Clauses	150
3.5	F.S.P. Analysis	151
3.6	Analysis of Textual Cohesion	154
3.7	Study of Parallelism	157

Chapter Four: The Analysis Performed 158

4.1	Layout of the Chapter	158
4.2	Analysis of Thematic Progression in Arabic	159
4.2.1	Pattern I: TP with One Continuous Theme	159
4.2.2	Pattern II: TP with Different Themes	162
4.2.3	Pattern III: TP with Different Themes	164
4.2.4	Pattern IV: Linear Themmatization of Rhemes	165
4.2.5	Pattern V: Constant Themmatization of One Rheme	169
4.2.6	Pattern VI: Themmatization of Multiple Rhemes	170
4.2.7	Overall Scores	171
4.2.8	Conclusion	172
4.3	Analysis of Textual Cohesion Performed	176
4.3.1	Overall Scores of Cohesive Ties	176
4.3.2	Reference	177
4.3.3	Ellipsis	178
4.3.4	Conjunction	179
4.3.5	Lexical Cohesion	172
4.3.6	Conclusion	185
4.4	Analysis of Parallelism	185
4.4.1	Syntactic Parallelism	187
4.4.2	Semantic Parallelism	191
4.4.2.1	Synonymous Parallelism	191
4.4.2.2	Contrasting Parallelism	192
4.4.2.3	Paragraph Parallelism	194

Summary and Findings 197

Bibliography 200

Appendix

Appendix A 208

Appendix B	215
Appendix C	222
Appendix D	230
Appendix E	236

Figures and Tables

Table 1.1	Lexical Cohesive Devices
Table 1.2	Revised Categories of Lexical Cohesion
Figure 1.1	Firbasian Semantic Scales
Figure 1.2	Relationship of Subsequent Rhemes to First Theme
Figure 1.3	Relationship of Subsequent Rhemes to Immediately Preceding Theme
Figure 1.4	Relationship of Subsequent Themes to the First Rheme
Figure 1.5	Relationship of Subsequent Rhemes to First (or subsequent) Rheme
Figure 2.1	Components of the Communication Process
Figure 2.2	Kinneavy's Communication Triangle
Figure 2.3	The Place of Discourse in Language Study
Figure 2.4	The Study of Language
Figure 2.5	The Field of Language
Figure 2.6	Hartman's Communication Model
Table 2.1	Buhler's Text Continuum
Table 2.2	Elements of a Text
Figure 4.1	TP with One Continuous (constant) Theme
Figure 4.2	TP with Different Themes
Figure 4.3	TP with Derived Themes
Figure 4.4a+b	Linear Thematization of Rhemes
Figure 4.5	Constant Thematization of One Rheme
Figure 4.6	Thematization of Multiple Rhemes Sentences
Table 4.1	Frequency of the Occurrence of Thematic Progressions
Table 4.2	Overall Scores of Cohesive Ties

Table 4.3	Distribution of Reference Items
Table 4.4	Distribution of Conjunctional Items
Table 4.5	Frequency of the Use of 'wa'
Table 4.6	Distribution of Lexical Ties

Arabic Transliteration

Consonants:

ء	=	'	ض	=	d
ب	=	b	ط	=	t
ت	=	t	ظ	=	z
ث	=	T	ع	=	9
ج	=	J	غ	=	g
ح	=	H	ف	=	f
خ	=	x	ق	=	q
د	=	d	ك	=	K
ذ	=	D	ل	=	l
ر	=	r	م	=	m
ز	=	z	ن	=	n
س	=	s	ه	=	h
ش	=	š	و	=	w
ص	=	S	ی	=	y

Vowels:

short: a - u - i
long: a: - u: - i:

Acknowledgements

I would like to thank all those who made this research possible, particularly:

- Mr Malcolm Williams, my supervisor, who has guided me gently along the way and supplied me with very valuable advice and comments.
- The Algerian Ministry of Higher Education and the University of Salford's Department of Modern Languages for their financial support.
- Sue Young, who was very patient in typing my thesis.
- I would also like to thank Layachi Aissi, Safia Boushaba and Monia Bayar for helping me with the proof-reading.
- I would also like to give a hearty thanks to all the people who supported and helped me to cope with the hard times.

Introduction

The initial motivation of my research is the problems encountered by English teachers while teaching written compositions to advanced Arab students. Kaplan, writing as early as 1966, points out that many overseas students, despite their command of the structure of English, write essays that are considered by their instructors to be badly organized or lack cohesion. Koch (1981) and Williams (1982) confirm Kaplan's claims at least as far as they concern Arabic-speaking learners of English. Koch (1981) noticed a 'peculiar strangeness' in the writing of some Arab students' compositions, strangeness that is due, she states, not only to mistakes in grammar, spelling and punctuation, but also to higher level, global 'mistakes' in how ideas are put together and how topics are approached. Williams (1982), speaking of his experience in teaching in the Arab world, complained that his students, despite their ability to make correct grammatical sentences, were unable to form them into paragraphs or cohesive texts. Holes (1983) realised that his students were unable to write cohesive texts. They used a lot of coordination and adversion where English would not. He also realised that their sentences were excessively long and did not follow the standard English punctuation.

Many English instructors attributed these problems to the inexperience in writing compositions but Koch, Williams and Holes investigated the problem by analysing the Arabic language and its structure. Williams (1982) realised the difficulty of his

learners by translating from English into Arabic, preserving the same sentence divisions and sentence order as the English. The result was that, although each sentence was in grammatical Arabic, the whole text did not read like Arabic. His study went from the assumption that his students' difficulties in writing cohesive English texts were to some extent the converse of his experience into Arabic. Holes' (1983) went further because, aware of the Arabic structure, he sought to pinpoint why his students have those difficulties. The major one being the difference in structure between Arabic and English. Koch (1981) basing her study on a Saussurian approach and other ethnographic studies, set out to investigate the function of repetition and parallelism in Arabic argumentative prose.

When I set out to pursue these problems further I had to look for a model which would suit any purpose. Carl James' 'Contrastive Analysis' (1980) seemed to shed some light on problems of this nature. In dealing with problems of this sort, one moves in the realm of what Carl James calls 'macro-linguistics'. Some studies excluded these differences from the scope of linguistics, or at least relegated them to the realm of performance, arguing that the sentence is the largest unit that linguistics deals with. Examining larger units is therefore moving from the field of linguistics to that of literary criticism. The problems so many English teachers discussed and the learners' difficulties experienced at this level do often get lost between linguistics and literature. This is due to the difference in nature of the rules which govern the

sentence and the text. A native speaker can easily tell whether a sentence is grammatically well constructed or not. But a text taken as a whole is not governed by grammatical rules; and a native speaker, although he may feel that something is wrong with its composition, is often unable to pinpoint the problem.

Criteria for the analysis of texts cannot be expressed in the same way as grammatical rules for the sentence. Rather they will be expressed in terms of tendencies and their substance will be at least partly semantic. Criteria like those set by Hymes (1974) or de Beaugrande and Dressler (1981) are tied up with the context of situation and therefore take into account socio-linguistic factors as well as purely linguistic ones.

There are two areas of study which seem to suit and determine the scope and nature of my research: Halliday and Hasan's work on textual cohesion (1976), and Functional Sentence Perspective as developed in the Prague school. I have adopted these two approaches as tools for my study and selected lengthy passages in Arabic in order to have more conclusive findings. My initial hypotheses are:

1. Written Arabic tends to make explicit inter-clausal relationships.
2. Written Arabic tends to resist ellipsis.
3. Repetition plays a dominant role in cohesion and text structuring.

4. The different text types in Arabic achieve textual cohesion in different ways.
5. Arabic achieves textual development in different ways from English.
6. Arabic tends to repeat the same theme in successive sentences.
7. In Arabic, the theme of the sentence tends to have the same referent as the theme or the rheme of the previous sentence.

Before engaging in the analysis of my corpus I give a background review of some relevant studies in text-linguistics and especially cohesion. This will be presented in Chapter I.

As I am analyzing texts written for different intentions, I decided to categorize them into a suitable text-typology. Chapter II gives a historical background of the development of discourse-based studies, from rhetoric to the present text-typological models. This chapter paves the way for my methodology (Chapter III). Chapter III outlines how my corpus was selected and fitted into text-types. It also describes on what grounds I selected my units of analysis.

The analysis is laid out in Chapter IV. This chapter is divided into three distinct sections.

Section 4.2 describes the different thematic progressions displayed in my texts. For this I have compared Newsham's findings (1977) as exemplified by Williams (1982) to the

theme-rheme patterns found in my texts. I also followed Danes (1974) study on thematic progressions in scientific texts. The next step in this section was to compare the findings for each text in order to find out if the different text types I have selected use any particular thematic progression.

In Section 4.3, I investigated the cohesive ties used in my data following Halliday and Hasan's model (1976) and Hasan's (1981) modification of the lexical categories. In this section I also compared my texts in order to discover if there is a difference in textual progression between text types in Arabic.

Section 4.4 investigates parallelism in Arabic. For this, I followed Koch's (1982) distinction between semantic and syntactic parallelism. An attempt was made to compare the findings in my data.

Finally the conclusion of my research gives a summary of my analysis and the findings contained in the three sections mentioned above.

My data is contained in the appendix. No attempt was made to translate the whole text but only the examples were translated. These were translated as literally as possible in order to maintain the Arabic flavour and make the understanding of the examples more accessible.

Chapter 1: Models for the study of discourse

1.1 Layout of the chapter

As I mentioned in the introduction, I will be working within a textlinguistic framework. Thus, this chapter constitutes the theoretical background of my study. It divides into four sections. Section 1.2 gives an overview of the main reasons which led discourse analysts to break away from the study of isolated fragments of language. It also gives an account of some of the leading theories for the study of discourse which form the background to the present study.

As I am working within a systemic framework, I describe Halliday and Hasan's model at length because it is used for the analysis of textual cohesion in my corpus (section 1.3).

Section 1.4 gives a brief account of the Prague School's approach to language with a special reference to the thematic progressions exemplified by Newsham (1977) and Danes (1974).

The last section (1.5) reviews Koch and Hasan's approach to parallelism as a cohesive device. This section forms the theoretical background for the study of parallelism in my corpus.

1.2 Approaches to Discourse Analysis

Most linguistic studies since de Saussure analysed language in isolation from its social and cultural context; they chopped it up into 'minimal units': phonemes, morphemes, words, groups and sentences.

Sentences were and still are a safe shelter for anyone who is interested in producing precise rules. They are traditionally regarded as the largest structural unit of which a full grammatical analysis is possible. Grammarians have been aware that once they go beyond the sentence they will be entangled in a heterogeneous mass of confused facts.

In order to reach results and produce rules, linguists like de Saussure and Chomsky stripped language of its most important characteristic, communication, believing in unity or homogeneity of language. That led them to exclude from the data every kind of language variation like dialectal differences and the relationship between linguistic forms and social factors, regarding these as distractions. Let discourse analysts, sociolinguists and ethnomethodologists grapple with the problems of social interaction. They will stay within the confines of the sentence. The social function of language is therefore not their concern. This is evidenced in the distinctions that de Saussure made between 'langue' and 'parole', the first referring to the abstract linguistic system which is shared by all members of a speech community, and which can be studied, whereas the second refers to the actual realisation of 'langue' in speech and cannot be studied, for it is not homogeneous (Saussure, 1959). A similar distinction is made by Chomsky between 'competence' and 'performance', the first being the ideal user's knowledge of the rules of grammar, the second being the actual realisation of this knowledge (per contra, Halliday, 1958: 51). Chomsky's (1968) concern was to produce neat and precise grammatical rules. As de

Saussure ruled out 'parole' from his study, so did Chomsky rule out 'performance'. Neither was concerned with who uses what sentence in which social circumstance and for what purpose (per contra, de Beaugrande and Dressler, 1981).

Meanwhile, discourse analysts and sociolinguists were more interested in 'parole' and 'performance' than in 'langue' and 'competence' for the simple reason that langue is a social and cultural phenomenon and they intended to analyse it as it was manifested in communication. Their units of analysis are texts (spoken, or written) or sentences in combination. By contrast, the sentence, in their studies, takes its place among the useful constructs of the linguist as simply one of the rank level constituents of discourse. Ultimately, a discourse can be broken into morphemes. Morphemes, in turn, constitute stems and words. Words in turn enter into phrases; phrases constitute clauses; clauses constitute sentences; sentences, paragraphs and paragraphs discourse. Thus discourse analysis emerged. The reasons of its emergence are:

(a) In the fifties and sixties it became apparent that structuralists and generative linguists had failed to explain transphrastic problems (e.g. amorphic connections between sentences) as well as other problems essential to linguistic communication (e.g. presupposition). This failure motivated many linguists to ask whether linguistics up to Chomsky's 'Aspects' (1965) had perhaps been operating with too restricted models of

language, relying as it did on a model which defined language as a system of signs and the speaker as an abstract automation.

(b) The increasing interest in the political implications of scientific research confronted linguists with the questions of how to define the relation of linguistics to social reality and how to justify its research aims and the social and scientific assumptions on which it was based.

(c) The new approach to language as a form of social interaction encourages empirical research in spoken everyday language, its rules, conventions and special features. Labov (1970: 85), for instance, formulated his motivation for empirical research as follows:

The penalties for ignoring data from the speech community are a growing sense of frustration, a proliferation of most questions, and a conviction that linguistics is a game in which each theorist chooses the solution that fits his taste or intuition. I do not believe that we need at this point a new 'theory of language', rather, we need a new way of doing linguistics [...].

(d) First (descriptive) analyses of verbal communication supported the hypothesis that a natural language is not at all a homogeneous system but a framework that integrated very different kinds of 'languages', i.e. ways of communicating by means of verbal signs. Consequently the analysis of speech variation became an important object of linguistic research.

These were the main reasons which led linguists to try to construct communicative text theories.

Discourse analysis does not standardise its data but it analyses language as it appears in actual conversation or writing, trying to find the rules which control the linguistic manifestation and function of the different forms of speech.

Now we will review the viewpoints of those who extended their studies beyond the sentence structure.

There have been some attempts made by grammarians to investigate beyond the sentence level (Hoey, 1981). Fillmore (1971) also speaks of the need to expand the notion 'sentence' in order for it to include 'sentence sequence in coherent discourse'. Delisle (1973) suggests extending the scope of grammar to consider appropriateness as well as grammaticality, in a grammar that claims as its goals the adequate characterisation of all the sentences of a language. He strongly emphasizes that issues in pronominalisation cannot be resolved without considering discourse the domain of grammar.

The linguists just mentioned are all grammarians, nevertheless they want to prolong their existence under a new type of sentence. But they seem a little anxious not to break away from the shackles of the sentence too soon for fear of finding chaos.

1.2.1. Longacre (1979)

Some linguists believe that language beyond the sentence boundary has no structure in the sense in which the sentence or clause has a grammatical structure but simply a network of relations. Halliday and Hasan (1976) emphasize that:

Whatever relation is among the parts of a text - the sentence, or paragraph, or terms in a dialogue - it is not the same as structure in the usual sense, the relation which links the parts of a sentence or a clause. (Ibid: 6)

In contrast, Longacre (1979) working within a tagmemic framework argues that his discourse has a grammatical structure. He assumes two 'levels' above the sentence: paragraph and discourse. The distinction between the two is not very clear but it seems that discourse refers to sense (hortatory, expository, narrative, etc) and paragraph refers to a group of sentences built around a theme and having a unity of function.

Longacre states that there are grammatical signals to indicate paragraph closure, i.e. features to indicate paragraph beginning and end: takes as an example a Philippino data. He also argues for the universality of paragraph types, expressing his hope that 'even eccentric and rarely used types of paragraphs' can be shown to be sub-types of universal types:

Paragraph structure is recursive, that is paragraphs may occur within paragraphs in an open ended way that is sufficient to account for whatever variety of paragraph structure is encountered anywhere.
(Longacre, 1979:121)

1.2.2. Winter (1977)

One very promising attempt to analyse written texts is that proposed by Winter (1977) in terms of what he calls 'Clause Relations'. In his own words his approach

to a discourse analysis is based on the assumption that the moment we place two sentences together for the purpose of communicating with somebody else, these two sentences enter into a special relation in which the understanding of the one sentence in some way depends on the understanding of the other sentence in the paragraph. Such an understanding constitutes the contextual significance of the two sentences, and is called a classic relation here. (Ibid: 2)

Before proceeding any further, it is necessary to elucidate Winter's basic terminology. Two of the terms 'paragraph' and 'sentence' have already occurred in the above quotation and we should add two others, 'clause' and 'member' to make up the set.

Winter uses the term 'paragraph' to refer to 'sentence or groups of sentences in clause relation' (Ibid: 2). The relation holding between the pair is, in most cases, a binary relation (cf. Winter, 1979) and is called 'clause relation'. The term 'member' stands for one part of a two-part membership, rather than for a sentence in one-to-one relation with another sentence (Ibid: 2-3). A member can consist of one sentence or more. But it may also consist of a nominal group as well as finite and non-finite clauses (Ibid: 10). In other words, clause relations can exist within the orthographic sentence as well and beyond. As for the term 'sentence' Winter uses it in two different senses depending on the two purposes for which he uses

the term. One sense is the orthographic sense where he uses it for the purpose of being able to talk about his full-stops (ibid:6). Otherwise, sentence and clause are not distinguished for the purposes of generalising about clause relations.

The most interesting insight in Winter's clause relations is his observation that:

There are two rule-governed ways in which we interpret one sentence in the light of another. The first is where we match things, actions, people, etc for same (similar) and different. This is the matching relation one of whose characteristic items is compare ... The second way is where we observe a change in time/space. This is the logical sequence relation, whose characteristic lexical items are connect and time as in the question, "How does x event connect with y event (in time)?" (Ibid: 6)

As for the matching relation, there are two sub-types. One is 'comparative affirmation' for which Winter provides the useful gloss 'what is true of x is also true of y'; the other is 'comparative denial' for which he gives the gloss 'what is true of x is not true of y'. As for the 'logical sequence relation' (see above), the time sequence is 'crucial to the semantics of interpretation' (ibid: 6). These relations may be predictable; "... given one sentence with its preceding context, the lexical selection in the next sentence is frequently predictable' (ibid:35).

Winter emphasizes the role of context in determining whether an 'inherent' prediction (ibid: 3) will be realised. For example, between two members there may be a clause relation of 'choice' and 'basis of choice'. The occurrence of the second

member, i.e. the basis of choice, depends on whether the information as regards the basis of choice has already occurred in the preceding context or not. In his words:

In discourse structure, there is an inherent predictability when presenting a statement of decision or choice which depends on the following condition. If the reason or basis for the choice has not preceded the basement of choice then the reason is strongly predicted to follow ... (ibid: 3) (see also ibid: 8,9,35)

Winter posits 'three vocabularies' for clause relations. These he calls vocabulary 1, the subordinates, e.g. 'after', 'because', etc; vocabulary 2, or sentence connectors, e.g. 'for example', 'that is to say'; and vocabulary 3 which includes a closed-set of vocabulary items such as 'achieve', 'result', 'different' (for a list of each type see ibid: 14, 16, 20 respectively).

The most important and revealing notion behind vocabulary 3 is the notion of lexical realisation. Vocabulary 3 items behave in two different ways at the same time. They behave like all other lexical items in the language, i.e. they may be nouns, verbs, adjectives in the syntax of subject, verb, object, or complement of the clause. In so doing, they show the 'openness' of their behaviour. They may also behave as 'closed-set' items and it is here that the notion of lexical realisation comes in. In this capacity, they function as sentence connectors. Lexical realisation requires that 'there must be present in the immediate

context the open-ended lexical choices of the clause relations to which they refer or signpost'.

Winter works out in great detail four criteria 'to account for vocabulary 3's closed-system'. These criteria will be discussed briefly below.

1.2.2.1 Criterion one: the closed set vocabulary

Criterion 1, the closed-set vocabulary, is based on two observations. The first one is that most of vocabulary 3 items paraphrase either directly or indirectly the connective semantics of vocabulary 1 or 2, or both. Direct paraphrase is of two kinds: (a) where there are correspondences between vocabulary 3 and 2, e.g. vocabulary 3 'comparison' and vocabulary 2 'in comparison'. (b) where vocabulary 3 is paraphrased by vocabulary 2 and 1 in turn, e.g. 3 'contrast' is paraphrased by vocabulary 2 'however', and vocabulary 1 'whereas'. Indirect paraphrases, however, are 'instances where the lexical items of vocabulary 3 supply an integral part of the semantics which is made explicit by vocabularies 1 and 2' (ibid: 29). For example, the semantics of 'affirm' (vocabulary 3) can be made explicit by vocabulary 2 'similarly' and vocabulary 1 'just as ... so' (too).

The second observation on which criterion 1 is based:

is that those vocabulary 3 items which do not directly or indirectly paraphrase vocabulary 1 or 2 nevertheless behave in the same way as those vocabulary 3 items which do. (ibid: 28)

This group is very limited, and we find in it items like 'error', 'function', 'form', 'kind' (see *ibid*: 29). Some of these items like 'error', for instance, belong to the relation that Winter calls 'correction replacement', a kind of matching relation. The other belongs to another kind of matching relation. 'This is the relation which deals with the description of x' (*ibid*: 29) where a question which asks about x includes a vocabulary 3 item, which, as already noted, does not directly or indirectly paraphrase vocabulary 1 or 2, and yet behaves like those that do in that it requires lexical realisation. Winter gives the following example:

"What distinctive features characterise these animals?"
(*ibid*: 29)

The above question has the items characterise and feature, both vocabulary 3 items neither of which is directly paraphrased by vocabulary 1 or 2.

1.2.2.2. Criterion 2: The characteristic vocabulary of questions

The question criterion is based on an assertion that can 'spell out the connection between the sentences by showing the question which connects the second sentence to the first ...' (*ibid*: 36). Winter refers to this criterion as 'our most fundamental criterion for examining the grammar and semantics of the clause'. This criterion can be used to distinguish between the two types of clause relation: the matching relation and the logical sequence relation. For example, the question used to

spell out the connection between two sentences that would have a matching relation will include lexical items like: 'affirm', 'compare', 'contrast', 'deny', 'repeat', 'example' (ibid:12); whereas that used for the logical relation will include lexical items like: 'achievement', 'cause', 'condition', 'effect' (ibid:12). These lexical items are 'in conjunction with the very obviously closed-system semantics of the wh-items such as what, why, how, when, where' (ibid:38). The questions may be direct or indirect; they may be explicit in the text (ibid:30, example 22) or asked by the reader when a certain relationship between two members needs to be made explicit (ibid:36, example 19). (For development of the use of questions as connective items, see Hoey, 1983).

1.2.2.3 Criterion Three: the paraphrasing of clause relations

When we come to criterion 3 we wonder what Winter has been doing so far, if not paraphrasing clause relations. But as if in anticipation of the type of question he is postulating, he says:

So far we have discussed the paraphrase relations in describing the closed-set as criterion 1 and the typical vocabulary of questions and criterion 2, and will again be discussing paraphrase relations when we discuss anticipation as criterion 2. (ibid: 42)

And again we ask: if paraphrase is an all-pervading notion why treat it as a separate criterion? And again he answers:

All criterion 3 means is that one of the defining features of vocabulary 3 is that it directly or indirectly paraphrases the connection meanings of vocabulary 1, the subordinators, vocabulary 2, the sentence connectors. (ibid: 42)

But when we recall that the same idea has been expressed on page 28, he tells us that:

If we are to accept the paraphrasing of clause relations as one of the criteria for the closed-system nature of vocabulary 3.

It will be necessary for him:

to explain what paraphrasing clause relations means and then to illustrate how paraphrase works in the semantics of logical sequence and matching. (ibid: 42)

So, what does 'paraphrase' as criterion 3 mean?

It means that the semantics of the connectives, i.e. of vocabularies 1 and 2, now called the 'interpretive semantics' does not merely make explicit the underlying semantics of the clause relation, but also makes clear 'what the contextual role of the clause pair or sentence pair is, especially whether one or both members of the clause relation are given or new to the context' (see ibid: 42 the discussion of this point). As regards the first point, ie the relation between interpretive and underlying semantics, Winter here rightly observes that the underlying semantics is primary to the interpretive semantics, the reasons being that the underlying semantics of the clause

relation can exist quite independently of the connectives themselves, and secondly, that the interpretive semantics of the connective must be compatible with the underlying semantics. For example, the underlying semantics of contrast can exist independently of the connectives 'however', 'whereas', etc. At the same time if a connective is used it must be compatible with the underlying semantics itself. (For cases where it is obligatory to use a connector to achieve the intended sense of a preferred interpretation, see *ibid*: 44.)

As for the second point, i.e. the contextual role, Winter suggests that 'a more appropriate term would perhaps be contextual grammar' (*ibid*:43). Finally, however, the term 'contextual role' is re-christened 'contextual semantics' (*ibid*:45). So, apart from making explicit the underlying semantics, connectives have a role to play in contextual semantics. In other words, they make clear whether the information in the clause is presented as new to the context or whether it is presented as given. They do this by signalling independence and subordination, since:

Vocabulary 2 nearly always signals independence for both its members. In contextual terms this means that for vocabulary 2 we have the information of both members being presented as if they were new to the context. (*ibid*: 45)

As for vocabulary 1, it signals subordination for one of its members and this in contextual terms means 'presenting its member

as the given, with its main clause presenting its member as the new (information)' (ibid: 45).

1.2.2.4.1 Criterion Four: The anticipation of the clause relations as a necessary part of lexical realisation

For Winter, 'anticipation' is one kind of strong prediction.

This is where the prediction is signalled by some item of vocabulary 3:

Anticipation is evidence that there is a very close semantic link beyond the confines of the sentence; that is beyond the grammatical constructions of sentence, however we care to define its syntactic boundaries. (ibid: 57)

Thus, the member which contains a vocabulary 3 item organises the immediate context. Since vocabulary 3 items require lexical realisation this means that the second member should provide the particularisation anticipated by the item mentioned in the first member. The second member is called the anticipated member, whereas the first is called the anticipatory member.

However, the three vocabularies postulated by Winter do not reflect all the interesting notions that he puts forward for clause relations. One such notion is what he calls Systematic Repetition (Winter, 1974; Winter, 1980; Winter and Hoey, 1982). Systematic Repetition is a part of the signalling of clause relations. It is:

The significant repeating of one or more of the constituent features of clause of a first member within the structure of a second member, where it becomes a new sentence or part of a new sentence. (Winter, 1980, in mimeo)

The part of the member which is not repeated is said to be replaced. Thus, Replacement and Repetition go together.

So, what does Winter see beyond the sentence?

Winter sees beyond the sentence (and also within) a relationship holding two members which form a pair, the constituent of each member ranging from a nominal group to more than one sentence. The relations are both predictable and rule-governed, and:

what enables us to communicate with each other in a rule-governed manner is that we share the meaning whereby we interpret an infinite number of sentences in their immediate contexts on the same principle that we share the semantics and grammar of the clause.
(ibid:5)

Such meanings can be made explicit by the three vocabularies he has posited. Of particular interest to those analysing discourse is the anticipatory function of vocabulary 3 with the accompanying notion of lexical realisation and also his notion of Repetition and Replacement. Winter's notion of clause relations is an important development in the analysis of discourse.

1.2.3. Michael Hoey (1979, 1983)

In an interesting way, Hoey develops and applies Winter's basic clause relations to the analysis of extended text, whereas previous researchers who analysed discourse in terms of relations (Christensen, 1969; Longacre, 1974, 1977) were not concerned with developing the particular mechanism necessary for a comprehensive discussion of all kinds of relations between sentences. Hoey elaborately develops certain techniques for the discovery of such relations. He emphasizes the role of context in enabling us to identify these relations. Relations may be binary or n-ary, simple or complex, prospective or retrospective. They occur between clauses, parts of clauses and groups of clauses and between groups of sentences.

Hoey distinguishes between the two main categories of relations. Those that are signalled and those that are elicited:

... signalled relations are relations given focus by the encoder and are therefore those most readily decoded by the reader/auditor. (Hoey, 1983: 178)

They are 'readily decoded' because they occur as a 'physical part of the discourse' (Hoey, 1983) whereas elicited relations 'involve the introduction into the discourse of what is not explicit' (Ibid: 181). We will discuss each category in turn.

Relations may be signalled grammatically as for instance by the use of subordinators or conjuncts, or by the use of vocabulary. Another technique of signalling relations is that of

repetitions. These signalled relations are similar to a certain extent to those 'cohesive ties' discussed by Halliday and Hasan (1976).

Elicited relations, on the other hand, are covert in the discourse and so have to be worked out. Hoey developed two techniques for eliciting relations: the paraphrase and dialogue techniques. Paraphrase involves the use of subordinators, conjuncts and vocabulary to make explicit a relation between two clauses in which overt signals are not present.

Example: Peter went red. He knew he had been silly.

The relation between these two sentences can be made explicit by the paraphrase:

"Peter went red because he knew he had been silly."

The relation between the two sentences is shown to be of cause and effect (Hoey, 1983: 26).

The second technique is the dialogue technique. It involves the reader asking questions which reflect his expectations about discourse. The reader does not just ask isolated questions about a relation, but he may ask a number of questions - this number of course being restricted by the context.

Hoey identifies different types of questions: the broad, the narrow, the high-level, the low-level (Hoey, 1983: 28-30). And he summarises the effect of the two types of relation on the decoder thus:

When a relation is signalled, a message is being communicated about the way which the discourse should be interpreted ... when on the other hand a relation can be shown to exist by paraphrase, a dialogue technique but has not been signalled as related by any of the means ... then more muted message about the relation is being communicated to the reader/listener, the reader/listener is showing conclusions based on the context and anticipated connection. (Ibid: 178)

Finally, Hoey argues against a hierarchical model for all types of discourse, but points out that in a given passage one can observe a hierarchical organisation. This is a natural outcome of viewing discourse in terms of a network of relations since we cannot yet arrange relations such as matching compatability, matching contrast, generalisation-exemplification, etc in a hierarchical order once and for all. A view of discourse in terms of a hierarchy of rhetorical acts both of which do not seem to be borne out by evidence. This, however, does not preclude the possibility of postulating a hierarchical model of discourse in which neither relations nor rhetorical acts are central.

1.2.4. Widdowson (1978, 1979)

Widdowson's approach to discourse analysis (1978,1979) is pragmatic. He makes clear distinctions between language as code and language as use, as well as between the linguistic signification of a sentence and the pragmatic value of an utterance:

By signification is meant the semantic specification of linguistic elements in the language code and by value the pragmatic implications the use of such elements have in context. (1973: 195)

He maintains that the value of an utterance is subject to modification as linguistic elements interrelate with others in context.

Widdowson's main interest is in language as communication (see Widdowson's Teaching Language as Communication, 1979).

Although we are not concerned with teaching procedures, Widdowson's views of language as communication are worth mentioning as they throw more light on our subject which also deals with language as communication, discourse analysis.

Widdowson develops what he called 'the communicative approach' to teaching which has discourse at its centre. He characterises 'the communicative facts' which the approach would take into account. These facts are:

1. Sentences express propositions and these propositions are linked by means of cohesive devices as in Halliday and Hasan (1976):

Cohesion .. is the overt relationship between propositions expressed through sentences. (Widdowson, 1978)

2. A coherent relationship is established by examining what function the various propositions perform. This function may be dependent of surface features such as cohesion, and is called the

illocutionary function. In other words, sentences perform acts in discourse. Coherence procedures are required to discover the illocutionary developments of discourse:

By coherence procedures I mean the way in which language user realises what communicative act is being performed in the expression of particular propositions, and how different acts are related to each other in linear and hierarchical arrangements. (Widdowson, 1973: 146)

Thus the discovery that a certain expression is an order or an invitation involves coherence procedures. As usual, however, there is the warning:

Procedures of cohesion and coherence are not entirely distinct, any more than are rules of usage and use. (Ibid: 146)

This could be observed in Halliday and Hasan's 'Cohesion in English', (1976), where they use cohesion and coherence interchangeably.

3. Relationships such as those of cohesion and coherence do not exist in the text but they are negotiated by the 'interactive endeavour of participants engaged in a discourse' (Widdowson, 1979: 255). They are thus 'dependent on a third kind of relationship which the sentence in context realises: the relationship of interaction. The sentence can be said to represent a set of clues provided by the writer or the speaker by reference to which the reader or listener can create propositional and illocutionary meanings ...' (Ibid: 255).

The third communicative fact about the communicative approach to language teaching, therefore, is the relationship of interaction required to discover the two relationships of coherence and cohesion.

This gives a clear idea about Widdowson's approach to language. I do not want to go any further in his teaching theory.

1.2.5. De Beaugrande and Dressler (1981)

In their attempt to contribute with their efforts for the creation of a 'science of texts', de Beaugrande and Dressler (1981) developed seven standards of textuality: Cohesion, Coherence, Intentionality, Acceptability, Informativity, Situationality and Intertextuality. The interaction of these standards with each other makes communication efficient.

Like Widdowson, de Beaugrande and Dressler have a pragmatic approach to texts; for them, the lexico-grammatical level or what they call 'grammatical dependencies' are not the only conditions to make a text achieve its goal in communication. Of course these are important in the performance of texts.

Grammatical dependencies in the surface text are major signals for sorting out meanings and uses. (Ibid: 3)

So, according to them and to Halliday and Hasan (1976), grammatical dependencies make a text hold together and hence be cohesive.

... cohesion concerns the ways in which the components of the surface text, ie the actual words we hear or see, are mutually connected within a sequence. The surface components depend upon each other according to grammatical forms and conventions, such that cohesion rests upon grammatical dependencies. (Ibid: 3)

What makes de Beaugrande and Dressler's (1981) approach different from that of Halliday and Hasan's is that cohesion is not enough to achieve an efficient communicative text.

A science of text should explain how AMBIGUITIES ... are possible on the surface, but also how people preclude or resolve most ambiguities without difficulty. The surface is, as we see, not decisive by itself; there must be INTERACTION between cohesion and the other standards of textuality to make communication efficient. (Ibid: 4)

De Beaugrande and Dressler give an example to back up the argument that cohesion (grammatical dependencies) is not enough to sort out the meaning. Thus "Slow, children at play" is ambiguous on the surface but readers resolve this ambiguity; obviously, without the help of cohesion. They do it by means of other techniques or devices, i.e. the six other standards de Beaugrande and Dressler developed.

So what are these standards and in what way can they help to sort out meanings?

COHERENCE "... concerns the ways in which the components of the textual word, i.e. the configuration of CONCEPTS and RELATIONS which underlie the surface text, are mutually accessible and relevant." (Ibid: 4)

What they mean by concept is the image of the world people have in their minds (previous knowledge). And an expression like 'Slow, children at play' triggers that knowledge and links previous situations to a new one. The link between the concepts and a particular situation is what de Beaugrande and Dressler call relations:

A text does not make sense by itself but rather by the interaction of the TEXT PRESENTED KNOWLEDGE with people's STORED KNOWLEDGE OF THE WORLD. (Ibid: 6)

The distinction de Beaugrande and Dressler (1981) make between cohesion and coherence is like the distinctions Hoey (1983) draws between signalled relations (cohesion) and elicited relations (coherence). For instance, we would use Hoey's techniques to elicit the meaning of 'Slow, children at play'. Let us use paraphrase:

Slow because children are at play.

The relation is a relation of cause; as we could use the dialogue techniques by asking questions in order to elicit the relation between 'Slow' and 'children at play'.

The third standard is intentionality. This standard concerns the speaker/writer attitude in performing a communicative act. The producer, speaker/writer, has to be aware that his text or speech should be cohesive and coherent, those being the most important standards in textuality, enough to

fulfil his intention such as an explanation or a description, etc. As de Beaugrande and Dressler put it:

Cohesion and coherence could themselves be regarded as operational goals without whose attainment other discourse goals may be blocked. (1981: 7)

Acceptability concerns the reader/listener relation to the utterances they are subjected to, i.e. are they relevant or useful to them? Are they socially and culturally acceptable?

The first condition to make the text acceptable are cohesion and coherence because readers/listeners reject anything which they cannot understand. For instance, if a text is not coherent, receivers, readers/listeners find it difficult to link the text presented to them with their own vision of the world. That does not mean that the message should be explicit to be accepted but it should be effective from the discourse point of view.

De Beaugrande and Dressler give as example a telephone company warning:

Compare: Call us before you dig. You may not be able to afterwards.

with: Call us before you dig. There might be an underground cable. If you break the cable, you won't have a phone service and may get a severe electric shock. Then you won't be able to call us. (1981:8)

The first sample is not explicit but it is more effective than the second. That could be because text receivers are readily persuaded by the content they must supply on their own:

it is as if they were making the assertion themselves. This brings us to the next standard, informativity. The first sample is more informative in the sense that there are less words to give the same amount of meaning. The message presented is new and unexpected for the readers. It is presented in an interesting way; it is concise and straightforward. On the other hand, the informativity of the second sample is overloaded to the point that the main idea the text is intended to convey is diluted in the details.

INFORMATIVITY concerns the extent to which the occurrences of the presented text are expected vs unexpected or known vs unknown/certain. (1981: 8-9)

The sixth standard is called situationality. Situationality deals with factors which make a text relevant to a situation of an utterance. This standard is receiver oriented but it should interact with the standards seen above, ie to achieve his goal or plan (intentionality) the producer of a text should be cohesive and coherent in order to be informative (Informativity) and hence accepted by the receivers (Acceptability); it is receivers as well as situation oriented in the sense that the utterance should take account of the receiver and the situation they are in. For instance, 'Slow, children at play' is obviously addressing motorists asking them to take a particular action. The relation to them, the receivers, motorists, and the situation is that the motorists move in fast vehicles. That makes the message relevant or appropriate to the situation. The same message would be inappropriate for pedestrians.

The seventh standard of textuality is Intertextuality. This concerns the factors of comprehension of a text dependent on the knowledge of previous texts. De Beaugrande and Dressler (1981) give the example of the driver who has already seen the first road sign, 'Slow, children at play', resumes his speed when he sees the sign, 'Resume speed'. The second sign makes sense to the driver if he encountered the first one and applied its content.

As we can notice from this brief review, de Beaugrande and Dressler's seven standards of textuality do not make sense individually but work in close interaction to produce a communicatively efficient text.

1.3 A systemic model for the study of texts (M.A.K. Halliday (1973, 1974)):

Following a systemic model, M.A.K. Halliday (1973) sees language as a series of systems, so that when a speaker makes an utterance he is choosing - albeit unconsciously - what he shall do out of all things that he can do, what he shall mean out of all the things he can mean. It is only really in the light of what a speaker can do linguistically in his language in a particular situation and what he is likely to do in a particular situation that the true significance of what he does can be assessed.

It is easier to relate the 'can do' to the 'does' than it is to relate the 'knows' to the 'does'. A systemic model deals with

grammatical structures in terms of the choices involved in using them in such a way that the choices can be related directly to the context, and thus it provides more insights on the semantic level. Transformational grammar, on the other hand, while recognizing the choices that are involved, sees them as occurring at the level of deep structure in the mind of speaker/hearer at least two removes from the context which gives a choice its semantic significance. For instance, both systemic and transformational grammar recognise the relationship between the passive and the active construction in English, and both recognise that a speaker has to choose which to use. However, it is only by taking a systemic view of language that one can spell out in a systematic way the significance of the choice: it is entailed by the choice, made in the textual component of the grammar, of either the 'agent' or 'the affected' as theme. Similarly, in Arabic, the significance of the choice of 'nominal' rather than 'verbal' sentence is probably most revealingly understood as a result of a choice made in the textual component of a systemic grammar; trying to decide which is derived from which, a preoccupation of some T.G. grammarians of Arabic (Lewkowicz et al, 1971) does not, on the other hand, uncover anything significant about the choosing of the 'nominal' sentence. Finally, by allowing a number of systems to operate in parallel (viz. the inter-personal, textual and ideational networks) and because of its open-endedness; it provides a more satisfactory conceptual framework for considering something at least of the true complexity of language.

The levels which specifically concern us in this work are those of 'meaning potential' and 'functional components of grammar' (or, as Halliday puts it somewhat less wordily elsewhere (Halliday, 1976), 'wording' and 'meaning'). 'Meaning potential' refers to what a speaker intends to do through a given stretch of writing. The 'functional components of grammar' make up the level which links meaning to surface structure. This level consists of parts: the interpersonal network, concerned with the social, expressive and connative function of language, with expressing the speaker's 'angle', his attitudes and judgements, his encoding of the role relationships in the situation and his motive in saying anything at all; the ideational network, concerned with the expression of 'context', consisting of two parts, the experiential and the logical, the former being more directly concerned with representation of experience, of the 'context' of the culture, while the latter expresses the abstract logical relations which derive only indirectly from experience; and the textual network, which is the text-forming component in the linguistic system. All the cohesive devices which we shall be dealing with in this work form parts of this component.

Halliday (1974) distinguishes the following types of relations within the textual component:

1. relations of presupposition (i.e. inference, substitution, conjunction and lexical presupposition).

- (a) verbal (i.e. anaphora and cataphora)
 - (i) between sentences (Halliday's cohesion)
 - (ii) within sentences
- (b) situational

2. structural relations (i.e. F.S.P.)

- (a) in syntactic units
 - (i) sentence and clause
 - (ii) phrase ('groups' is the term used in systemic grammar)
- (b) in communicative units (Halliday's information structure)

1.3.1 Approach to Cohesion (Halliday & Hasan (1976))

Halliday and Hasan (1976) approach language as discourse not as sentences in isolation; they see above the sentence the unit of language which they called text. This unit 'is not a grammatical unit, like a clause or a sentence, and it is not defined by its size' (Halliday and Hasan, 1976). 'It is a semantic unit: not of form but of meaning' (Ibid: 1-2).

They are interested in investigating the relationship between a sequence of sentences in terms of what they call 'grammatical and lexical cohesion'. And they argued that the 'concept of cohesion' is a useful index of the texture of a text; different types of text will have varying numbers of

presuppositional 'ties' between sentences. It is my argument that these ties can be used to shed light on the different ways used in Arabic to achieve textual cohesion.

Halliday and Hasan's approach is based on the concept of relations of presuppositions. 'The concept of cohesion is a semantic one'. It depends on something other than structures, for cohesive relations have in principle nothing to do with sentence boundaries. Halliday and Hasan identified and comprehensively developed five types of 'cohesive ties': 'reference', 'substitution', 'ellipsis', 'conjunction' and 'lexical cohesion'.

I will now discuss these 'ties' briefly and how far such notions will take us on the road to the analysis of Arabic texts.

1.3.1.1 Reference: It is a semantic relation, although expressed by grammatical means, the point being that:

Since the relationship is on the semantic level, the reference item is in no way constrained to match the grammatical class of the item it refers to. What must match are the semantic properties. (Ibid: 32)

Reference is the use of pronominals, demonstratives, the definitive article and comparatives to refer to a referentially identical item found elsewhere in the text.

Reference could be to an item outside the text (exophoric) as well as to items in the text (endophoric).

Examples: (a) Did the gardener water those plants?

(exophoric)

'Those' refers to the preceding text, to some earlier mention of those particular plants in the discussion.

(b) Wash and core six cooking apples. Put them into a fireproof dish. (endophoric)

The personal pronoun 'them' in the second sentence refers back to the item 'six cooking apples' in the first sentence (see Halliday and Hasan, 1976: 2 and 18).

As we are interested in the structure of texts we will take into account only the endophoric reference for exophoric reference does not play any role in unifying the units of meaning in a text. Endophoric reference can be either anaphoric or cataphoric.

Anaphoric reference is when a reference item refers back to something said anywhere in the previous text like the personal pronoun 'them' in example (b). 'Them' refers anaphorically to 'six cooking apples'.

Cataphoric reference is when the reference item points forward to a following element.

Example: This is how to get the best results. You let the berries dry in the sun till all the moisture has gone out of them ... (Halliday and Hasan, 1976:17)

Here the demonstrative pronoun points forward to the whole sentence. But cataphoric references do not always operate across sentence boundaries. Hence it does not always contribute to cohesion. That brings us to conclude that anaphoric reference is the kind of reference which contributes the most to cohesion.

The typical direction ... is the anaphoric; it is natural, after all, to presuppose what has already gone rather than what it is to follow. (Ibid: 329)

A reference item signals that the reader should 'supply the appropriate instantial, the referent in this instance, which is already available' (or shortly to become available) (Ibid: 27).

1.3.1.2 Substitution: In contrast with 1.3.1.1 above, Halliday and Hasan (1976) divide substitution into two categories: substitution and ellipsis.

Substitution is a relationship on the lexicogrammatical level, ie the level of grammar and vocabulary. It is essentially confined to the text and the substitute item has the same grammatical function as that for which it substitutes. A substitute item may function as a verb (do), a nominal (one, ones, some) and as a substitute clause (so, not). These substitute items replace other items which can be recovered from the text. In effect they signal 'supply the appropriate word or words already available' (Halliday and Hasan, 1976: 226). An example of substitution is:

Her grandparents are the ones she really loves.

'Ones' is a nominal substitute for the head noun 'grandparents'.

1.3.1.3 Ellipsis: Ellipsis is different from substitution in that it is substitution by zero. This means 'something is left unsaid' without the implication that what is unsaid is not understood; on the contrary, 'unsaid' implies 'but understood nevertheless' (Ibid: 142).

Ellipsis is an anaphoric relation, as indeed most cohesive ties are. Its cohesive effect lies in the fact that it recovers an element from a preceding sentence and uses it to fill an empty slot in a following sentence.

Example: Some animals eat flesh; for example, lions and wolves; some are wanted for their flesh; for example, sheep and cattle.

In the above example there are three instances of ellipsis within the sentence and not across sentence boundaries. The recovered items are presented below in brackets:

- a) for example lions and wolves (are animals which eat flesh)
- b) some (animals) are wanted for ...
- c) for example, sheep and cattle (are wanted for their flesh).

1.3.1.4 Conjunction: It is a different type of semantic relationship from those mentioned above.

The conjunctive relations themselves are not tied to any particular sequence in the expression; if two sentences cohere into a text by virtue of some form of conjunction, this does not mean that the relation between them could subsist only if they occur in that particular order ... two sentences may be linked by a time relation, but the sentence referring to the event that is earlier in time may itself come later. (1976: 227)

Their function is to relate to each other linguistic elements which occur in succession but are not related by other structural means as in the case with substitution, for instance.

Halliday and Hasan (1976) divided conjunction into four types typified by 'and', 'yet', 'so' and 'then'.

1.3.1.5 Lexical cohesion: The last type of cohesive relation is the type Halliday and Hasan (1976) called 'lexical cohesion', which is the cohesive effect achieved by the selection of vocabulary.

Like Hasan (1981), I found that the analysis of lexical cohesion in terms of the 1976 model posed many problems and led sometimes to confusion. However, before I discuss these, I will remind the reader of the lexical categories outlined by Halliday and Hasan in 'Cohesion in English' in 1976.

Hasan (1981) reviewed these categories when she was involved in a research aimed at finding out if there was any correlation between certain social factors and the degree of coherence perceived in texts produced by children from different social backgrounds.

The categories are:

Lexical Cohesive Devices	
1.	Reiteration
a.	repetition
b.	synonymy
c.	super-ordinate
d.	general word
2.	Collocation

Table 1.1

For instance when we follow the general assumption that word and lexical item are co-extensive, especially when we attempt to relate expressions such as 'sit', 'sit down' and 'sit up' to each other. We also find it difficult to decide whether or not 'sit up' and 'stand up' are the realisation of the same lexical category. This leads us to question the validity of the use of the term lexical category in relation to the traditionally 'empty' words, 'up' and 'down', 'in', 'out', 'on', and 'at'. The most basic problem is to know the ways in which a lexical category may be realised. For instance, can we regard 'bachelor' and 'unmarried human male' as alternative realisations of the same lexical category?

Similarly, the analysis of Arabic according to the lexical categories above poses problems. It seemed difficult to relate items like 'Kasara', 'to break' and 'kassara', 'to be smashed' to

each other. I, also, found it difficult whether 'qa9ada', 'sit up', 'jalasa', 'sit down' and 'waqafa', 'stand up' or 'stop' are the realisation of the same lexical category or not, '9a:zib', 'bachelor' and 'gayr mutazawwij', 'unmarried' belong to the same lexical category.

Since in Hasan's approach to the study of coherence, the orientation was primarily qualitative, the question of the identity of a tie became doubly important. However, the counting of ties posed a problem in lexical cohesion. For example, repetition leads to the creation of a tie; so does collocation. But when examining one of her samples, she could not make her mind up about the number of ties.

This is her sample:

1. once upon a time there was a little girl and a boy
2. and they went aboard a ship
3. and the sailor said to them to go and find a carriage
4. don't go on the ship here because I'm trying to dive
5. but the dog came along
6. and threw himself in the sea
7. and then he came back
8. and they all went home
9. and had a party
10. and they lived happily ever after.

After drawing her lexical chains, Hasan set to count the number of ties. The problem she encountered can be exemplified

by the difficulty in deciding if there are five or four ties in the following chain.

go 2 ↔ go 4 go 8 ↔ come 5 ↔ come 7

The number after the lexical items refers to the sentence numbers.

So we either have 5 lexical items and 4 ties or there are three ties of repetition.

go 2 ↔ go 4

go 4 ↔ go 8

come 5 ↔ come 7

and also two of collocation between 'come' and 'go'

come 5 ↔ go 4

come 7 ↔ go 8

This problem arises because reiteration and collocation belong to two distinct dimensions. Tokens may enter into both these relations at one and the same time; so that it is possible, if one wishes to count them as constituting ties both through the relation of reiteration and that of collocations.

Because the notion collocation posed a lot of problems, like Hasan (1981), I avoided this category in my research. One of the problems collocation posed was the problem of inter-subjective reliability. If someone felt that there is a collocational tie

between 'dive' and 'sea' in Hasan's example, on what grounds could we reject or accept such a statement?

In addition to this problem, the existing categories of lexical cohesion failed to take into account certain semantic bonds. An example would be the relation of equivalence between *da:bit*, 'lieutenant' and *ra'i:su al wafdi*, 'delegation's president' in Text B from our data. Such problems lead me to follow Hasan's (1981) modification of the lexical categories of cohesion.

1.3.1.6 Revision of lexical cohesive categories

The revision of lexical cohesive categories can be described under three headings as Hasan (1981) described it:

1. the introduction of new categories;
2. the elaboration of the existing ones;
3. the exclusion of collocation.

As we can see from table 1.2, lexical cohesion belongs to two primary types: that mediated through 'general' lexical relations and that through 'instantial' ones. The 1976 model contained details of most of the first type. However, instantial lexical cohesion is a significant resource for textual unity.

The categories of general lexical cohesive devices are based upon semantic bonds which are supratextual, with a language-wide validity. Consider the cohesive device of the use of synonyms as

an example: such synonyms as *kataba*, 'write', and 'allafa, 'write, compose', cohere with each other. The semantic bond between them is that of identity of their experiential meaning. However, this identity of experiential meaning between these two is a fact of the system of Arabic. That is why it is possible to provide a citation of the above types, where they are dissociated from a real context utterance and yet constitute a valid example of this meaning relation. Quite irrespective of particular texts, we find that each member of the pair is synonymous with the other; the relation exists in the system.

The revised version gave us the following categories:

Categories of lexical cohesion

A. General

1. repetition: leave, leaving, left
2. synonymy: leave, depart
3. antonymy: leave, arrive
4. hyponymy: travel, leave (including co-hyponyms, leave, arrive)
5. menorymy: hand, finger (including co-menoryms, finger, thumb)

B. Instantial

1. equivalence: the sailor was their daddy:
you be the patient, I'll be the doctor
2. naming: the dog was called Toto; they
named the dog Fluffy
3. semblance: the deck was like a pool; all
my pleasures are like yesterdays

Table 1.2

By contrast, instantial lexical relations are text bound. Their validity is an artifact of the text itself, and does not extend to the system. There is, therefore, no shortcut to their exemplification, as the relation attains its validity only through the linguistic context of the utterance. For example, in Text D, jumLa 103 musa:9ada, 'aid' and ma:rsal, 'marshall' are related to each other through an instantial cohesion relation of 'naming'; the text equates musa:9ada and ma:rsal. But this relation of referential identity is a fact of this particular text; it cannot be maintained that in the system of Arabic musa:9ada, 'aid' and ma:rsal, 'marshall' are so related.

The other difference between the 1976 model and the revised version is that in the former the main relations are those of similarity and inclusion; similarity subsumed 'same' and 'different', while inclusion covered both 'including' and 'included' whereas the latter separated these aspects and thus made them more operational.

Furthermore, the revision does not include collocation because it proved difficult to operationalise this category sufficiently to ensure consistent analysis.

So what Halliday and Hasan see beyond the sentence is a sequence of sentences linked together by means of a number of cohesive ties and forming a 'semantic unity'. Unity there must be, but this unity is not structural. According to them, there are no structural links between sentences; structural links exist only within sentences. This, of course, is indisputable if by

'structure' they mean syntactic structure. But is the term 'structure' the monopoly of syntax?

Finally, the role of the five cohesive ties Halliday and Hasan developed is to create 'texture'.

The concept of texture is entirely appropriate to express the property of 'being a text'. A text has texture, and this is what distinguishes it from something that is not a text. It derives this texture from the fact that it functions as a unity with respect to its environment. (1976: 2)

Like sentences, texts have structure; sentences of different kinds have different structures, so do texts - conversation, narrative, lyric, commercial and so on. But the relations which exist between the parts of a text - the sentences, or paragraphs, or terms in a dialogue - are not the same as structure in the lexical sense, syntactic structure, the relations which link the parts of a sentence or a clause. A text is a sum of units of meaning - sentences or clauses ... - and it is the relation of those 'parts of text' which give the text its meaning. So the meaning of each sentence depends on its environment, including its cohesive relations with sentences. The sum of those cohesive relations gives the text its structure.

What the linguists, we have seen above, have in common is that they all analysed language as it appears in communication not in isolation. Their unit of analysis being a unit larger than the sentence or clause. They all believe, with the exception of Longacre (1979) (as seen above), that language

beyond the sentence has no structure in the sense in which the sentence or clause has a grammatical structure but simply has a network of relations. It seems to me that the analysts' approaches to languages look different but they are not contradictory but complimentary.

Hoey (1983), Widdowson (1978, 1979), de Beaugrande and Dressler (1981), Halliday and Hasan (1976), and Winter (1977), all argue that the lexico-grammatical level helps to sort out the relation between the units of meaning in discourse and hence the meaning. Hoey calls those relations signalled relations - Widdowson, Halliday and Hasan, and de Beaugrande and Dressler call them cohesion. But unlike Halliday and Hasan, the rest went further investigating beyond those relations. They gave their approaches another dimension, which is pragmatic (Widdowson, 1979; de Beaugrande, 1981) adding their efforts to their predecessors.

But the first step one should take in investigating meaning and the semantic relations involved in discourse is to point out the explicit devices used in the formation of texts. This is what the analysts mentioned above have done. They all took 'grammatical and lexical cohesion' as a point of departure in investigating sentences in combination/texts/discourse. As not many studies have been done about the structure of Arabic texts, I will make a study of cohesion of this language.

1.4 Functional sentence perspective and the organization of the text

The basic idea of the theory of F.S.P. is that the separate elements of the sentence (clause) do not contribute to the development of discourse in the same way. Some are communicatively more important than others: they - as it were - push the communication forward with greater force and may be regarded as communicatively more dynamic. Hence, the degree of communicative dynamism (CD) is the relative extent to which the sentence elements contribute to the further development of communication (Firbas, 1971, 1979: 31). The degree of CD of an element (always relative to the degrees of CD of other elements of the same sentence) is determined by the result of the interplay of these factors: linearity, semantics and context. Generally speaking, these three means of F.S.P. can be hierarchically ordered: semantics is superior to linearity, and context is superior to both linearity and semantics.

1.3.1 Linearity

At the level of the sentence, the study of linearity can be practically identified with the study of word order. In Indo-European languages, and I would argue in Arabic as well, there is a tendency to put the most dynamic sentence element (the element conveying the highest degree of CD) at the end of the sentence. In some languages (eg Czech), the tendency is so strong that it becomes the leading word-order principle (cf Mathesius, 1941). In such languages, the word-order (in one

sentence) with the most dynamic element at the end is considered to be normal, neutral, commanded, while the word order with the most dynamic element at the beginning is regarded as special, emotionally or otherwise marked.

According to Halliday (1967), information structure distinguishes between 'new' and 'given' information, thematization assigns a theme-rheme structure to the clause.

The difference can be perhaps best summarised by the observation that while 'given' means 'what you were talking about' (or 'what I was talking about before'), 'theme' means 'what I am talking about' (or 'what I am talking about now'). (Halliday, 1967: 212)

Although, Halliday says that there is in the unmarked case an association of the theme with the 'given', the two are independent options. Having thus separated the two systems, Halliday defines the theme as 'what comes first in the clause' and this is where the problem occurs.

The unmarked sentence pattern in Arabic is VSO, and I suspect that the first place in the sentence - at least in M.S.A. - is reserved for indication of modality (viz. the placement in initial position of interrogative particles and particles like 'la9alla' modal phrases like 'min al muntazar', as well as the verb itself). In a significant number of cases, however, the sentence pattern in Arabic is S.V.O., suggesting that in Arabic, the position of the thematic element is variable. If this is the case, definition of theme in terms of its position is impossible.

Firbas' definition is that the theme is constituted

by the sentence element(s) carrying the lowest degree(s) of communicative dynamism (CD) within the sentence. (Firbas, 1964: 272)

'Communicative dynamism' he defines as

the extent to which the sentence element contributes to the development of the communication. (ibid: 270)

This definition of the theme is in fact very similar to Halliday's 'information structure' (Halliday, 1967) except that it is operating within the domain of the clause and not the information unit or tone group. However, the difference between the two aspects 'given - new' and theme-rheme is probably not as great as Halliday claims.

First of all, as Danés (1974) argues, the distinction is an incomplete dichotomy because although the first members of each pair are sometimes distinct, the second members are always identical.

Secondly, Danes argues that the concept of 'givenness' is very vague and also relative, and so in fact is the concept of newness (Danes, 1974). Moreover, Halliday's statement (Halliday, 1967) that thematization is independent of 'what has gone before' is doubtful.

Hausenblas' (1969) definition of theme (as quoted by Danés, 1974: 112-113) seems more reasonable. For him, theme:

brings what has been posited beforehand into the focus of the field of vision and, at the same time, presents the subsequent discourse.

From this Danés deduced two functions of the theme.

- (1) The perspective function, consisting in hierarchical graduation of thematic text components (and involving a static point of view regarding the text as a completed whole).
- (2) The prospective function, in which the theme serves as a point of departure for the further development of the semantic progression and, at the same time, as a prospect or plan of this development (in which case, the dynamic aspect of the progressive realisation of the text is accounted for).

I think that this last statement is sufficient to convey the dynamic role of thematization in textual development.

1.4.2 Semantics

The degree of CD conveyed by a sentence element may depend on its semantic content taken alone or taken in relation to the semantic contents of other sentence elements. Thus, owing to its semantic content, the temporal and modal exponent of the finite verb (the formal signal of temporal and modal indication) conveys a medial degree of CD irrespective of its word-order position within the sentence unless context (as a superior means of FSP) determines its degree of CD otherwise (see Firbas, 1965). At a higher level of abstraction, the semantic contents of the separate sentence elements can be arranged, according to the

(relative) degree of CD they convey if context does not act against this. Reflecting the gradual rise in CD, there are two - what we shall call - Firbasian semantic scales (Firbas, 1979: 50), which can eventually be fused into one (as indicated by the graphical arrangement below):

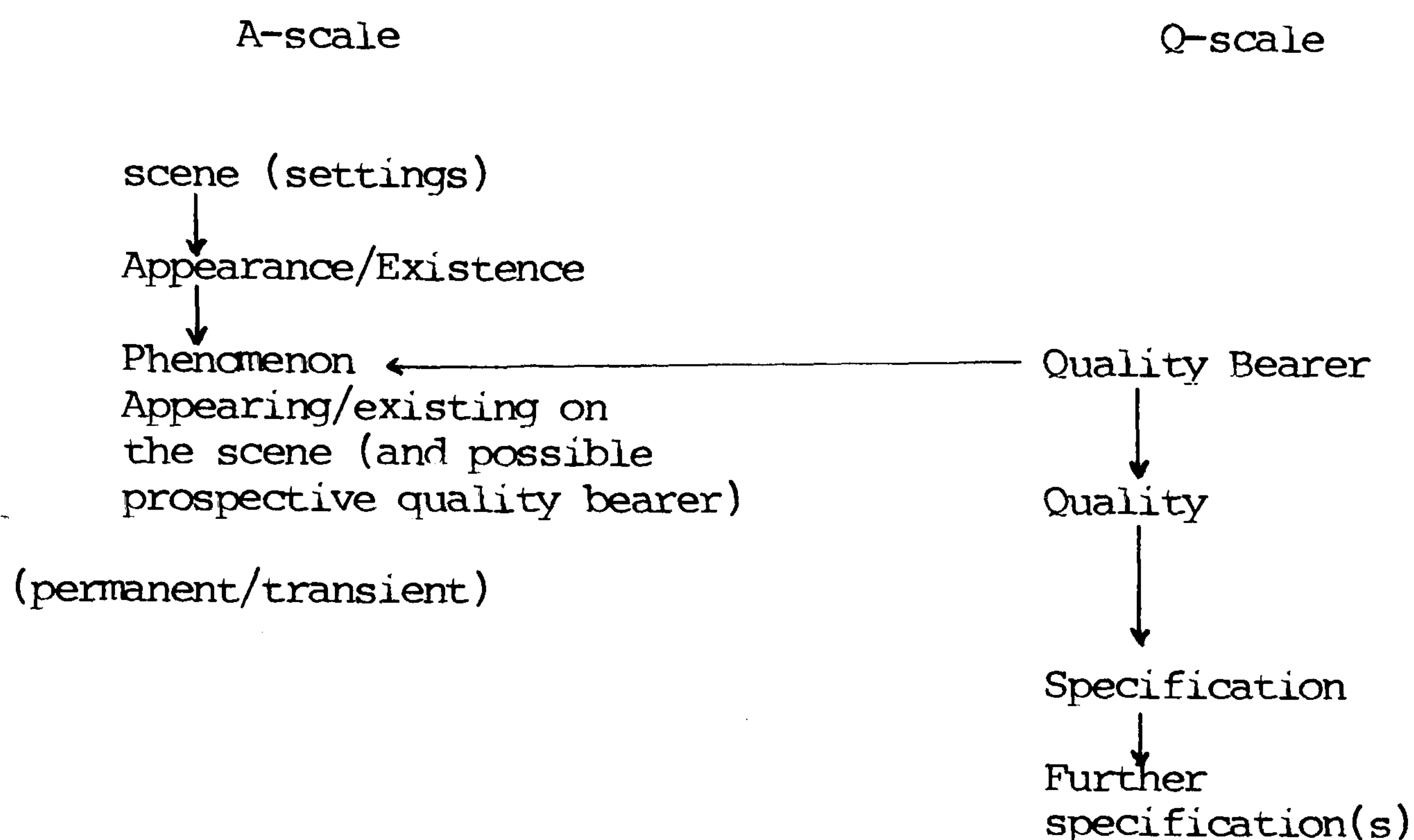


Figure 1.1

1.4.3 Context

We can distinguish three basic kinds of context (see Firbas, 1979: 31):

- (i) experiential (the context of general experience)
- (ii) situational (the ad-hoc context of immediate experience)
- (iii) verbal (the ad-hoc verbal context preceding the sentence)

As to the relevance for determining the degrees of CD of sentence elements, (ii) is superior to (i), and (iii) is superior to both (ii) and (i). In addition to that, the immediate communicative concern (purpose) of the speaker (writer) may either 'confirm' or 'change' the contextual conditioning at the very moment of utterance. The (resulting) contextual conditioning at the very moment of utterance is called the narrow scene (see Firbas, 1979: 32, 1966: 246). The general contextual conditioning given by the three kinds of context creates what may be called the broad scene (Firbas' term).

According to contextual conditioning, a sentence can function (see Firbas, 1979: 45).

(i) at the basic instance level if all its elements are context dependent (the degrees of CD are determined solely by semantics and linearity)

(ii) at one of the ordinary instance levels if one or more elements are context dependent (all the three means of FSP are in play)

(iii) at the second instance level if all the elements are context dependent but one, which appears in heavy ad-hoc contrast as momentarily context independent (semantics and linearity are out of play).

1.4.4 Communicative units

The sentence (clause) is a communicative (or distributional) field in which the grammatico-semantic structure provides conditions for various degrees of CD to be distributed over the sentence elements. Any sentence element (from the zero morpheme to the whole clause) may be regarded as a conveyer of CD. The conveyers of CD appearing at the same hierarchical level are called communicative units and mostly coincide with the syntactic units (subject, object, adverbial, complement (no matter whether expressed by one morpheme or the whole subordinate clause)) except for the predicative verb, which splits into two communicative units: one is expressed by the notional content of the finite verb and the other by its temporal and modal exponent(s) (see Fibras, 1961). Statistically, the communicative unit expressed by the temporal and modal exponent(s) of the finite verb is the most stable of all units, as it conveys the medial degree of CD in relation to the other units of the same clause. This unit is called transition proper and represents a dividing line between units with a lower degree of CD (thematic units) and units with the same or higher degree of CD (non-thematic units).

1.4.5 Non-thematic elements

Transition proper (Trp) is the least dynamic of all the non-thematic elements (see Fibras, 1965). More dynamic than transition proper is transition (non-proper) (Tr), frequently expressed by the notional part of the verb. Transition proper

and transition constitute the transitional sphere of the communicative field (clause). Elements conveying a higher degree of CD than transition are called rhemes (R), and constitute the rhematic sphere of the clause. The most dynamic element within the clause is rheme proper (Rp) (see Svoboda, 1981). In contrast to transition proper and transitions, rhemes and rhemes proper are expressed by the most varied syntactic (and also semantic) units. Although some syntactic elements display a tendency to perform the function of rheme or rheme proper more often than others, there is no permanent connection between certain syntactic elements and rhemes or rhemes proper.

1.4.6 Thematic elements

Elements conveying a lower degree of CD than transition proper are called themes (T) and constitute the thematic sphere of the clause (see Fibras, 1966). The least dynamic element of the thematic sphere is theme proper (Tp). From the viewpoint of the degrees of CD, theme proper is the only thematic element that has been given a special name.

1.4.7 Diatheme

As early as 1939 Mathesius wrote about a thematic element called the centre of the theme, by which he meant a thematic element that appeared to be more dynamic than any other element of the thematic sphere. Svoboda called this element diatheme (Svoboda, 1981). In Svoboda (1983), Svoboda lists three criteria

as defining diathematic. He says that diathemes perform the following functions:

- (i) they link the (preceding) non-thematic spheres and the (following) thematic spheres by constituting ties between non-thematic and thematic elements.
- (ii) they link the successive thematic spheres together by keeping a certain element in the foreground or foregrounding some of the background elements.
- (iii) they introduce new information into the thematic sphere of the clause; in other words, they introduce new elements in such a way that they have to be regarded as thematic and are distinct from other new elements that are to function as non-thematic (transitions - rhemes).

Items which do not perform any of these functions are thematic.

1.4.8 Thematic progression

What is meant by thematic progression (TP) is the 'choice and ordering of utterance themes, their mutual concatenation and hierarchy, as well as their relationship to the hyperthemes of the superior text units (such as the paragraph, chapter ...), to the whole text, and to the situation' (Danes, 1974: 114).

Following this definition, Danes tried to find out if there are any particular patterns of thematic progression used in

scientific and professional writing (see Danés, 1974). More will be said about Danés' thematic progressions in chapter 4.

1.4.9 Newsham's thematic progressions of the French paragraph

Newsham (1977) followed Danés model in order to compare the paragraph structure of French and English. Although she used Halliday's definition of the theme rather than Firbas', she found that four types of patterning were recurrent in her data:

1. Relationship of subsequent rhemes to first theme:

T1 → R1	cats eat rats
T1 → R2	cats sleep a lot
T1 → R3	cats chase their tails

Figure 1.2

2. Relationship of subsequent rhemes to immediately preceding theme:

T1 → R1	cats eat rats
T2(=R1) → R2	rats live in holes
T3(=R2) → R3	their holes are in old buildings
T4(=R3) → R4	these old buildings are deserted

Figure 1.3

3. Relationship of subsequent themes to the first rheme

$T1 \longrightarrow R1$	cats eat rats
$T2(=R1) \longrightarrow R2$	rats live in holes
$T3(=R1) \longrightarrow R3$	rats are bigger than mice
$T4(=R1) \longrightarrow R4$	rats are hard to catch

Figure 1.4

4. Relationship of subsequent rhemes to first (or subsequent) rhemes:

$T1 \longrightarrow R1$	cats eat rats
$T2 \longrightarrow R1$	dogs eat rats
$T3 \longrightarrow R1$	snakes eat rats

Figure 1.5

According to C. James (1980), it was more common to find pattern 1. in the French than the English paragraphs. Moreover, most themes in French were nominals, and the most common reference forms in French were pronouns and synonyms, so that French seems to prefer a 'nominal type' of writing and feature, so James (1980) says, as noted by several students of French stylistics. 'Types 2 and 3 are more common in English. In both types the rheme is the more important part of the sentence. Rhemes are mainly verbal, so that this style could be characterised as being 'verbal'. Type 4 was only found in

French. Here the rheme is a constant, and the new themes are introduced in succession. Since the theme is the focal point of the sentence, the exclusive incidence of type 4 in French suggests that French allows multi-topic paragraphs. This finding, however, is highly tentative.' (James, 1980: 116)

Malcolm Williams (1982) found it impossible to come up with a theme-rheme sequence like that discovered by Newsham (1977). In fact as he states, 'This seems to contradict the tendency of the apparent majority of languages to place the new information towards the end of the sentence' (ibid: 31).

From James' brief summary of Newsham's findings quoted above, it would be very interesting to compare her observations that French might allow multi-topic paragraphs with Kaplan's observations concerning the development of the paragraph in romance languages (Kaplan, 1966). However, the other patterns that Newsham discovered are possible in Arabic as we shall see in chapter 4.

1.5 Parallelism as a discourse structuring device

Basing herself on Ferdinand de Saussure, Koch (1981) suggested that parallelistic discourse serves not only to evoke, but also to create paradigmatic structure and that parallelism is thereby one of the central processes of language.

Koch's (1981) study investigated two areas: the first is that language is usually structured along two axes - paradigmatic and syntagmatic; the second is that parallelistic discourse is a

widespread phenomenon especially in Arabic. For doing this, she used the notion of paradigmatic structure as Ferdinand de Saussure interpreted it. Her approach is summarised in:

In particular, there are two things about de Saussure's discussion which will be important in this discussion and which need to be underlined again, even at the risk of repetition. The first is the elasticity of the associative axis of language. For de Saussure, associative relations are not simply relations of mutual substitutability, although they may include relations of this kind. Associative relations can be relations of semantic cognation or morphological or phonological similarity as well as relations based on similarity of syntactic function. The second key feature of de Saussure's discussion is the dialectical interplay between the two axes of language in discourse. This is the idea that syntagmatic and associative relationships depend on one another and continually create and destroy one another in the flow of discourse (Koch, 1981: 16-17).

According to Koch, the studies which succeeded De Saussure tended to be based on a static, non-gradient view of language and therefore to conceive paradigmatics and syntagmatics as theoretical constructs: kinds of structure rather than processes of structuring. Thus, the diachronic effects of the dialectical relationship between the two axes were largely ignored. In Arabic, words frequently used paradigmatically in a repeated frame become paradigms of one another.

To show that parallelism can be a discourse structuring device, Koch (1981) gives a long review of some ethnographic studies namely that of Jakobson in which he described that parallelism as being one of the characteristic feature of the poetic use of language. She then observes that this runs counter

to the traditional (at least in western culture) notion that parallelism is a figure of speech that it is somehow added to an already-structured discourse.

When arguing about the importance of parallelism she says;

Parallelism is always hierarchical; it always involves repetition on the higher level, and the evocation and creation of paradigmatic structure on the lower level. To say that two linguistic structures are parallel is to say that they share a common structural frame, and that within this frame, some element or elements differ in form. What is, on the face of it, most curious is that the elements that differ always stand in a close relationship to one another. They can be phonological, morphological, register or dialect variants, synonyms or antonyms, metaphorical versions of one another, or any number of other things. It is, in fact, very difficult to specify how the elements are related, although, especially in the case of dyadic couplets, considerable efforts have been made to do so. Most generally, they are members of the same linguistic sub-system, or paradigm. The two (or more) differing elements in repeated frames evoke the paradigm of which they are both (or all) members and a crucial corollary of this observation is this: the fact that the differing elements in parallel structures are members of the same paradigm is not accidental; parallelism is precisely the way paradigms are created. Elements which are members of the class of 'things that differ in a repeated frame' are interpreted by readers and listeners as also being members of a common higher level, class, or paradigm of some kind. (Koch, 1981: 49-50)

Koch discusses paradigmatic structuring on two linguistic levels, that of semantic structure and that of morphological structure, arguing that they both have to do with the creation and evocation of paradigmatic classes of lexical item, whether semantic classes or formal classes. Much of her thesis is a detailed description of the use of synonyms, couplets, repetition and repetition of pattern. I will not be concerned with these as

my work concentrates on the structure of texts rather than the structure of sentences or clauses.

Koch (1981) observes that there are two kinds of repetition at the clause level: the repetition of form which is parallelism and repetition of substance, which is called paraphrase.

Koch's work is interesting for it shows that parallelism is not simply a figure of speech but it is also a clear and elegant example of one of the main functions of any discourse.

1.5.1 Semantic parallelism

Kaplan (1966) also suggested that semitic languages, of which Arabic is one, tend to develop the paragraph on the basis of a complex series of parallel constructions in the field of meaning. He discovered four types of parallelism: synonymous parallelism, which is the balancing of the thought and phrasing of the first part of a statement or idea by the second part; synthetic parallelism, which is the completion of the idea or thought of the first part in the second part; antithetic parallelism, where the idea stated in the first part is emphasized in the second part and finally climactic parallelism, where the idea of the passage is not completed until the very end of the passage. For these he gives examples from the Old Testament (see Kaplan, 1966: 7-8).

1.5.2 Structural Parallelism

When describing repetition in children's stories, Hasan (1985) considers parallel structures as a variety of repetition; only what is being repeated is not quite as obvious as is the case with lexical items.

Koch (1981) and Hasan (1985) agree on the point that there are two levels of parallelism: semantic and syntactic. I actually analysed my data along those lines.

Chapter Two: Discourse types

2.1 Layout of the chapter

The first section of this chapter (section 2.2) gives a brief historical survey of the main hypotheses and techniques which gave rise to textology and text-typology. This is followed by a survey of the works of which my research will depend, as far as choosing a suitable text-typological framework. The last section of this chapter (2.24) is dedicated to the evaluation of those works.

2.2 From rhetoric to text-typology (historical introduction)

The recent recurrent interest in linguistics is largely due to our heightened curiosity about how communication processes work in the face of the ever-increasing complexity of our social organization. More specifically, the recent popularity of the socio-linguistic approach can be ascribed to our growing awareness of the findings and methods of the social sciences. Many approaches to language did not give an answer to how language is structured to reach its aim, which is communication. This gave rise to the urge in many linguistic spheres to get to grips with the realities of language as used by real speakers in real situations to construct coherent discourse.

The current trends are therefore favourable to the development of discourse-based studies; but this does not mean that such studies are a new phenomenon. A look at the history of discourse analysis and a survey of current theories should allow us to construct an intelligible framework of various types of discourse and the

relations of such a framework to other parts of the field of text-linguistics. Thus such a survey could be considered as a contribution to the history of ideas within the whole subject. After that, a comprehensive synthesis of the valid historical and theoretical components of the discipline of language will allow us to consider where our data fits. We shall also look at the main hypotheses and techniques which gave rise to textology and text-typology.

There are a few linguists and theorists in this field who attempted such a survey. Edward P.J. Corbett's "Classical Rhetoric" (1965) is a historical survey of the development of rhetoric from antiquity to our present times as well as a textbook for students in the art of persuasion, rhetoric. Wolfgang Dressler's "Introduction to textlinguistics" (1972a) sketches the work of several forerunners and R.K.K. Hartmann's "Contrastive Textology" (1980) gives a preview of the ideas about discourse ideas that gave rise to text-typologies, the persuasive type in particular.

In this part of the chapter, I will attempt to give a simplified chronological account of the major movements which contributed to the development of text-typology.

The oldest form of preoccupation with texts can be found in rhetoric, dating from ancient Greece and Rome through the middle ages right up to the present (on the current resurgence of classical rhetoric, see for example Corbett, 1965).

Rhetoric was defined as the art of persuasion. It was, however, treated in one of three different ways. These might be called the stylistic, the Aristotelian and the Communicative approaches. All three now have a hardy tradition in Western civilization. In a sense the first is a quite narrow view of rhetoric, the second wider but limited, and the third a very broad view embracing nearly all discourse (see Corbett, 1965).

I will, however, only mention the Aristotelian approach because it was the most dominant approach in antiquity and because it attempted to classify discourse into types.

Rhetoric in Aristotle's view is not scientific discourse, dialectical discourse or poetic discourse. He distinguished five kinds of discourse different from one another in nature, logic and style. Though persuasion of some general sort is involved in all of these forms. He restricted rhetoric to the kind of persuasion which he saw exemplified in political speeches, informed speeches, informal legal pleading and the ceremonial speeches of prose or blame in festival or funeral oratory. This kind of discourse made use of emotional biases and appeal. In particular rhetoric focussed on the hearer, not on reality. Rhetoric also had its organisational patterns and characteristic virtues of style.

According to Marrou (1956:285), in both Greece and Rome rhetoric ceased to mean general study of communication and came instead to mean a science of persuasion and academic eloquence. Nor was this peculiar to Rome and Greece. Marrou states (ibid. p.87) that this trend ran through Hellenistic culture as a whole; so that

'for a thousand years and possibly two, from Demetrius Phalerus to Ennodius (later still in Byzantium), this was the standard type of teaching in all higher education.

By the time of Cicero, rhetoric was divided into three types of discourse: deliberative oratory (also known as political), hortative, and advisory, in which one deliberated about public affairs; about anything that had to do with politics in the Greek sense of the term. More generally, however, deliberative discourse is that in which we seek to persuade someone to do something or to accept one point of view. Secondly, forensic oratory, sometimes referred to as legal or political oratory. This was the oratory of lawyers in the courtroom, but it can be extended to cover any kind of discourse in which a person seeks to defend or condemn someone's actions. Thirdly, epideictic oratory. This type had a variety of other titles: demonstrative, declamatory, paragyric, ceremonial. It is the oratory of display. In this discourse, one is not so much concerned with persuading an audience as with pleasing it or inspiring it. Ceremonial discourse is the most literary and usually the most ornate of these three kinds of discourse.

One can clearly see that rhetoric did not embrace all communication or even all prose communication.

In the Middle Ages, rhetoric ceased to be pursued primarily as a practical art and became rather a scholastic exercise. In a word, it was neglected. It was confined to the arts of writing and preaching, the two main media for the educated at that time (Kinneavy, 1971).

The Renaissance brought some important changes to the dialectical tradition; 'theme' or 'formulary' rhetorics of Antiquity, those of Hermogenes and Aphthonius, who revived it and was much more similar to the schoolboys of the Renaissance than they had been to the contemporaries of these writers (Corbett, 1965).

In the nineteenth century, the most important contribution, as far as a theory of discourse is concerned, was a clearer classification of the modes of discourse. Alexander Bain (1967) established the modes (then called forms) of discourse as being: narration, exposition, description, argumentation and persuasion.

In the twentieth century some movements do seem to have had perceptible influence on general discourse education. A brief review will attempt to account for the most important movements prior to the thirties, then some of the major tendencies in the thirties and forties, and finally, of some recent approaches will be discussed.

The first two decades of the twentieth century witnessed some very violent changes never witnessed before in the history of Western civilization. One of the important changes was the formal divorce of the study of speech from English departments in 1913 (Corbett, 1965). This was sought by people who felt that speech was being neglected in English departments. Departments of speech were created to accommodate such courses as elocution, eloquence, declamation and rhetoric were taught early. But the emphasis declines in the twenties, and public speaking, debate, argumentation and discussion became more popular. In a sense rhetoric (the art of

persuasion) departed with the speech people; only recently is it enjoying a certain interest.

With the departure of rhetoric, discourse education as the locus of the traditional liberal arts can be said to have effectively ceased.

Three important movements in the thirties strongly affected the teaching of discourse: semantics, communication and 'new criticism'.

The transmitters of 'new criticism' from Italy to America in the twenties manage to exert some influence on the mainstream of discourse education (Kinneavy, 1971).

The depth-psychology view of art accentuated much the same features. The influence of these streams produced a view of composition which dominated writing practice through the thirties. Original and creative narrative and descriptions, made up a large part of composition work during this period.

Semantics had been given a new turn in the thirties. Until that time, it had been largely a historical study of changes in meaning. One of the people who contributed to that change was Kozybski (1933) who pointed out the dangers inherent in abstractions, stereotypes and categorisations (Kinneavy, 1971: 14). The emotional connotations typical of many stereotypes in languages often led to dangerous generalizations. This movement gave birth to what could be called the 'new semantics'.

The communication movement stressed the integrated nature of the communication skills of writing, reading and listening.

More important, however, was the shift in both semantics and communication theory away from the creative and literary compositions of the expressionistic era to a 'workday' prose. Whereas semantics stressed the referential nature of language, communication theory stressed the operational aspect of language and sometimes the persuasive.

'New criticism' moved away from historical philology and criticism in literature. This was replaced by a structural analysis of the work itself. The 'new critics' have since become possibly the dominant approach to the study of literature. Their approach often changed radically the survey courses, stressing a close reading of selected works and deemphasising 'extensive' reading of ontologies of a particular period. Texts were often studied according^{to} genres, rather than historical periods.

Besides 'new criticism', which continued very strongly into the sixties though possibly with fewer original contributions, some other significant directions are currently discernable in the study of discourse.

Many of the traditional notions and distinctions remain valid today. The ideas of 'types' laid a foundation for the notion of 'genres' in stylistics, and the fourfold distinction between speaker, hearer, reality and message foreshadowed much later (and currently fashionable) work on the specification of the

sociolinguistic variable of discourse. For rhetoric made an attempt at listing the significant components of (a) speaker and audience, (b) topic or reality, (c) the shape of the message itself. Even the terminology of these processes is classical in origin; the relation between the speaker and the message is called 'expression', the relation between the speaker and the audience has the label 'reception', and the relation between the message and the things to which it refers is that of 'mimesis' or representation (Hartmann, 1980).

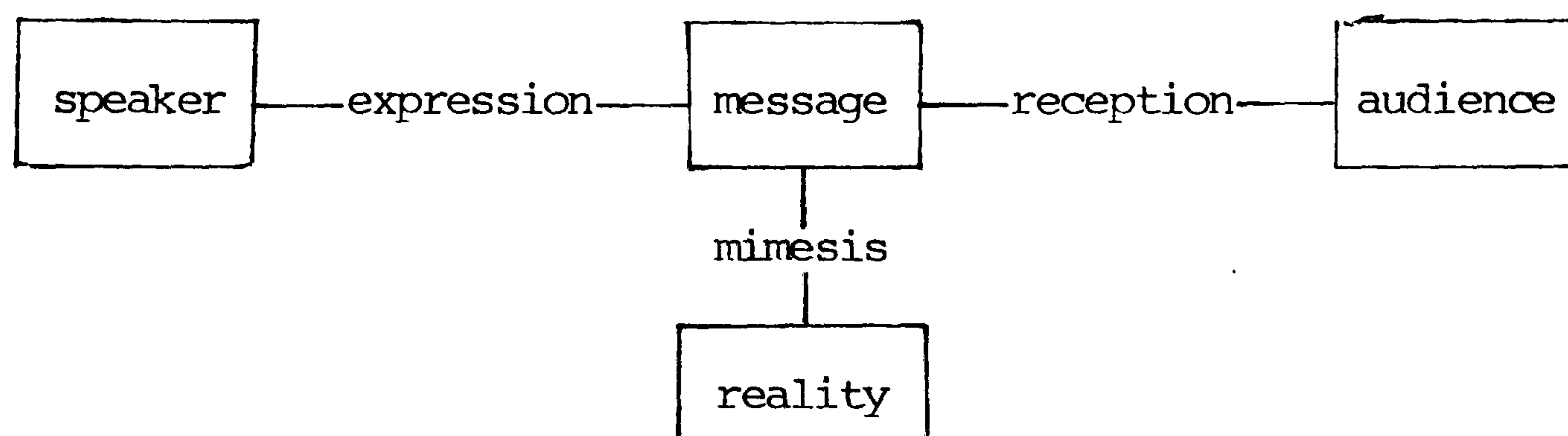


Fig 2.1: Components of the communication process (Hartmann, 1980:11).

However, there are some severe limitations to this model of discourse. In a number of respects it is static, i.e. it does not admit change and variety in time, context, and subject matter. The existence of a single, literary, written standard is posited, while dialectal, social and occupational variants are ignored; the principles of textual organization are glossed over, and most seriously the correlation with situational factors is minimized, which is surprising in an art that claims to be concerned with interactional efficiency.

Around the beginning of the twentieth century, discourse saw the birth of the 'new rhetorics'. People like I.A. Richards (1923 & 1936), Richard Whately (1828), Kenneth Burke (1951) and much later J.L. Kinneavy (1971) were the promoters of these new approaches to rhetoric.

I will confine myself to a discussion of Kinneavy's theory as an example of the new rhetoric because it gives a clear idea about how new rhetoric started to move away from the pure rhetorical analysis to develop a rough text-typological model. Kinneavy's work is comprehensive and it comprises all the ideas posited by the new rhetoricians mentioned above.

2.3 Kinneavy (1971)

In his book 'A Theory of Discourse', Kinneavy (1971) restricts the field of rhetoric. He does not use rhetoric in the sense of a general science or art of communication. For him rhetoric does not mean study of communication. In his book rhetoric means a science of persuasion and academic eloquence.

Discourse, for Kinneavy, refers to the full text (when feasible) of an oral or written situation; it does not denote necessarily a rational or logically coherent content; the discourse can be directed to any aim of language or refer to any kind of reality; it can be a poem, a conversation, a tragedy, a joke ... etc. A theory of discourse will then comprise an intelligible framework of different types of discourse with a treatment of the nature of each type, the underlying logic(s),

the organisation structures of this type and the stylistic characteristics of such discourse.

2.4 Kinneavy's components of language

Following Aristotle's model of discourse, Kinneavy (1971) identifies four components of language: encoder, the person who encodes a message; the signal (language) which carries the message; the reality to which the message refers; and the decoder, the person who receives the message. He draws a triangle which he calls the 'communicative triangle' (Fig.2).

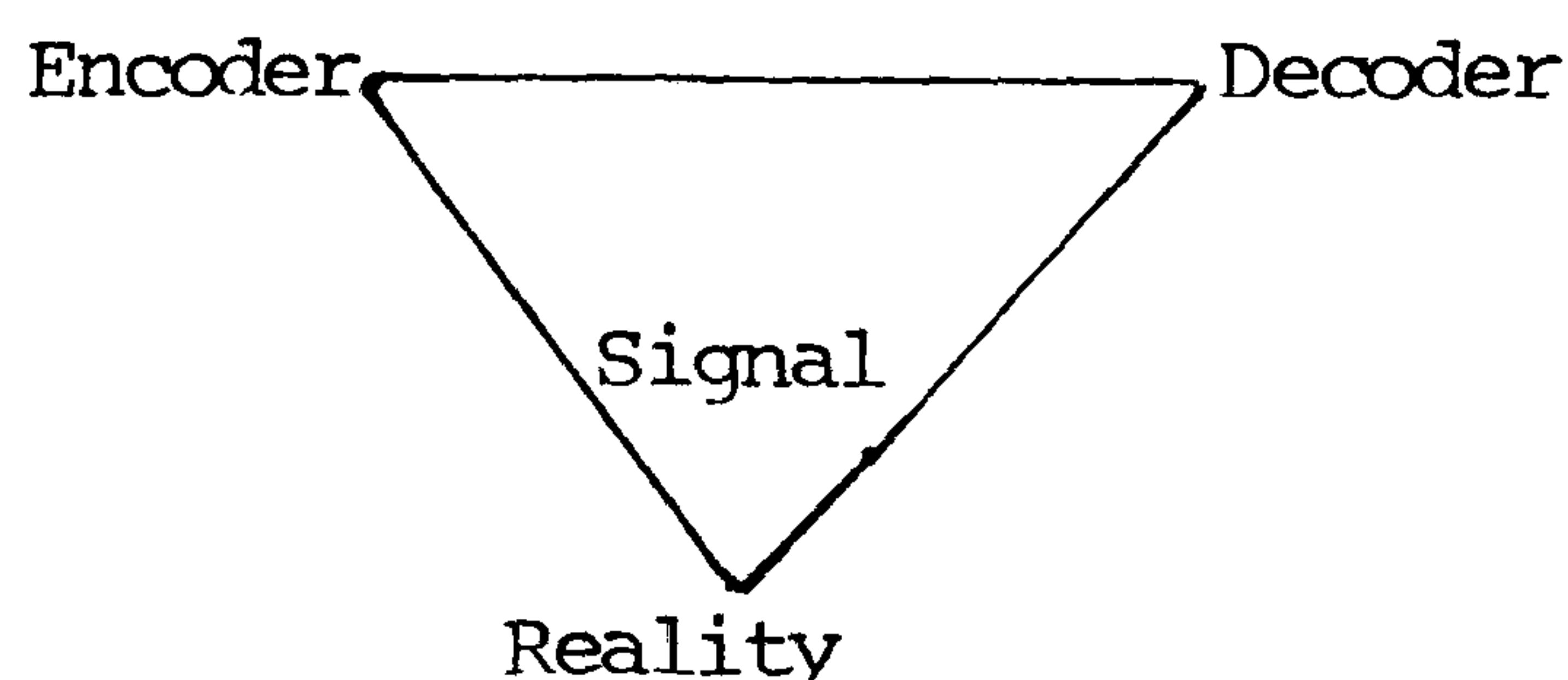


Fig.2.2: Kinneavy's communication triangle.

2.5 Kinneavy's three levels of application of the communication triangle

The communication triangle has many uses for the analysis of discourse, depending on which level it is applied. He identifies three levels.

2.5.1 Application of the communication to level A

On the first level or what Kinneavy calls 'Level A', the analysis of the four components of the communication triangle .

individually is possible by means of abstraction. Thus a study of the characteristics of the signal, as such, is called the syntactics of language. If we want to consider the signals of a language as representing or referring to reality, our study will be called the semantics of language. Finally, these meaningful or interpreted signals can be used by the encoder and the decoder in actual speech situations. This study is called pragmatics (Kinneavy, 1971: 20-30).

2.5.1.1 The context

Taken together, the syntactics and semantics of language constitute the language as potential tools. The study of these potentials is called linguistics. Linguistics is sharply differentiated from the language as put into actual use in real discourse. Discourse study then is the study of situational uses of the potentials of language. It is constituted by 'text' (Kinneavy, 1971: 22). Discourse, therefore, is characterised by individuals acting in a special time and place; it has a beginning, a middle, a closure and a purpose; it is a language process not a system, and it has an 'undivided and absolute integrity' (Kinneavy, 22); it establishes a verbal context, and it has a situational context and cultural context. In each case there is the stress on the whole, not just on the isolated linguistic part. The emphasis here is to establish the text (context) in order to examine the text in its own right. Thus linguistic facts become of interest here only as they clarify the text as whole.

For Kinneavy (1971) syntactics and semantics are beyond the borders of discourse study; they establish the lower boundaries of discourse. The upper limit is pragmatics since it is viewed as the study of complete discourse. However, syntactics and semantics can contribute to the understanding of discourse.

2.5.1.1.1. The context of situation

Beyond text lies the context of situation of which text is a part. This includes such areas of investigation as psychology and proxemics, the study of space distances in communication networks; haptics, the variant uses in different cultures of body contact in communication situations; kinesics, the study of gesture and posture in delivery (Kinneavy, 1971: 23).

2.5.1.1.2 The cultural context

Beyond the situational context lies the cultural context, the nature and conventions of which make the situational context permissible and meaningful (E. Sapir; see Kinneavy, 1971: 24). It can hardly be denied that cultural context and situational context determine text. In a large sense, no text is autonomous, it exists within a biographical and historical stream. Language is after all a part of life.

So, according to Kinneavy, the particular province of discourse study excludes on the one hand merely linguistic or semantic analyses and, on the other, aspects of the situational context and cultural context. But whenever either the linguistic or the metapragmatic considerations can throw light on text as

such, they become subordinately relevant to discourse analysis. On the one hand without a linguistic, the text is an undisciplined hieroglyphic; on the other hand, without a situational context and cultural milieu, the text is a curiosity open to more misinterpretation than interpretation - indeed, sometimes open to interpretation only by chance.

Kinneavy represents the application of the communication triangle to 'Level A' by Figure 2.3.

At 'Level A', the abstractions from the communication triangle establish three basic areas of study in the field: syntactic, having to do with grammar; semantics, having to do with linguistic meaning; and pragmatics, having to do with the study of discourse.

2.5.2. Applications of the communication triangle to level B

2.5.2.1 Syntactics (Grammar)

At the next level, 'Level B', the main subdivisions of each of these are established: syntactics (grammar) is divided into phonology, morphology and syntax. It is easily possible to view the sounds or their written equivalents as the components of grammatical study, the meaningful units are interpreted components, and the structures given to these interpreted components as the grammatical use to which interpreted components are put. This view of the parts of grammar is therefore an application of the communication triangle at a lower level.

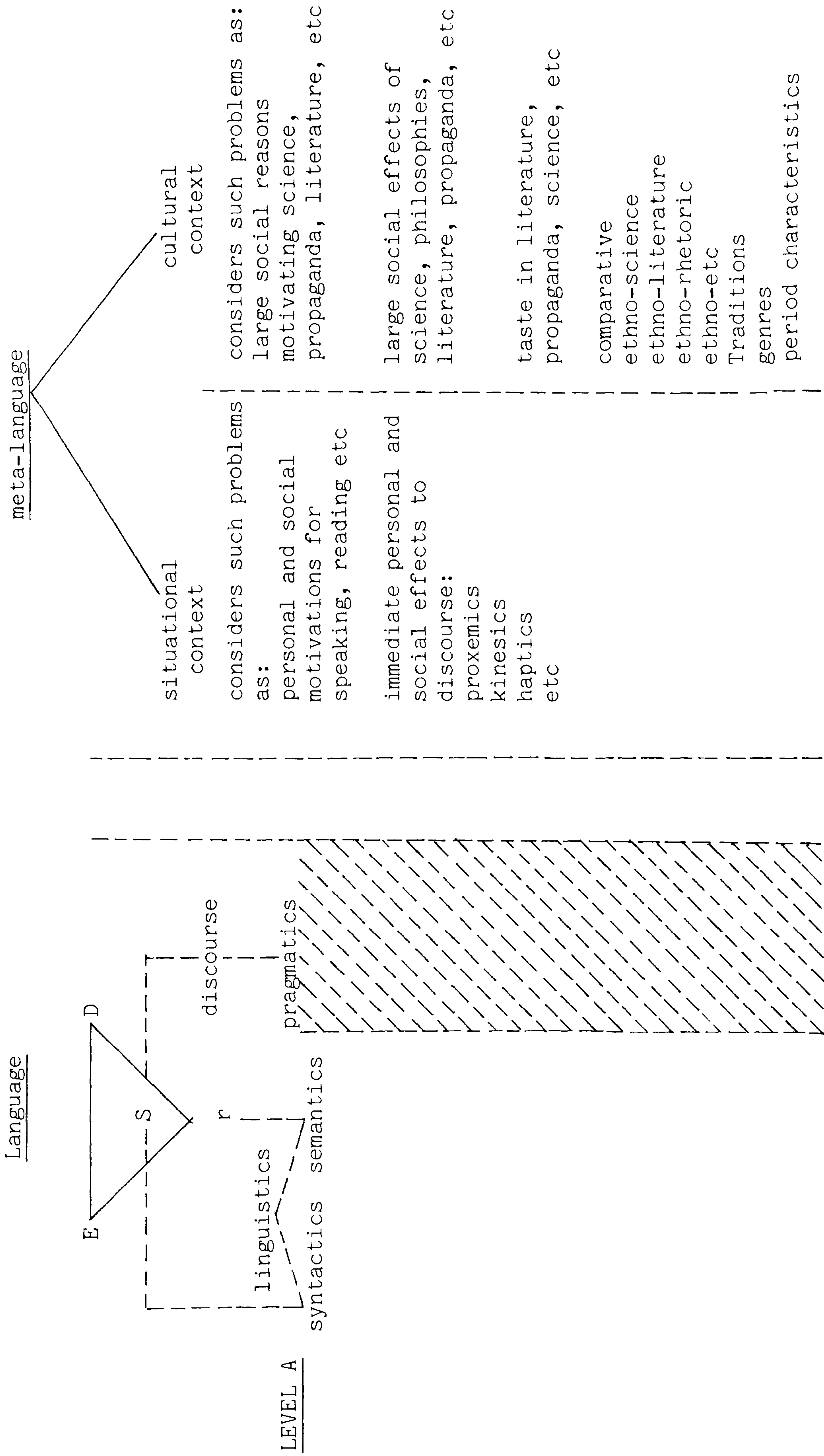


Fig 2.3: The place of discourse in language study (Kinneavy: 21)

2.5.2.2 Semantics

The next step is the application of semantics on the triangle. The theory of 'meaning' is the study of the significance implied in the relations among components of signals, ie the significance of prediction, modification, conjunction, implication and transformation. The theory of reference is the study of meaning as terms explicitly intended to represent aspects of the world. It embraces such topics as the kinds of realities referred to referents, the kinds of referring words (referends), and problems of referral of referend to referent (such as anomaly - null referral - or synonymy or ambiguity) (Kinneavy,1971).

2.5.2.3 Pragmatics

The subdivisions of pragmatics, viewed as the study of texts, are not as clearly delineated as are the areas of semantics.

Kinneavy's interest is in the kind of emphasis which stresses on arts of discourse, rather than modes or aims. Arts of discourse - like modes of discourse - are means not ends. It is possible though to view arts and media as 'the components' of discourse, modes as the 'meanings' as reference of discourse, and aims as the 'uses' of discourse.

Like syntactics and semantics, therefore, the subdivisions of pragmatics are determined by an application of the

communication triangle. (Kinneavy illustrates the application of his triangle to level C by figure 2.4.)

2.5.3 Application of the communication triangle to level C

The application of the triangle at 'Level B' results in 'Level C'.

The basic signals of discourse are texts which are spoken, listened to, written or read. These divisions are determined by the kind of signal used (oral or written) and the operations of either encoder or decoder. They are, therefore, a partial application of the communication triangle at this level (Kinneavy, 1971). If one keeps in mind that discourse is text oriented, one could use the so-called communication arts: speaking, listening, writing and reading.

Thousands of books have been written on writing as such. But the distinguishing of the concerns peculiar to the art of writing as distinct from the concerns of persuasion or literature or exposition or narration or description have been carefully made. In other words, the concerns of the art of discourse have never been distinguished from those aims or modes of discourse or even from those peculiar to various media of discourse (such as newspapers, journals, television, scripts, film scripts, the stage). Only recently, largely as an outgrowth of linguistic interests, have theorists come to grips with the skills peculiar to writing as such. Of course, traditional methods of teaching paragraph development are germane to this also. It seems safe to

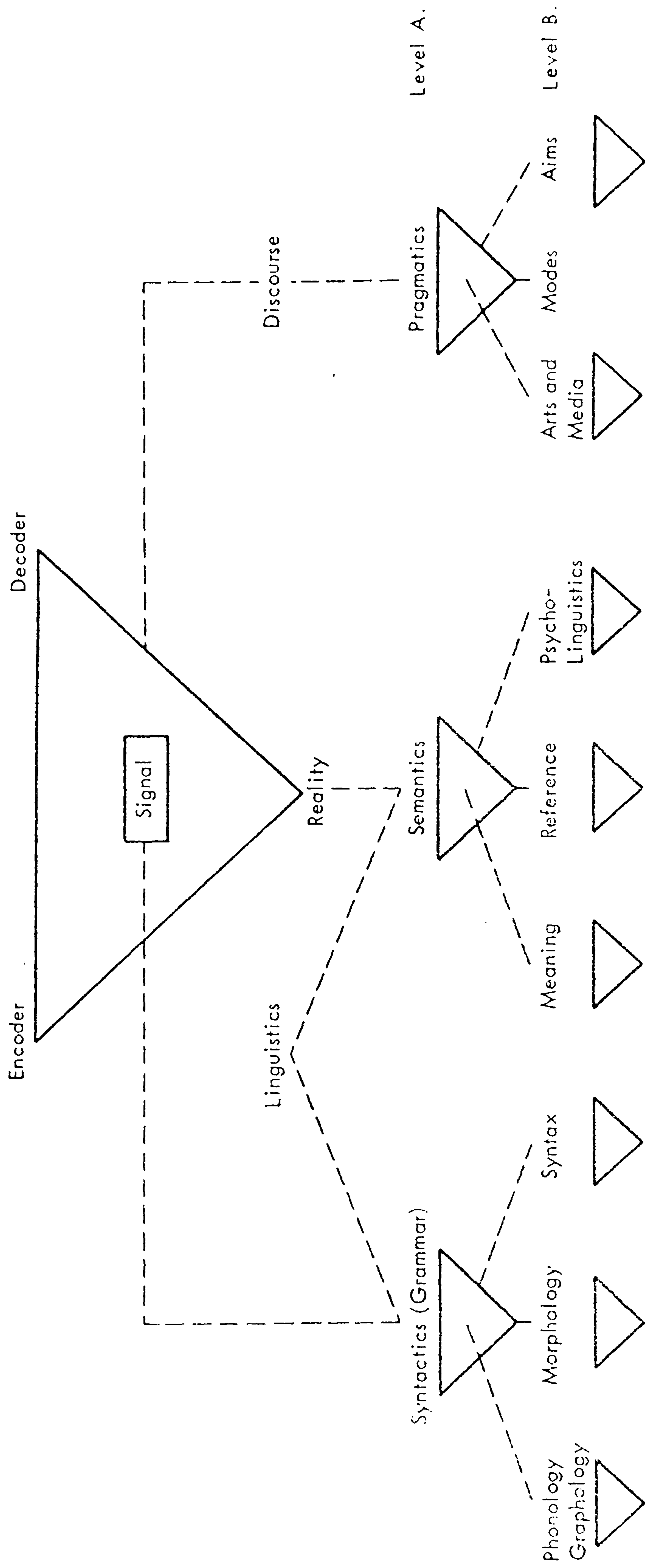


FIGURE 2.4: The Study of Language (Kinneavy , 1971 : 25)

say that from these movements an intelligent theory of the art of writing will soon evolve. And such a theory, as well as better developed theories of speaking, listening and reading, belongs to a full theory of discourse.

2.5.3.1 Media of discourse

In addition to the arts of discourse, there are also signals of discourse. It seems clear that one is in the presence of a signal of discourse if one is confronting a piece which one has just written, or if one picks up some reading material, or if one has settled down in a chair to listen to a speech. But one also is in the presence of signals of discourse if one turns on the radio or the television or picks up the telephone or faces a magazine or a newspaper. In a real sense, these latter signals are actually the channels of the signals mentioned earlier.

In general, therefore, it can be said that arts of discourse and media of discourse can be distinguished by the sort of distinctions made in information theory between signal and channel. In other words, arts of discourse are signals transmitted through various media of discourse. Media of discourse can therefore be generally defined as situations which facilitate the transmission of arts of discourse.

In addition to media, some other important channels of discourse must be considered in a comprehensive classification system. With regard to the number of encoders, one could distinguish monologual situations like lectures and radio

speeches from small group situations like telephone calls, small conversational groups, panels, clubs, from large group situations like forums, conventions and assemblies.

2.5.3.2 Mode of discourse

The second application of the communication triangle to the field of discourse is that of the meaning of the discourse as reference to reality. In other words, classifications of kinds of realities referred to by full texts constitute the 'modes' of discourse.

More relevant to the domain of discourse as discourse is an answer to the question of what the thing is about, like the following: 'it's a story about the wife of Napoleon's general; or 'it's a study of the kinds of mental abnormalities' or ... etc. Such formulations would lead to categories like: a narrative, a series of classifications, a criticism or evaluation, and description.

'Modes' of discourse is a fairly recent term. The more traditional eighteenth and nineteenth-century term was 'forms' of discourse, and this is the term often used in German also (Kinneavy, 1941: 81-83). In literature, where the problem of kind of discourse has been often treated, the dominating terms have been 'genre' and 'type' (Kinneavy, 81ff).

In any case, the history of modes does not reveal a simple classification till the nineteenth century. Baines' 'English Composition and Rhetoric' (2nd edition, 1867) established the

modes which prevail today: narration, exposition, argumentation and description. This quartet is shifted to narration, classification, description and evaluation by Kinneavy (1971).

To each of the four modes of discourse there corresponds a principle of thought which permits reality to be considered in this way. Therefore each of the modes has its own peculiar logic. It also has its own organisational patterns and, to some extent, its own stylistic characteristics.

No theory of discourse ever pretends that modes do not overlap. In actuality, it is impossible to have pure narration, description, evaluation or classification. However, in a given discourse there will often be what Morris calls a 'dominant mode' (Morris, 1946: 75). The same principle will hold in uses of language.

2.5.3.3 Aims of discourse

The third application of the triangle at 'Level B' results in the aims of discourse (Kinneavy, 1971: 37).

The aims of language are the reason for the existence of all the preceding aspects of language. Sounds, morphemes, syntactic patterns, meaning of all kinds, skills in speaking and the other arts of discourse, narratives and other modes of discourse - all of these exist so that humans may achieve certain purposes in their use of language with one another.

Both a theory of language and a theory of discourse, then, should be crowned with a viable framework of the uses of discourse.

The process of language, because of its components and structure, lends itself to a variety of uses but it is not completely indeterminate of aim. The main components of the process are, as the communication triangle illustrates, an encoder, a language signal, an ability of the signals to refer to reality, and a decoder. The process makes it possible for any or all of these components to be emphasized in a given situation. Language can therefore be used with the stress on the process on the persons (encoder or decoder), or the reality to which reference is made, or on the product (the text which the discourse produces). There are, consequently, person discourse, reference discourse, and product discourse (Kinneavy, 1971: 38ff).

All of these kinds of discourse always incorporate all the components of the language process. The different uses of language are, therefore, a matter of which element of the process dominates the particular use under consideration.

2.6 Kinneavy's discourse types

2.6.1 Expressive use of language

Person discourse can stress either encoder or decoder. It seems fairly clear that language can be used as the simple

vehicle of expression of some aspect of the personality of the encoder. Such use is called expressive use of language. In this use of language the expressor dominates the process. An individual or a group expresses its intentions and emotional aspirations.

2.6.2 Persuasion

Secondly, the discourse may be focussed primarily on the decoder(s), the other person(s) involved in the process. In this use, the encoder may even purposely disguise his own personality and purposely distort the picture of reality which language can paint in order to get the decoder to do something. These distortions are not essential to this use of language, however. What is essential is that encoder, reality and language itself all become instrumental to the achievement of some practical effect in the decoder. Such use of language is called persuasion or rhetoric. Like expression it is a very important use of language.

2.6.3 Expository discourse

The reference use of language stresses the ability of the language to designate or reproduce reality; in a manner of speaking such use is called reference discourse. Often it is classed under what is called 'expository' writing or speaking.

2.6.4 Literature

Finally, the product or text or work itself may be the focus of the process as an object worthy of being appreciated in its own right. Such appreciation gives pleasure to the beholder. In this use of language, language calls attention to itself, to its own structure, not as references to reality or as expressions of personal aspiration or as instruments of persuasion but as structures worthy of contemplation in their own right. Other aims may be involved but not rigidly relevant. This last use of language is called 'literature'.

Figure 2.5 gives a good summary of the applications of the triangle to the three levels of the field of language (Kinneavy, 31ff).

2.3.9 Conclusion of Kinneavy's work

Each of these uses of language has its own processes of thought. The ways of thinking of a scientist are not those of an artist, or of a salesman. Each has its own logic or logics. Each also has its own organisational pattern and stylistic peculiarities. Consequently, it is most essential that each be studied separately. This does not mean that science does not shade into persuasion or that expression is not a component of literature. These aims overlap just as the modes of discourse. But abstracting them for individual consideration is the necessary limitation of any aspect of science.

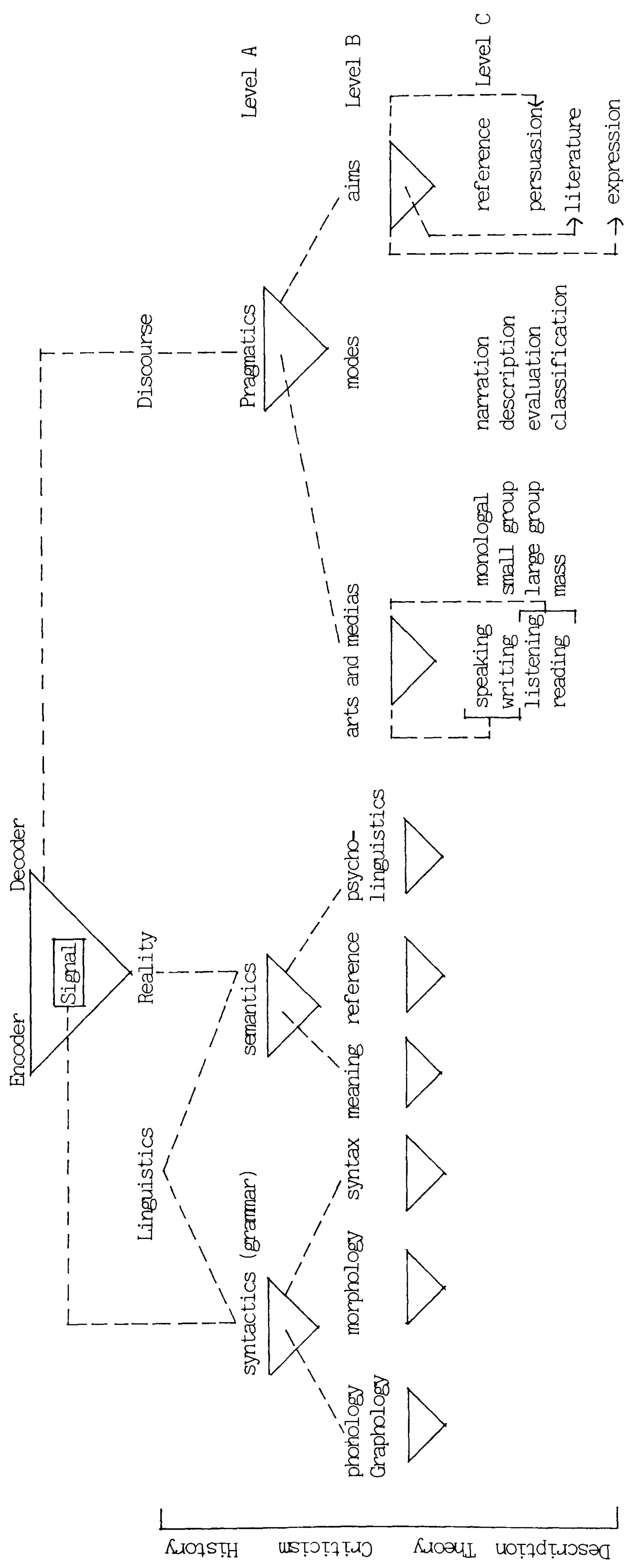


Fig2.5: The Field of Language (Kinneavy: 32ff)

Purpose in discourse is all important. The aim of discourse determines everything else in the process of discourse: 'what' is talked about, the oral or written medium which is chosen, the words and grammatical patterns used. All of these are largely determined by the purpose of discourse. In the terminology above, modes of discourse, arts of discourse, and the semantic and syntactic components of language are all functions of the aims of discourse.

Concretely, if a salesman wants to sell brooms, his verbal pitch will embody the meanings of grammatical characteristics which will achieve his purpose. Here the aim is persuasive. The art of discourse is speech, the mode of discourse is partly classification (quality of his brooms) and partly evaluation (its alleged superiority over competitive ones); the semantics involve the meaning, of the words and grammatical structures used; the syntactics consist of his phonemes and morphemes, and their structured combinations, according to the grammatical rules of the dialect of language he is using. All of these are determined by aim.

The pre-textlinguistics period

This period is called the 'pre-textlinguistics' period because still at that time, linguistics did not move beyond the sentence frontiers. Units of analyses were the sentence or the clause.

The analysis of texts as units started around the middle of the twentieth century with the neo-rhetoricians and was developed into what we now call 'textlinguistics' in the sixties. In the 1970s considerable progress in the field of the communication process was made and developed.

One of the important movements which took place in that progress was semiotics which was promoted by Buhler (1934), Jakobson (1960), and Morris (1938) who took a new look at the communication process. They developed new models of the many different types of models that may be relevant in linguistics. Our view of language as discourse considers as most suitable those which give communication events their due status as behavioural acts. There are numerous competing conceptualisations of this idea, from Karl Buhler's organon model (1934) and Charles Morris' (1939) theory of signs to Kenneth Barthe's semiology (1964/67); but what these have in common is a much more comprehensive picture of the constituent parts of a communication model adding three components to the language process:

- (1) speaker or sender
- (2) audience or receiver
- (3) reality or object/events
- (4) message or text
- (5) code or language system
- (6) channel or medium
- (7) context or situation

The three new components are: (5), (6) and (7).

Much has been written in the last few years on each of these components which has not only characterised them separately, but shown their close interrelationships. Of our interest for the purposes of this section are the relations between the participant speaker(s) and hearer(s) - 'pragmatics/context' - the relation between the speaker and text - 'encoding/intentions' - the relationship between the 'hearer and text' - 'decoding/reaction' - between the text and objects/events - 'semantics/signification' - and between the verbal elements that make up the text - 'syntactics/grammar'.

Not only has this 'pragmatic interaction hypothesis' of semiotics has used as convenient hold-all of the major linguistic and non-linguistic factors of the communication process, but it has been made to serve as a starting point for a classification of the main discourse types. Thus the old deliberative - forensic - epideictic rhetorical division can be re-interpreted in the functional terms of communication theory as hearer-oriented, what Buhler (1934) calls 'operative' function, speaker-oriented 'expressive', and reality-oriented 'representational'. Some literary structuralists have equated with 'connotative' - 'persuasive' - 'emotive' - 'poetic' and 'referential' - 'technical'.

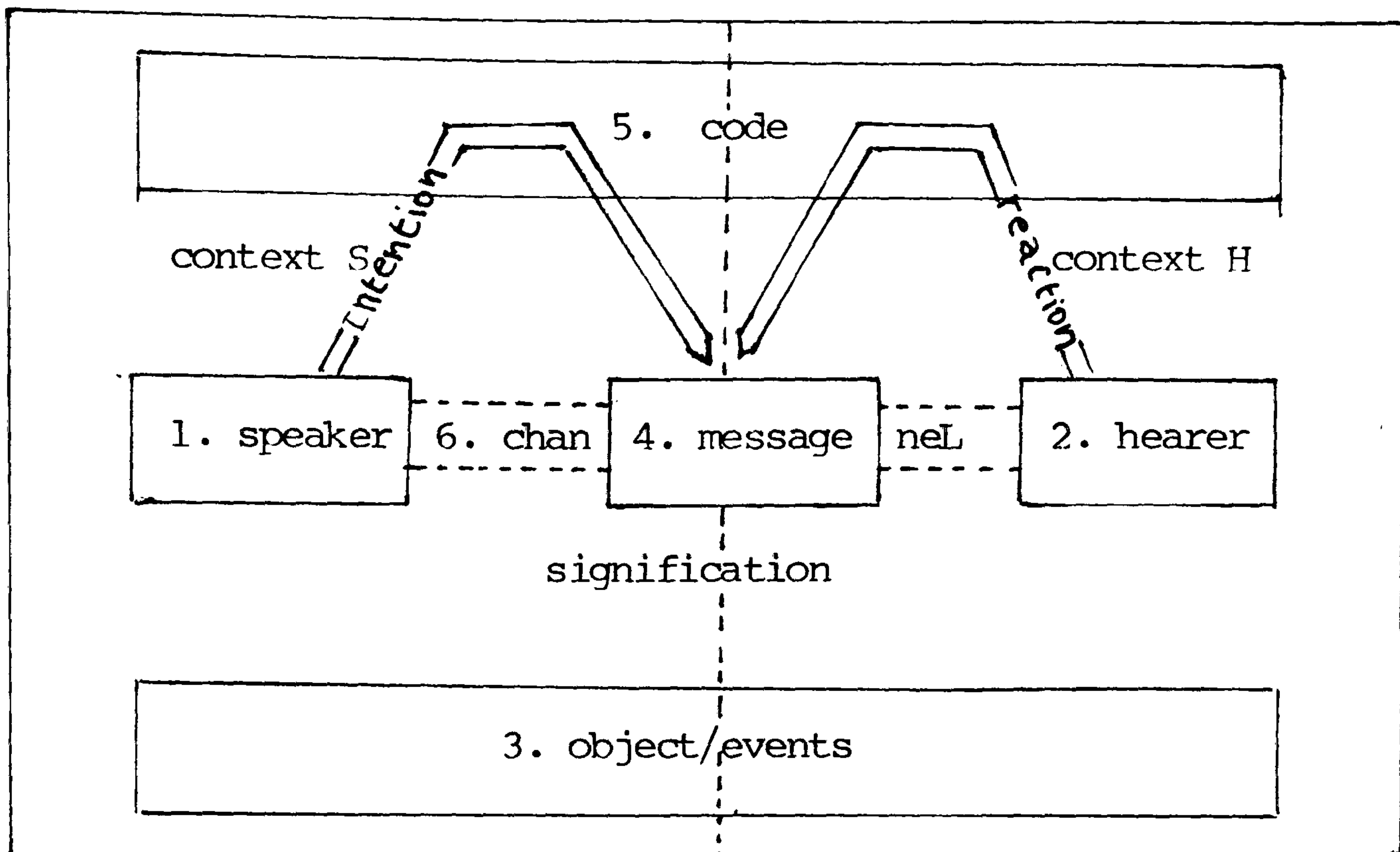


Figure 2.6 Communication Model (Hartmann, 1980: 15)

This made it possible to look at the language of politics not just as a receiver-oriented discourse with an appeal function, but also to note other types which do not have this orientation, like the language of debate in committees, the language of departmental reports, the language of laws and edicts, the language of the textbook in political science.

2.8 Discourse types according to the function of texts

Many theorists have divided texts according to subject-matter (literature, technology, etc) but it is perhaps more profitable to look at Bühler's statement (1934) of the functions of language which had a wide influence on the Prague school and has been used by some translation theorists (Reiss, 1971; Hartmann, 1980; and Vernay, 1970) (Table 2.1 is an extended version).

In this scheme, the expressive function A is author-centred, the personal use the writer makes of his language; function B is the 'extralinguistic' information content of the text; function C is reader centred (for this Buhler used the term "appell"; he also used 'signal'). Newmark (1982) calls this function the 'Vocative' function including all the resources with which the writer affects the reader, in particular the emotive, so that he 'gets the message'.

Newmark considers Buhler's "Appel" inadequate. He argues that it is often no more than a part of an utterance, it is the directive element in a legal text, the persuasive element in a recommendation, the emotive element in a literary text, or it is an instruction or an order. Its only common factor appears to be 'vocative' (Newmark, 1982: 164).

A	B	C
expressive function (or self- expressive, creative, subjective) Ausdruck (pragmatic) (stylistic)	informative function (or cognitive, denotative, representational, intellectual, referential, descriptive, objective) (Darstellung)	vocative function (or social injunctive, emotive, rhetorical, affective, excitatory, conative, dynamic, directive, connotative, seductive, stimulative, operative, suggestive, imperative, persuasive, rhetorical) (Appell) (pragmatic) (stylistic)

Table 2.1 Text continuum (adapted from Buhler by Newmark (1982: 13)).

In the late sixties a new approach to language in textual discourse from the (socio) linguistic point of view was born. The old categories of rhetoric and stylistics had been accommodated and extended by the various semiotic models of the communication process and several extra-linguistic disciplines such as content analysis and philosophy had contributed exegetical and analytical aids. But, most importantly, linguistic theory had after Noam Chomsky's radical reappraisal of some cherished notions of general grammar - reached an impasse (cf Kenneth Pike's 1954/67 criticism of the neglect of relations 'beyond the sentence') which could only be overcome by a very powerful thrust.

The new breath came from the two new fields of discourse analysis and text grammar. In terms of the table (2.1) of the communication model to illustrate the component parts of the communication act, discourse analysis starts with the outer frame of the situational context and works inwards to find out which verbal features correlate with specific communicative settings; this is derived from the 'ethnographic' approach of American anthropology and British sociology. Text grammar, on the other hand, starts from within the linguistic patterns of the message and asks how they might be used in certain contexts; this 'textographic' approach may be said to rest largely on European deductive linguistics. External discourse analysis is primarily interested in behavioural interaction, internal text grammar sees such manifestations as linking relations between sentences; consequently, Wolfgang Dressler, one of the earliest and most

astute writers on this subject (1972a), calls them 'whole text' and 'sentence sequence' approaches respectively.

2.3. Sinclair and Coulthard (1975)

Sinclair and Coulthard looked at language interaction in classrooms and found that communicative events can be classified into a hierarchy from the smallest and least complex 'act' and 'move' through 'exchange' and 'transaction' to the largest and most complex 'lesson' (1975: 24):

"We see the level of discourse lying between the level of grammar and non-linguistic organization. There is no need to suppose a one-to-one correspondence of units between levels ... we see the top of our discourse scale, lesson, corresponding roughly to the rank period in the non-linguistic level, and the bottom of our scale, act, corresponding roughly to the clause complex in grammar."

2.10 Halliday and Hasan's approach (1976)

Halliday and Hasan investigated the grammatical and semantic devices that produce linking within successive text positions (1976: 13):

"... the concept of cohesion accounts for the essential semantic relations whereby any passage of speech or writing is enabled to function as text. We can systematise this concept by classifying it into a small number of distinct categories - reference, substitution, ellipsis, conjunction, and lexical cohesion ..."

2.11 , Werlich's approach

Werlich, in attempting no less a task than providing a comprehensive framework for a text grammar of English, stipulates the main "rules that govern all practical text production and text analysis" in terms of external constraints (such as context and genre) in internal composition (1976: 150):

"Composition is an inclusive term used to refer to text internal constituents from the point of view of their type, order and arrangements in the spatio-temporal extension of texts. Basic compositional aspects of texts are introduction, sequence forms, text structures, text units and conclusions."

This gives us the three most important sets of issues in current textology: delineation or completion of discourse into distinct texts or text portions, coherence and cohesion between successive elements of a text, and composition or constitution as the organising pattern for the encoding and decoding of discourse. By combining these with the semiotic dimensions introduced above, we obtain the following matrix which summarises the principles by which textual discourse is said to be constituted.

2.12 K.Reiss (1976)

One group of approaches was concerned with the question of whether the transphrastic textuality hypothesis of discourse analysis and text grammar held water when more than one language came into the investigative focus. At least one translation theorist, Katharine Reiss (1976) (see Hartmann, 1980), has tried

	At the pragmatic level	At the syntactic level	At the semantic level
delimitation is achieved by	contextual clues such as pauses and start/end signals	absence of back- reference at the start and forward reference at the end	thematic unit of the passage
cohesion is achieved by	common situational context and shared knowledge	grammatical substitution, conjunction, ellipsis	compatible semantic features of successive items
composition is achieved by	setting of at least one social act	constitution of at least one clause	presence of at least one topic

Table 2.2: Elements of a text

to capitalise on our improved understanding of how language is structured as coherent discourse by stipulating that different criteria must be used for producing and judging translation of passages from different text types. A political speech belongs to the category of the 'operative text'. It shares with religious preaching and commercial advertising certain discourse features such as persuasive appeal, topicality and memorability which must be conveyed through the translationally equivalent text.

2.13 The components of a contrastive textology model

To return to the problem of a suitable model for contrastive textology, we posit an additional, supra-hierarchical level, subdivided by the semiotic dimensions. This results in the components:

- (a) text pragmatics (or communicative textology),
- (b) text syntax (or combinational textology) and
- (c) text semantics (or referential textology).

Michael Halliday (1979) has claimed that these components - his analogous terms are 'generic texture', 'external texture' and 'internal texture' - have psychological reality as they are acquired as separate skills by the very young child. Further evidence for the separate status of these different aspects of textology comes from the realisation that until recently they

have been studied in relative isolation as completely separate fields.

(a) The pragmatic component

The pragmatic component which is concerned with the different ways in which discourse correlates with functional variety. The aim is a situational 'discourse typology', the kind of communication or textology that had been pioneered in the traditional genre classifications of rhetoric, dialectology, stylistics, and the more contemporary study of registers. Translation theorists like Katharina Reiss (1976) and Wolfram Wills (1976b) advocated a semiotic textual analysis which would specify those discourse features of the source-language that must be maintained to convey an adequate target language version. Will's (1977b) check list includes the following questions:

- (1) what are the original speaker's intentions?
- (2) what is the thematic content of his message?
- (3) what reaction is expected on the part of the hearer?

which he applies to an analysis of part of a text on politics and pollution, paying particular attention to function, thematic and contextual clues.

(b) The syntagmatic component

The syntagmatic component is concerned with the different ways in which successive portions of discourse are strung

together to form complete texts. The aim is to account for inter-sentence 'connectivity', the kind of combinational textology which has been attempted recently in several theoretical and descriptive studies of grammatical and lexical cohesion and textual composition (cf. Waldeman Gutwinski, 1976; Michael Halliday and Ruqaiya Hasan (1976); Egon Werlich (1976). However, none of these are methodologically uniform, which makes their evaluation and adaptation to contrastive analysis difficult.

(c) The semantic component

The semantic component is concerned with the different ways in which referential information is distributed among the constituent elements of a text. The aim is an explanation of the ways and means of 'information structure', the kind of referential textology which was suggested by the Prague school notions of Functional Sentence Perspective. Frantisch Danes, Jan Firbas and others have claimed that a linguistic approach to discourse development can be at least as productive as that of the psychologist and philosopher, if we can channel such intractable factors as points of view, focus, topic. A useful starting-point seems to be the polarity theme/rheme which is related to the classical distinction subject/predicate and the more contemporary division topic/comment (cf. Jurgen Esser, 1977), ie that which is given or previously mentioned and that which is new or unknown. Randolph Quirk et al stressed in relation to English syntax (1972: 937), that all the discourse

aspects discussed above constitute "an area which has been comparatively neglected by the grammar of the past".

2.14 A text typological model for the assessment of translation

Katharine Reiss was one of the first who used textological criteria for assessing the quality of translation objectively (Hartmann, 1980). Based on Bühler's semiotic model of the communication process she has distinguished informative, expressive and operative text types, and characterised them linguistically and pragmatically from the point of view of methodology of translating.

Of particular interest are her discussions of operative texts from the field of commercial advertising, political propaganda, and religious preaching and her pinpointing of the common textual traits. Specifically she lists the 'communicative' features of persuasive appeal and receiver-orientation and the 'design' features of comprehensibility, topicality, memorability, suggestivity, credibility and emotionality.

2.15 Longacre's four discourse genres

In his book "The Grammar of Discourse", Longacre (1983) classifies discourse in four genres. His classification here is an interpretation of Keith Forster's revision (1977) of his

former work (1976: 197-206). The system of classification has two parameters: \pm chronological linkage; and \pm agent orientation; and two secondary parameters: \pm projected time; and \pm tension. The combination of the two primary parameters gives us the four main discourse genres: narration which is + chronological linkage and agent orientation; procedural discourse which is + chronological linkage but - agent orientation; behavioural discourse (a broad category with many subtypes) is - chronological linkage but - agent orientation while expository is - chronological linkage and - agent orientation. Longacre assumes that anywhere where minus chronological linkage is indicated, it is replaced by conceptual linkage in the discourse type in question, ie the assumption is made that every sort of discourse has some principle of cohesion whether it be chronological or conceptual (Longacre, 1978).

After that the secondary parameters are added: by adding parameter projected time, we distinguish within the narrative, ordinary stories which are - projected time from prophecy which is + projected time. In procedural discourse, the ordinary 'how-to-do-it' text is + projected time (ie this is how one would do it whether he might get around to doing it) but we have descriptions of past customs which are clearly procedural and are - projected time. In behavioural discourse we are more likely to think first of hortatory discourse, which is clearly + projected time. We may also, however, have such discourse types as a eulogy of someone else or an apology for one's own behaviour, which are clearly - projected time. In expository discourse,

time is not relevant, so we could say that it is - projected time. However, there exists a variety of expository discourse which involves explanations of future stage events. Such extrapolations are clearly + projected time.

The scheme above is essentially a scheme of deep structure. Surface structure genres often involve a skewing of the deep structure intent with a surface structure form (Longacre, 1976). Drama is not mentioned above, it is essentially a narrative discourse whose surface form proceeds by means of dialogue.

Discourse has a beginning and an end. It is not usual to find formulaic beginnings and endings in many languages; beginning may be termed 'aperture' and the end 'finis'. If such a formulaic beginning is present, the discourse itself most likely gets going in a section found in the following slot, which can be termed 'stage' for narrative discourse, and introduction for other discourse types. 'Closure' which precedes finis, is a wrap up a discourse in a manner which is specific to the context of that discourse.

In discussing overall discourse structure, the fundamental task of the author of the discourse should not be lost sight of, as Longacre says (1978: 105).

"From an abstract of a story, the author generates a whole story. You might say he starts out with a backbone, expands it to skeleton, and then puts flesh and skin on it. The job of the analyst is to go at this reverse to look through the flesh and the skin to the skeletal structure beneath and perceive the fundamental structure of the whole."

2.16 Longacre's discourse constituents

In approaching the study of a text, one initially attempts to give it some sort of outline. It should be emphasised, however, that the discourse constituents themselves are not equivalent to the points of such outline. In clarifying our view of the units underlying discourse, we can posit (1) that discourse consists of functional slots, in the case of a narrative discourse, aperture, stage, pre-peak, episodes, peak, past peak episodes, closure and finis (see Longacre, 1978); and (2) that each of these functional slots is expounded by either paragraph or by an embedded discourse.

A discourse, whether independent or embedded has its cast of participants. One of the most useful divisions of the cast of participants of a discourse is 'major' versus 'minor'. Furthermore, within the major participants there may be a central character who is especially singled out. Major participants are relevant to the entire discourse and can become thematic participants of a given paragraph. Discourse level roles assigned to the cast can perhaps best be considered to be three (Levinsohn, 1978 (quoted in Longacre, 1983)): initiator, undergoer, and prop.

Author's viewpoint can also affect the treatment of discourse reference in a narrative. He may choose to associate himself with one third person participant. This may figure in the overt structure of a text in terms of the ways in which such participants are referred to pronominally and deictically, or may

even require special morphological marking in the verb (Longacre and Levinsohn, 1978).

It appears that discourse is a cable formed by several interwoven strands. Thus for narrative discourse, we have to assume that there is an event-line, an agent-line, and maybe even a repartee-line. The event-line indicates successive events, successive times, or even successive places (trajectory), or a combination of these three. Material given in the story may be on the event-line (backbone) or off the event-line. Levinsohn describes this as progression versus digression (Levinsohn, 1976). Background material, setting and collateral material (Grimes, 1976) are all digressions from the backbone. On the other hand, not all events, even on the backbone, are of equal importance. A narrative may single out important events from more routine and predictable events. This is not merely a classification to be indulged in to humour our taxonomic propensities, but many languages have specific ways to indicate non-backbone from backbone and to mark important versus more routine events on the backbone.

The agent-line, called the agent-action axis by Levinsohn (1976), tracks the major participants through the discourse. Minor participants are off this line in the same way that background material and unimportant events are off the main line.

If a story has extensive repartee, there is also a line of separate development.

All the above applies to forms of narrative. Other types of discourse, especially behavioural and expository, have a conceptual or logical development. "Logical development" is primary in behavioural and expository discourses, although secondary logical developments occur all through narrative and procedural discourse as well.

A further cohesive strand has to do with the focal intentions (what Hale calls focal content) of a discourse. Why is the discourse told in the first place? How was it elicited? What situation provoked its being given? Clues to the focal intent of a discourse may occur almost exclusively at its beginning and end (what Hale terms "bundled focal content"), or may crop up here and there throughout the discourse (what Hale calls "scattered focal content"). When such clues occur scattered through the discourse, they provide in effect a further cohesive strand (Hale, 1973, esp.p.403).

2.17 Case grammar as a determining factor for text types

"Case grammar" undertook to classify language relationship according to the organisation of events and situations (cf. Fillmore, 1968, 1977; Chafe, 1970; Grimes, 1975; Longacre, 1978). At some point, these schemes tend to become a classification in another domain besides language. Robert de Beaugrande and Dressler (1979) incorporate some further concepts to encompass mental operations (apperception, cognition, emotion, volition, communication, possession), class inclusions (instance,

specification), and notions inherent in systems of meaning per se (quality, modality, significance, value, equivalence, opposition, co-reference, recurrence).

This typology is useful for labelling the links among concepts, eg that one concept is 'the state' of another, or the 'agent' of another, etc.

According to Werlich, 'text' is the primary category of description, distinguishable from 'non-text' in terms of variables such as 'coherence' and 'completion'. The level of description below that of 'text' recognises 'text types' as a primary category (eg. description, narration, exposition, instruction) which in turn is divisible into 'text forms' (eg technical reports) and text form variants (scientific reports) (Werlich, 1976).

Texts can be viewed as one of several interrelated in an inclusive context. In contrast to text and cotext, context refers to all the situational factors (such as persons with intentions, reactions, presupposition and status; objects; relations, etc) and socio-historical circumstances in the non-verbal environment that lies inside and outside the area of the sense perception which is shared by the communicants.

A text grammar can view texts from the inclusive external aspect of the factors and circumstances in an idealized communication situation in which the texts occur as spoken or written utterances (context) (Werlich, 1976). From this

inclusive point of view it can be shown how and why texts can be considered as 'signs' (or rather supersigns) that are intended by speakers or writers to stand for something else. The position of this text grammar is that the systematic presentation of the effects of non linguistic determinants on linguistic utterances (eg the conventions governing social interaction in a specific socio-cultural/context) must be dealt with in separate studies of the functional concepts of communicative competence and interaction.

It therefore seems desirable that a linguistically oriented text grammar should first set the stage for ancillary studies by basically viewing texts from a more or less exclusively internal point of view, systematically revealing the limited number of sets of constituents in texts and the ways in which text constituents selected by an idealized encoder are combined into texts in actual text production.

Text grammar explains what makes a text text and how texts fall into distinct groupings on account of dominant types of internal constitution (text type, text group, text form). In a second step, all the particular sets of text constituents must be isolated and specified from which communicants can more or less competently choose when encoding and decoding texts. These are the text constituents which determine the point of view of a text, especially whether it is presented from a subjective or an objective point of view; and they are the text constituents which determine the whole composition of a text, especially the ways in

which text structures are established in it and text units form, such as paragraphs and sections (compositions) (Werlich, 1976).

In a final step, all those sets of text constituents can be isolated and defined which depend on an individual encoder's actual use of language at the level of words and sentences: these are varieties of language, such as dialects, sociolects, registers and styles, which are used in various mixtures and with varying degrees of consistency in individual texts.

Texts distinctively correlate with the contextual factors in a communication situation. They conventionally focus the addressee's attention only on specific factors and circumstances from the whole set of factors. Accordingly, texts can be grouped together and generally classified on the basis of their dominant contextual foci.

2.17.1 The five contextual foci

The following groupings are hypothesized to represent five dominant contextual foci that can be observed in all texts (Werlich, 1976: 19).

(1) The focus is on factual phenomena (ie persons, objects, relations) in the spatial context. Texts of this group are referred to as descriptive texts.

(2) The focus is on factual and/or conceptual phenomena in the temporal context. Text of this group are referred to as narrative texts.

(3) The focus is on the decomposition (analysis) into constituent elements or the composition (synthesis) from constituent elements of concepts of phenomena that the communicants have. Texts of this group are referred to as expository texts.

(4) The focus is on the relations between concepts of phenomena that the communicants have. Texts in this group are called argumentative texts.

(5) The focus is on the composition of observable future behaviour, with reference to phenomena, in one of the communicants, that is either in the speaker/writer or the hearer/reader. Texts of this group are referred to as instructive texts.

The dominant contextual foci distinguished point to the five basic types to which all texts can be assigned apart from those in which several foci are mixed.

Texts do not only correlate distinctively with specific contextual factors, but also appear to correlate with innate biological properties of the communicants (Werlich, 1976) in mind. A text grammar can be based on the hypothesis that texts, conceived as assignable to text types, primarily derive their structural distinctions from innate cognitive properties. Accordingly, the five basic text types correlate with forms and ranges of human cognition. They reflect the basic cognitive processes of contextual categorisation. These are:

- (1) differentiation and interrelation of perceptions in space in the text type of descriptions.
- (2) differentiation and interrelation of perception in time in the text type of narration.
- (3) comprehension of general concepts through differentiation by analysis and/or comprehension of particular concepts through differentiation by subsumptive synthesis in the text type of exposition.
- (4) judging, that is the establishment of relations between and among concepts through the extraction of similarities, contrasts and transformations from them in the text type of argumentation.
- (5) planning of future behaviour by subdivision of subsumption in the text type of instruction (Werlich, 1976).

While firmly embedded in the sender-object-addressee context of the communication situation, texts appear to have their ultimate foundation in how human cognition operates in acquiring and securing concepts as though context on the basis of sensory impact.

2.18 Werlich's text types

If grouped together on the basis of their dominant contextual foci, texts may be classified into five types (Werlich, 1976). A text type is an idealised norm of distinctive text structuring which serves as a deep structural matrix of rules and elements for the encoder when responding linguistically

to specific aspects of his experience. The encoder can choose between five text types: description, narration, exposition, argumentation, and instruction.

2.18.1 Description

Description is the type of textual communication in which the encoder more or less selectively deals with factual phenomena in space. It is the text type related to the cognitive process of perception in space.

2.18.2 Narration

Narration is the type of textual communication in which the encoder more or less selectively deals with factual and/or conceptual phenomena in time. It is the text type related to the cognitive process of perception in time.

2.18.3 Exposition

Exposition is the type of textual communication which the encoder chooses for presenting either constituted elements which can be synthesised into a composite concept (manifested in a 'term') or a mental construct (manifested in a 'text') or those constituent elements into which concepts or mental constructs of phenomena can be analysed. The encoder thus explains how the component elements interrelate in a meaningful whole. This is the text type related to the cognitive process of comprehension.

2.18.4 Argumentation

Argumentation is the type of textual communication in which the encoder proposes relations between concepts of phenomena. The encoder makes his propositions in explicit or implicit opposition to deviant or alternative propositions. Argumentation is the text type related to the cognitive process of judging in answer to a problem.

2.18.5 Instruction

Instruction is the type of textual communication in which the encoder tells himself (in sender-directed instruction) or others (in receiver-directed instruction) what to do. He uses linguistic communication in order to plan the future behaviour of himself or others. Instruction is the text type related to the cognitive process of planning.

Text forms and text form variants (Werlich, 1976), such as narrative, story, novel, report, or short story are the conventional manifestations of a text type in a natural language. They are matrices of text structuring for a conventional selection from sets of text constituents which the encoder must use in linguistic communication in order to produce a text.

The term text form as used by Werlich (1976) refers to those manifestations of a text type which are conventionally considered as the dominant manifestations of a particular type (eg. comment is considered as the dominant manifestation of subjective

argumentation while the leading article or the review are more specific variants).

The text form variant is used to refer to those manifestations of a text form which are composed in accordance with a conventionally fixed compositional plan (eg. the leading article and the review are text form variants of the comment) (Werlich, 1976).

2.19 De Beaugrande text types

De Beaugrande distinguished a number of text types along 'functional lines', i.e. in terms of the contributions they make to 'human interaction'. De Beaugrande and Dressler (1981: 184) propose the following list of text types:

"Descriptive texts would be those utilised to enrich knowledge spaces whose 'control centres' are 'objects' or 'situations' ... narrative texts, in contrast, would be those utilised to arrange 'actions' and 'events' in a particular referential order ... Argumentative texts are those utilised to promote the acceptance or evaluation of certain 'beliefs' or 'ideas' as true vs false, or positive vs negative."

De Beaugrande and Dressler provide a theoretical treatment to text typology while Werlich's approach is more applied linguistic in orientation.

According to De Beaugrande and Dressler (1981: 186):

"a text type is a set of heuristics for producing, predicting and processing textual occurrences and hence acts as a prominent determiner of efficiency, effectiveness and appropriateness."

In the light of this definition they identified the above types.

2.20 Basil Hatim's text types

Basil Hatim takes 'context' as an alternative to the traditional analysis of 'register' and from there works out an inter-intra-lingual discourse typology (Basil Hatim, 1983). Various texts are isolated within discourse in the light of context specification and analysis is viewed as tokens of a number of text types.

In modifying Werlich's text typological model and taking into account the highly variable and volatile nature of function constellation which accounts for the fuzziness characteristic of hybrid discourse forms, Hatim identifies three basic text types:

2.20.1 Exposition. This can be descriptive, focussing on objects and relations in space; narrative, focussing on events and relations in time; conceptual, focussing on concepts and relations in terms of either analysis or synthesis.

2.20.2 Argumentation. This can be overt as in counter-argumentation (eg a letter to the editor) or covert as in casemaking (eg a propaganda tract). The text-typological focus in both forms is expository and evaluative which distinguishes them from exposition proper.

2.20.3 Instruction. This focuses on the formation of future behaviour, either in instructive with option (eg advertising) or

instructive without option (eg treaties, contracts, etc) (Hatim, 1983).

2.21 Dell Hymes (1974) speech events and speech acts

Dell Hymes (Coulthard, 1977) stresses that it is essential to distinguish a genre, which is a unique combination of stylistic structure and mode, from the 'doing' of a genre (Hymes, 1974). In order to emphasize the distinction between genre and performance, Hymes suggests the categories of speech events and speech acts to parallel complex and elementary genres. All genres have contexts or situations to which they are fitted and in which they are typically found.

Speech events occur in a non-verbal context, the speech situation which may or may not affect the choice of genre and "it is for speech events and speech acts that one writes formal rules governing their occurrence and characteristics" (Hymes, 1974). Speech events are the largest units for which one can discover linguistic structure and are thus not coterminous with the situation; several speech events can occur successively or even simultaneously in the same situation, as for instance with distinct conversations at a party.

The relationship between speech events and speech acts is hierarchical, "an event may consist of a single act, but will often comprise several" (Hymes, 1974). Speech acts may often consist at the grammatical level of single sentences but they are not equivalent to them. Rather they are functional units,

similar to Austin's speech acts and they derive their meaning or value not from the grammatical forms but from the speech community's rules of interpretation. In Malcolm Coulthard quoting Hymes, Hymes notes that for English:

a sentence, interrogative in form, may be now a request, now a command, now a statement; a request may be manifested by a sentence that is now interrogative, now declarative, now imperative in form (Coulthard, 1977: 39).

One ultimate aim of the ethnography of speaking is an exhaustive list of the speech acts and speech events of a particular speech community, though the descriptive framework is currently 'heuristic' and quite preliminary. Already work by Sacks (passim) and Sinclair et al (1972) suggests that there is a need for more than two functional unit - Hymes offers as examples of speech acts 'request', 'command', 'greeting' and 'joke', but Sacks has shown that greetings and some jokes consist of more than one speech act and yet form only part of a single event. There have been several detailed descriptions of 'speech events'; one of the clearest is Labov's discussion of 'ritual insults' (1972).

So far the discussion of speech acts and speech events has concentrated on stylistic mode and structure and for many acts and events these are the defining criteria. However, some genres are performed for specific purposes in specified places with particular participants. An Anglican baptism traditionally takes place beside the font with six essential participants - the

parson, the unbaptised baby, the parents, and at least two god parents - and the definition and description of the speech event requires participants and situation as well as style to be specified.

For every speech event, Hymes recommends that the ethnographer initially provides data on structure, topic, participants, setting, purposes, and channel (spoken, written, whistled, drummed), so that knowing the possible parameters one can check whether an apparently irrelevant one is in fact relevant (Hymes, 1974). In other words, by being aware of the possible parameters the ethnographer can more easily and successfully discover the constraints on the performance of genres, and the defining criteria of particular speech events.

2.22 Hymes speech events criteria

2.22.1 Setting: All speech events occur of necessity in time and space - sometimes it is one of the defining criteria of an event that it occurs at a specific time or in a specific place. For example, we have speech events tied to a particular time - special church services for Easter in Christian nations or the Queen's Christmas message in Great Britain - or to a particular place - there is a very restricted number of places where marriages can be solemnised or litigation occur. Even when a speech event is not restricted to a particular setting, the setting may affect either the stylistic mode or the stylistic structure.

Hymes stresses that the ethnographer must also take note of the 'psychological setting' of an event - the cultural definitions of an occasion as formal or informal, serious or festive.

2.22.2 Participants: Traditionally speech has been described in terms of two participants, a speaker who transmits a message and a listener who receives it. Hymes (1974) argues that there are at least four participant roles: addressor, speaker, addressee and hearer or audience, and that while conversation may require only an addressor and addressee, other speech acts require different configurations. Labov gave a good example in his report about American negro speech communities' ritual insults which require three participant roles, one being an audience whose function is to evaluate each contribution (Labov, 1972).

There are some speech events which have only one human participant - for instance in some cultures forms of prayers.

Hymes points out that non-humans can also be taken as addressors. In some cultures, like in the Red Indian culture, natural phenomena are personified (Coulthard, 1977).

So any description of a speech community must include data on who and what can fill the participant roles, and in which speech events and speech acts. Some speech events simply require that certain participant roles be filled - anyone can act as audience to a play or ritual insults; other events require participants of a particular age, sex, kinship relation, status,

role or profession like in court for instance. In other events turns to speak are regulated by relation between participants; the most important persons speaking first, the least important last.

Certain participant features and particularly certain kinds of relationship between participants directly condition the choice of linguistic items in speech. Many European languages use the choice between singular or plural second person pronoun 'tu' or 'vous', 'du' or 'sie', to a single addressor (addressee) to mark familiarity or distance.

2.22.3 Purpose: All speech events and acts have a purpose, even if occasionally it is only phatic. Sometimes several events share the same style and are distinguished only by purpose and participants or setting.

Hymes notes that among the wai wai of Venezuela, the same genre the 'oho-chant' is used for series of speech events which are distinguished according to their function in marriage contracts, trade, communal work tasks and invitation to feasts (Hymes, 1974).

2.22.4 Key: Within key Hymes handles the 'tone, manner or spirit' in which an act or event is performed. He suggests that acts otherwise identical in setting, participants, message form, etc may differ in key as between mock and serious, perfunctory and painstaking. Sacks has observed that the first question one must ask of any utterance is whether it is intended seriously,

and Hymes emphasises the significance of key by observing that where it is in conflict with the overt content of an act, it often overrides it (see Coulthard, 1977). Thus 'how marvellous' uttered with a 'sarcastic' tone is taken to mean the exact opposite.

The signalling of key may be non-verbal by wink, smile, gesture, or posture, but may equally well be achieved by conventional units of speech like the aspiration and vowel length used to signal emphasis in English.

2.22.5 Channels: Under channel the description concerns itself with 'choice' of oral, written, telegraphic, semaphore, or other mediums of transmission of speech. Most genres are associated with only one channel and an attempt to use a different channel necessitates some changes. The development of radio and television has created a situation in which some speech events have enormous unseen and unheard audiences, which subtly affect the character of the event. What is superficially a round-table or a cosy fireside chat is in fact an opportunity to attempt indirectly to sway a nation's opinion. The channel itself has even allowed the creation of new speech events, the sports commentary and the quiz show, with their own highly distinctive stylistic mode and structures, prescribed participants, typical setting and key.

2.22.6 Message content: Hymes suggests that 'content enters analysis first of all perhaps as a question of topic; and change of topic' (see Coulthard, 1977: 46). For many events and acts

topic is fully predetermined and invariable, though for others, particularly conversation, topic is relatively unconstrained. In some communities topic may have little effect on style, in others it may be strongly marked. Although Hymes stresses the importance of message content, it is an aspect of the speech event virtually ignored by ethnographers of speaking.

This is an artificial separation of the main components of speech events for the purpose of exposition; any detailed description of a speech event must include information on all components and on the inter-relations between them, though Hymes suggests that the relative importance of particular components will vary from community to community 'for one group rules of speaking will be bound to settings; for another primarily to participants; for a third perhaps to topic' (see Coulthard, 1977).

2.23 Text-typology in Arabic

In the pre-Islamic era, Arabs were mainly concerned with poetry. Their main concern in poetry was style, rhythm and rhyme. There were five distinctive types of poetry: praise, 'madH'; blame, 'hija: '; love poetry (or flirtations), 'gazal'; lamentations, 'riTa: '; and maxims, 'Hikam'.

The spread of Islam gave birth to new types of discourse. Those were the art of speech, fannu 'alxata:ba', and the exegetical discourse, 'attafsi:r'. The art of speech is very similar to rhetoric in Antiquity. It took two forms: the

political speech and the religious sermons. These two types were concerned with persuading the audience as with pleasing it and inspiring it. They both made use of personal appeal as well as an extensive use of emotional biases and appeal; they focused on the hearer, not on reality.

With the birth of a new religion and its Holy book, 'exigis' became a very important discourse. The study of Koran relied on the internal evidence of its 'close reading' hypothesis rather than on the linguistic analysis of relevant discourse factors. New readings of the textual canon are admitted only after very careful scrutiny. The exegetical study was concerned with the semantics of the text rather than the style.

2.24 Conclusion

Classical rhetoric, as we have seen, was the foundation for textology. It worked reasonably well as a guide to speech making; however, despite its different terms and methods, it is not enough for the analysis and the classification of all kinds of communication.

The new rhetoric started to move away from the pure rhetorical analysis to develop a rough text typological model.

Although they preserved the same components and even the terminology, the new rhetoricians expanded rhetoric to involve other types of discourse with a treatment of the nature of each type, the underlying logic(s), the organization structures of this type and the stylistic characteristics of such discourse.

A good example of the new rhetoric's approach is that of Kinneavy's (1971) (section 2.3). Kinneavy gives a prominent place to pragmatics in the study of discourse. He also considers the context as an important factor for the analysis and the classification of discourse. However, he minimized the importance of syntactics and semantics (what he calls linguistics) and the role they play in structuring discourse and determining its type.

Text-syntactic considerations are important when we want to characterize the linear progression of discourse in terms of the cohesive links between successive parts. Grimes (1975) reports that some authors have used 'charts' to illustrate the progressive development of narrative structures in terms of events, participants, settings etc. and their associated grammatical lexical realisation.

Text-semantic considerations play a part in tracing the way that referential information is allocated to individual or successive text constituents. Joseph Grimes, who acknowledges Michael Halliday's work on clause structure and distinguishes several aspects of discourse semantics, admits that (1975:344):

we are still a long way from getting to the bottom of the principle by which a speaker presents what he says not only with a certain content but from a certain perspective.

We can conclude from this that the meaning of individual items in discourse is constituted as an amalgam of their pragmatic, syntagmatic and semantic components.

Werlich (1976) joins Kinneavy (1971) in emphasizing the importance of context in discourse analysis. However, for him it is context and genre that determine the text structure; different contexts create different text types and these types have different organizational patterns.

For Werlich and other text grammarians, texts distinctively correlate with contextual factors in a communication situation. Hence texts can be grouped together and generally classified on the basis of their dominant contextual foci (section 2.17.1).

Following Werlich's text-typological model, Basil Hatim (1983) takes 'context' to work out an 'inter-intra-lingual discourse typology'. He classifies language in terms of text communicative purposes, yielding a set of text-types, a number of text-forms and a list of text-samples within each form.

All the textlinguists emphasize the importance of context for the analysis of texts or their classification into text-types. However, not many of them attempted to give a satisfactory definition of context. Is it the linguistic, grammatical and lexical context or is it an extra-linguistic concept? Some mean by context, the collocational and cohesive classification within a text. Meanwhile, the linguists who are exerting their efforts to produce a text-typological model

(Kinneavy, 1971; Werlich, 1976; B. Hatim, 1933), see it as an extra-linguistic concept. Context defined in this cannot be a very determining criteria for the classification of texts. One cannot always know about the situational and cultural context of all the texts he is about to analyse. Context can be helpful for the discovery of a certain text-type only when it is within our reach. Moreover, one particular context can give rise to different text-types; e.g. one can condemn or glorify a certain event, one can just narrate or describe an event, or one can argue for or against a certain phenomenon.

In such cases, the semantics and the syntactics can throw light on the texts we want to analyze, i.e. the use of vocative, adjuncts, or lexis.

When the context fails to guide us towards a more or less accurate text-typological framework, Hymes' speech events criteria (1974) notably setting, participants and purpose can be very helpful in determining the context of a text. Also, Longacre's primary and secondary parameters (section 2.15) can be used as a guideline. However, these are not sufficient on their own, \pm agent orientation, for instance; according to Longacre (1976), narration is $+$ agent orientation. But one can find stories or novels with $-$ agent orientation.

As for \pm tension, in some argumentative texts, the vocative tone is played down in order not to show the writer(s)' involvement with his texts. A good example of that is text A

(Appendix A) from our data, where the writer(s) present their arguments as absolute truth.

In a word, one should select the most appropriate criteria from the above review in order to achieve a conclusive text-typological framework. I will attempt to do this in chapter three.

After one has identified his text-types, one should move to the second level of analysis, in order to discover if the discourse types he identified have traits in common or not. This is done by the analysis of their syntactic and semantic structure. Gutwinsky (1976) made an effort to point out the cohesive structure of the different literary types. Hasan (1983) carried out a similar work in order to highlight the structure of children's stories (narrative type).

Chapter Three: Methodology

3.1 Layout of the chapter

This chapter presents the methodology applied in the analysis of my corpus. It gives an account of the criteria for the selection of the texts and the criteria applied for categorising them into text-types (section 3.2).

This chapter also describes how F.S.P. (section 3.5) and textual cohesion (section 3.6) analyses and the study of parallelism have been carried out.

3.2 Criteria for the selection of data

When doing a contrastive analysis on what is basically a question of style and not grammar, it is necessary to compare like with like. In making sure that one does this, it is necessary to consider what are the components of a communication act and select texts that arise out of similar situations. However, for my purpose, I am not comparing different systems, i.e. different languages. Instead I have selected texts that arise out of different communicative situations in one language. My analysis is an internal one; it is somehow similar to that of Halliday's 'Cohesion in English' (1976) but different in the sense that I compare between the findings in the different texts in order to point out what types of cohesive devices and patterns are characteristic of a particular text type.

For more conclusive results, I selected my texts from the same geographical and cultural entity which is Algeria. This is

because M.S.A. slightly differs from one Arab country to another, especially as between the Arabic of eastern parts of the Arab world and the western parts. As language changes throughout the ages, I have chosen texts produced within the same decade.

To make sure that my texts arise from different communicative situations, I put them to the test using Hymes' textual component, discussed in Section 2.22-2.22.6 . However, I avoided his message content criterion (section 2.22.6) because I am not dealing with language from the ethnographic point of view.

In an attempt to fit my data in a suitable text-typological framework, I selected from each study mentioned in chapter 2 the elements which suit my purpose the most. We could consider this approach as synthesis of the current text-typological approach.

As I said in section 2.24 the concept of context is somewhat as it has been used by linguists. However I found Kinneavy's subclassification of context very helpful i.e. context of situation, cultural context and verbal context. These sub-categories can throw light on many aspects of certain texts. But these can be very useful only if the analyst has some knowledge of the background of his texts; the historical, psychological and cultural background. In addition, one should use with the 'context' criterion Hymes' (1974) textual components, namely purpose, participants and setting.

The purpose criterion (section 2.22.3) defines why the text has been written and what are the reasons which made the writer

feel the need to write it. The participants criterion (section 2.22.2) defines the number of discourse participants, the roles of and the relationships between the participants, and the eventual consumers of the text. Knowing the number of participants and to whom the text is intended can give us a clue about the type of text we are about to analyze. The setting criterion (section 2.22.1) overlaps with situational and cultural context. However, it is of great importance to know in what circumstances the author is writing. Analyzing or translating Victor Hugo's "Les Miserables" without putting it in its right setting would be taking the soul out of it.

To the above criteria I added Longacre's secondary parameters: \pm projected in time and \pm tension. When one decides to which setting and for what purpose and which participants a text is written, one should try to confirm his findings by testing them against these two parameters. If we find that text X was written in France during the middle ages, and that the participants are the writers and his characters who are supposed to live in those times, and that the purpose of the text is to give us an account of people's conditions in those times, we could decide that such a text is narration, on the borderline of historic. Then how does that show in the structure. It is - projected time for it deals with past events and it is + tension because of the interaction of the characters with their hostile environment.

To be more accurate in our classification we added Werlich's five contextual foci (section 2.17) to our model. These proved to be very helpful in sense that they show on which aspect and from which point of view one is writing. Is the text focussing on a certain reality and conveying it to his readers as he sees it in reality, or is he suggesting a certain way of looking at that reality?

Contextual foci combined with the above criteria should be, I believe, enough to establish to what type a text belongs. However, one can find that a text which has one purpose uses sometimes the + tension and projected in time parameters, and at others the - tension and projected in time parameters. A text can also involve more than one participant like text A (Appendix A). The writer starts his texts in the third person singular then involves his readers by using the third person plural and sometimes he addresses a bigger audience, the whole Arab world.

For this reason, I adopted Hatim's modification of Werlich's text-typological model (section 2.20) which takes into account the highly variable and volatile nature of function constellation which accounts for the fuzziness characteristic of hybrid discourse forms.

This approach helped me to ignore the secondary foci and concentrate on the most dominant ones.

This methodology, as it is, is in my opinion reasonable for classifying my texts according to their respective text-types.

The second step in my thesis was to discover if a text-type had any influence on the structure of the text. For this purpose, I applied an F.S.P. approach (sections 4.2 and 4.3 respectively) and Halliday and Hasan's work on textual cohesion.

I translated my examples as literally as possible in order to make the English reader more familiar with the Arabic structure; my translation does not pretend to be a model translation. However, the F.S.P. and textual cohesion approaches can be used as a guideline for the analysis and the eventual translation of Arabic texts.

3.3. Presentation of data

After spelling out our text-typological model, we will attempt an accurate description of our data and fit it in an appropriate text-typological framework.

The data is composed of ~~four~~ Arabic texts (Appendices A-D).

Text A (Appendix A) is taken from the Algerian National Charter (1976). The National Charter was written as a legislative document which draws an ideological framework for the establishment of socialism, the historical aim of Algeria.

Being a text of political orientation, a socio-economic programme and an institution in itself, the National Charter is a projection of a society and a reflection on its history.

Before the final version of the Charter was composed, a national debate was organised throughout the country on the basis

of a preliminary project written by an ad hoc commission, aiming at reaching a social consensus on a political project proposed by the government. The preliminary version was discussed and enriched then written as a final version which was adopted by referendum.

The National Charter was promulgated by a presidential ordinance and legitimised 'on behalf of the people'.

The explicit intention of this text is to achieve a social and political consensus which constitutes the ideological reference for the nation and programme of the state. Thus the text appears to be a justification of the political choice, which makes any kind of political opposition, impossible.

The second sample, text B (Appendix B), is a short story written by Tahar Watan, an Algerian writer. It is the story of a delegation of four people (a black woman from the women's organisation, a journalist, an army officer and a party member) travelling in the Algerian desert. The fifth character, who is secondary, is the military driver.

The third sample, text C (Appendix C), is taken from the Algerian Five Year Plan. As the Algerian social and economic policy is organised on a five-year basis, the different ministries and national institutions send exhaustive reports, every five years, to the Ministry of Planning, giving an account of the progress in their respective domains. They also send their suggestions for some reforms and changes. When the

Ministry of Planning has studied their proposals it sends them to the government which agrees or disapproves of them.

This sample is taken from the third chapter of the Algerian Five-Year Plan (1980-1984), "Education and Training Policy". It is a proposal of change in the primary and secondary educational system. The Arabic used in the text sometimes seems a bit strange. This could be explained either by saying it is a translation - of which I have no evidence - or by saying that the wording is influenced by the French legal language, Algerian law being influenced heavily by the French. It may well be that the author did his legal studies in French, and that his Arabic is therefore very French in flavour.

Finally, sample D (Appendix D) is a speech given by the former president of Algeria on behalf of the non-aligned countries in an extraordinary session in the United Nations in 1974. The non-aligned countries called for this extraordinary session in order to inform the United Nations members of the resolutions they had passed in their fourth summit which took place in Algeria in 1973. They also showed their desire to see some changes in the international economic system.

Now let us put our texts in their right context. This is not difficult because we have a lot of information about the situational and cultural contexts.

The geographical context of our four texts is North Africa and more precisely Algeria. The cultural context is Arabo-Islamic.

The context of situation of text A is the national discussion and the eventual adoption of the National Charter in 1976. The text is taken from the first chapter of the Charter which has the title of 'Building a socialist nation'. To have a more accurate view of the text-type text A belongs to, I will test against Hymes' speech events criteria (section 2.22).

The setting of text A is Algeria in 1976. The participants are obviously the Algerian people and the commission which wrote the Charter on their behalf. The purpose is to spell out the Algerian political and economic choices and a justification of those choices. It is also an argument for its suitability for their needs and those of the Arab world. As for the key, the authors of the Charter present the text in a very serious and somewhat emotional tone. As for the channels, the text is written to be read.

If we integrate to Hymes' criteria Longacre's primary and secondary parameters (section 2.15), this would help us more in deciding to which text-type our text belongs.

Text A is a + chronological linkage because it deals with historical facts. It is also decoder oriented, i.e. the text is directed towards the readers. The encoder seeks to justify the

suitability of politico-economic choices and to persuade the audience that it is a natural choice.

The text is - projected time as it deals with past and present events. It is also + tension for it argues many concepts namely the 'nation', 'Islam' and socialism.

Turning to Werlich's contextual foci (section 2.17.1) in this text, the dominant (Basil 1983) focus is on relations between concepts, i.e. the relations between people and nation; nation and history; and the relation between Islam and socialism.

From the adopted textual components applied on text A we can conclude that text A belongs to the type of texts called argumentative. The use of naHnu 'we' and na: 'our' shows the extent to which the writer is involved with his text and appeals to his audience's emotions.

The situational context of text B is the Algerian desert. Some clues give us the historic context: it is after the colonization because we have an Algerian military man; a representative of the party; and more importantly a representative of the women's trade union. This union was recognized after independence.

The setting of the story, although it is fictional, describes quite accurately images from the Algerian Sahara desert; the participants are the writer, his readers and the five characters involved in the story. The purpose of the text is not only to entertain but also to pass on a political message which

is the division of classes in Algeria and the conflict between them; seen through the journalist's eyes. This text is written to be read; the key is somewhere in between sessions, popular and sarcastic.

Text B is + chronological linkage, for it describes events happening in succession. It is also + agent oriented and - tension although there is some tension between the characters in the story.

The text focusses first on the persons and objects in space (the car); and on factual conceptual relations in time. This makes the text on the borderline between descriptive and narrative (see section 2.17.1 on contextual foci). However, the most dominant focus is on concepts in time. This is therefore a narrative text.

The setting of text C (Appendix C) is the Algerian education system in 1980; the Ministry of Planning and the Ministry of Education are giving guidelines for how to make certain drastic changes in the educational system. The tone of the text is instructive and authoritarian. This can be noticed in the use of the imperative *yajib* 'should' and *la:budda* 'must'. This text is written to be read and applied.

Text C is projected in time, since it is dealing with future changes. It is also decoder oriented, but unlike text A, it is - tension. The writer does not appeal to the reader's emotions nor justify his suggestions. It uses the style of 'how to do it'

texts which is clearly instructive. The focus in it is on the composition of observable future behaviour (section 2.17.1 (5)). This is therefore an instructive text.

Finally, the setting of text D (Appendix D) is in the United Nations Headquarters in New York in 1974.

In this text there are three groups of participants, one active and two passive. The active participant is the President of Algeria who is giving the speech on behalf of the non-aligned countries. The second group of participants are the non-aligned countries who are a passive audience waiting for the rest of the members of the United Nations to approve or disapprove of their views. The third kind of participants are the United Nations members with the exception of the non-aligned countries. We call them role passive in the sense that they just have to listen to the speech without taking an interactive part in it. However, they will be eventually active in the sense that they will or will not apply the non-aligned countries suggestions.

The purpose of the speech is to urge the world community to adopt a more effective form of economic cooperation and supply a better programme of aid to the third world countries. The tone is very serious.

The speech appeals to his audience's emotions but it is in a different way to that used in text A. In text A because the writer(s) knows his audience and their psychology and because he shares in the same experience, he can make them associate with

him; whereas in text D the audience does not share the same experience as the encoder. He therefore appeals to their humanity which is the one point in common they share, and their common interests in the international economic arena.

In this text there is chronological linkage. The speaker links historic events to the present time situation and reflects on the future. The speech is + audience oriented and + tension (the conflict between interests). This text is clearly argumentative in type.

As for the contextual focus of Text D it is on the relations between concepts of phenomena that the communicants have.

This concludes my attempt to situate the texts in their contexts and to analyze them in terms of text-type. I turn now to the way in which I divide my texts into units.

3.4 Splitting the texts into units

After selecting our samples, the next important thing to do is to split them into suitable units for analysis. The obvious unit is the orthographic sentence, bound by full stops. This would not cause any problems in English but I have reason to doubt whether the Arabic sentence enjoys the same status as the English one.

Many linguists who have attempted to analyse Arabic from the textual point of view were confronted with the difficulty of knowing where the Arabic sentence stops.

Let us take a 'sentence' from our samples to point out this difficulty. I will attempt to translate the sentence literally to give the reader some of the Arabic flavour.

D.1-2

Mister Chairman

This extraordinary session which we are holding today comes as a direct result of the worsening of the tension which overwhelms the international life and it gives it a great importance and far reaching repercussions which are not unknown by everybody, and in fact the initiative which Algeria took when it called for this session results from the concerns which were expressed by another meeting which we can consider the beginning of a crucial stage in the international relations and I mean by that the fourth conference for the head of states and governments of the non-aligned countries which was held in Algeria last September.

This sentence is obviously too long, the reader loses the main point. There are obviously a lot of coordinated clauses; as Beeston says 'Arabic practice ... of treating the total work as connected discourse'. He also says, 'The effect of this is that the speech unit within the coordinative structure operates in the

total literary work, which is thus organised in one continuous logical stream' (Beeston, 1973: 170-171). This might suggest a way of solving the problem. However, the division between coordinated and subordinate 'clauses' is not as clear in Arabic as it is in English - if it is even clear in English.

Before attempting to find a unit of analysis for our samples let us have a quick glance at what the Arabic grammarians took as a unit of language.

3.4.1 Arabic unit of communication

Sibawayhi, who is considered by the Arabs as the father of Arabic grammar, called the unit of language in Arabic 'Kala:m', 'what you say', which could be faithfully translated by the word 'utterance'. So what Sibawayhi was interested in was what speakers actually say, ie the complete utterance or message of which all normal speech consists.

Later grammarians refined this concept and called it 'Jumla' which was translated by Arabists by 'sentence or clause' and categorized its different types into 'jumla ismiyya, jumla fi9liyya, and jumla zarfiyya', 'nominal, verbal and adverbial sentence or clause'.

I have reason to think that the simple unit of language in Arabic, 'jumla' is the clause rather than the sentence.

Al manSu:ru malikun is obviously a clause which contains a subject 'al manSu:r' and a predicate 'malikun', 'king' and it is

timeless. Translated word for word, the clause would give us in English 'Al Mansur King'.

Now let us return to our example (D2) and seek an appropriate way to divide our data into units.

As I said before, this sentence surely consists of coordinated and subordinated clauses. The conjunction 'wa', is often translated by the coordinator 'and' in English. But 'wa' can have the function of a subordinator to introduce 'Ha:l' clauses. Clauses expressing an attendant circumstance.

Example.

yajri: wa al 9araqū yataSabbabu min jabi:nihi

he was running and sweat was running on his forehead

This example is better translated by the adverbial 'while'.

From our samples:

wa al yawma fa 'inna aljaza:'ira tabni: nafsaha: fi:
 'ita:ri ixtiyara:tiha: al'ištira:Kiyati wa hiya la
 wa:9iyatun bi'annaha: tuqaddimu musa:hamataha: [...]
 (A41-42)

Today Algeria is building herself in the light of her socialist choice ... and aware that she is giving her full contribution [to the independence of the Arab world, its change and modernisation].

In this instance 'wa' is better translated by the ~~gerond~~ gerund of the auxiliary 'be' (being).

'wa' can also be used to introduce clauses which are best translated by relatives or noun clauses. Here is an example taken from Williams (1982).

... wa tataqabbal lwa:qi9a wa huwa 'anna ...

She will accept the reality (which is) that ...

(Williams, 1982: 22)

Moreover, it is not only coordinators like 'wa', 'fa' and 'wa la:kin' that are used in Arabic with the loose linking function exemplified above but also subordinators like 'allaDi:' and 'allati:' ... etc. One example of that was sentence 2 of text D. Other examples are:

inna Jami:9a muha:wala:ti al.isti9mari li'inka:ri
 wuju:di al'ummati aljaza:'iriyati bihadafi ta'bi:di
 sayṭaratihi qad iṣṭadamat biSumu:di wa muqa:wamati
 ha:Dihi al'umma allati: 'inSaharat munDu quru:nin (A.9)

All the colonial attempts to deny the existence of the Algerian nation, with the aim of externalising its domination, were confronted by the resistance and the struggle of this nation which fused for centuries.

laqad ja:'a al'isla:mu bimafhu:min rafi:9in
 lilkara:mati al'insa:niyati yudi:nu al 9unSuriyyata wa

'istigl^ula al'insa:ni lil'isa:ni wa inna almusa:wa:ta
 almuṭlaqata allati: na:da: biha: al'isla:mu tansajimu
 wa tatala:'amu ma9a kulli 9aSrin mina al9uSu:ri (A.63)

Islam came with a fine concept of human dignity,
 condemning racism, and the exploitation of man by man,
 and the absolute equality which Islam preached is
 compatible with every age.

A.9 would be possible as it stands in English and this gives
 us a clue to the way of treating Arabic.

Williams' example is evidently an example of a non-defining
 relative clause, and in fact the clause in example A.63 'allati:
 na:da: biha: al 'isla:mu ...' 'which Islam preached ...' performs
 a similar function. It would seem that non-defining subordinate
 clauses and the loose-knit sentence structure associated with
 these are typically very common in Arabic. Whatever the case may
 be, however, the distinction between defining and non-defining
 clauses does give us a basis for splitting texts into units.

One advantage of this approach is that one is no longer
 defining clauses or sentences formally but functionally. The
 only problem is that the terms 'defining' and 'non-defining'
 clauses have been pre-empted to apply to relative clauses only.

3.4.2 Rhematic and non rhematic clauses

Malcolm Williams (1982) adopted two definitions which seemed
 at first sight to suit the needs of my study. He proposed the

use of the terms 'rhematic' (similar in scope to 'non-defining') and 'non-rhematic' (similar in scope to 'defining').

'A rhematic clause is a clause containing one element of information (and no more) not derivable from the context and not backgrounded in favour of either another element in the clause, or another clause, or an element in another clause to which it is attached' (M Williams, 1982). Such an element is sometimes called the 'rheme proper' (Svoboda, 1968).

Williams defines the non-rhematic clause as follows:

"One containing no information not derivable from the context or at least no such information which is not backgrounded." (Williams, 1982: 23-24)

He illustrated his idea with the following two examples:

1. While David dug the garden, Jane tidied up the kitchen.
2. While I was going to the station the other day, I met Jane.

Example 1 can be analysed in two ways. This depends on whether or not the information which is contained in the first clause, 'while David dug the garden', is derivable from the context. If it is, it can be understood as defining the time when Jane tidied up the kitchen and could be shortened to 'while David did this' or to something shorter. In this case, the clause would be non-rhematic and would form part of the larger

rhematic clause 'while David dug the garden, Jane tidied up the kitchen' as Williams (1982) suggested.

But if the first clause is not derivable from the context, its informational value is as great as that of the second and both parts of the sentence can be considered rhematic clauses.

In the first case, the unmarked clause order would be as in the example putting the underivable information last. Thus, they could be uttered as either one or two units of information.

In the second case, as both clauses are of equal informational value, they could occur in either order and must be uttered as two units of information.

In the second example, the information in the first clause, "while I was going to the station the other day" need not be derivable from the context. Whether it is or not, it is however backgrounded in favour of the clause "I met Jane". Therefore, the first clause is a non-rhematic clause which forms part of the larger clause, "while I was going to the station the other day, I met Jane". The clause can be uttered as either one or two units of information.

This is getting us into a very interesting area of research, the connection between clause order, tone groups, information units and rhematicity.

However, this is not the place to explore it further.
Instead I will give some examples of rhematic and non-rhematic
clauses, this time from our samples.

qad Tabata 'annahu huwa al HiSnu al mani:9u allaDi:
maKKana al jaza:'ira mina 'aSSumu:di fi: wajhi jami:9i
muHawala:ti 'annayli min ŠaxSiyatiha: (A.47)

It (Islam) proved to be the strong fort which enabled
Algeria to resist all attempts of destroying its
personality.

wa la:Kin miTla hada: attamdi:di alladi: yumkinu
taHqi:quhu aTna:'a almuxaṭaṭi la:budda 'an yaHṣa:
bil9ina:yati alla:zimati (C.36)

However such an extension which could be realised
during the plan must be given the necessary attention.

In both these examples, the defining relative clauses do not
give new information but one introduced solely to define 'HiSnu',
'fort', and 'tamdi:d', 'extension'.

laysati aljaza:'ira kiya:nan Hadi:Tu 'annaŠ'ati fa
munDu aya:mi mas:si:ni:sa: almu'asisu al'awalu
liddawlati annu:midia: wa yu'gurṭa: ra:'idu
almuqa:wamati axaDa al'iṭa:ru aljugra:fiyu yataHaaddadu
fi: ma9a:limihi alkubra: (A.12-13)

Algeria is not a newly established entity because since
Massinissa, the first founder of the Numide state, and

Jughurta, the leader of the resistance against the Roman occupation, the general features of the geographical boundaries began to be drawn.

wa fi9lan fa qad HadaTa fi: alqarni al'awwali alhijri:
taHawwula:tun ta:ri:xiyyatun jawhariyyatun naqalati
al9a:lama alqadi:ma 'ila: al9aSri alwasi:ti (A.18)

In the first century Hijri (the first half of the seventh century A.D.), there were indeed some radical changes which moved the old world into the middle ages.

The two adverbial phrases 'munDu aya:m and 'fi:'alqarni al'awwali' contain underivable information. However, they are both backgrounded in favour of the clauses which follow 'axaDa al'ita:ru ...' and 'naqalati ...'. They are therefore non-rhematic clauses and will be counted as elements in the rhematic clauses that follow.

inna Jami:9a muHa:wala:ti al isti9ma:r li'inka:ri
wuju:di al'ummat aljaza:'iriyati bihadafi ta'bi:di
Saytaratihi qad 'istadamat biSumu:di wa muqa:wamati
ha:Dihi al'ummati allati: 'insaharat munDu quru:nin
(A.9-10)

All the colonial attempts to ignore the existence of the Algerian nation, with the aim of eternalising its domination were confronted with the resistance and the struggle of this nation which fused over the centuries.

wa bada'a 'aṭṭa:bi9u alwataniyyu yabruzū wa yata'aKKadu
 bistimra:rin xila:la ataṭawwuri allati: šahidathu
 aljaza'iru fi: Hiqbatin mina 'atta:ri:xi tazi:du 9ala:
 9iṣri:na qarnan (A.14)

The national character began to emerge and develop continually during the evolution witnessed by Algeria over a period of history which exceeded twenty centuries.

The relative clause in A10 does not define 'al'umma' in any way but adds information of equal value with what has gone before. Similarly the adverbial clause in A14 could not really be regarded as defining the timing of the 'atta:bi9u alwatani:', 'national character', but rather as adding new information about the state of Algeria at a particular time. Williams (1982) approach is evasive; however it helps us to reflect about splitting our data into communicative units.

I hope that the above examples have made the distinction clear. However, it has been difficult, at times, to decide whether or not a clause containing information underivable from the context has been backgrounded. But I do not believe that it significantly affects the results of the analysis if we adopt this approach.

In the light of the above comments about the clauses given as samples, I had better define my use of the term 'clause'. I am using it to refer to any number of word groups combining to

express a 'process', relating either explicitly or implicitly, an 'agent' and an 'affected' (terms used refer to Halliday, 1973: p.40).

3.4.3 Independent vs subordinate clauses

The other criterion which is helpful to split the texts into units is the distinction between independent and subordinate clauses.

In this approach we are not defining clauses or sentences functionally but formally.

Let us consider the following examples:

1. baynama: Kuntu fi: albayti Ka:na 9aliyun fi: al
madrasati

While I was at home, Ali was at school.

2. Ka:na 9aliyun fi: al madrasati baynama: Kuntu fi:
albayti

Ali was at school, while I was at home.

In the first example, the subordinate clause 'baynama: Kuntu fi: albayti', 'while I was at home' cannot stand on its own; it is part of a whole, which is the superordinate clause 'baynama: Kuntu fi: albayti Ka:na 9aliyun fi: almadrasati', 'while I was at home, Ali was at school'.

Whereas in the second example, the independent clause 'kana 9aliyun fi: almadrasati', 'Ali was at school', can stand on its own. The subordinate clause, 'baynama: Kuntu fi: albayti', 'while I was at home' is optional.

Thus, in the first case I will consider both clauses as one unit; whereas in the second, they will be counted as two separate units of analysis linked together by the conjunction 'baynama:', 'while'.

In the light of the above discussion, our unit of analysis is the 'jumla' which is defined as one main clause plus any pre-posed clauses which are formally subordinated to it. Non-defining relative clauses would be counted as one separate unit.

The term 'clause' has been defined and re-defined so many times, that I preferred to use the term 'jumla' to avoid any confusion.

3.5 F.S.P. Analysis

After splitting my texts into units, I then analysed each unit according to its theme and rheme elements. As I stated before I am defining theme as the element of the 'jumla' which has the least communicative dynamism (C.D.), ie that element which contributes least to the development of the message. The rheme is the element that has most communicative dynamism, ie the element that contributes the most to the development of the message. Paradoxically, the theme is often more prominent than

those elements which come between it and the rheme proper, even though the latter have more CD. This is because the theme is the foundation on which the rest of the sentence is built.

Some linguists, notably Svoboda (1968) and Firbas (1981), have gone to great pains trying to ascertain the distribution of varying degrees of CD over sentence elements. In this respect, I have largely followed Danes (Danes, 1974), who contents himself with establishing the macro-structure, with rough determination of the thematic and rhematic parts of the utterance without specifying the central, peripheral and transitional elements. I sometimes had to cut the theme or the rheme into smaller parts so as to specify which part is taken up in a succeeding 'jumla'.

Although the theme usually comes towards the beginning of the jumla, word order does not play a major part in our definition and therefore the order in which theme and rheme occur in the jumla is of little importance to our purpose. Nevertheless, by tying this section with the section on textual cohesion, we can say that the theme can be found by finding that part of the jumla where most of the cohesive ties occur. Let us take an example.

wal'isla:mu huwa aHaḍu almuḡawwima:ti al'asa:siyyati
liṣaxSiyyatina: attari:xiyyati wa qad Tabata 'annahu
huwa alHiSnu almani:9u allaDi: makkana aljaza:'ira min
'aSSumu.:di fi: wajhi jami:9i muHa:wala:ti 'annayli min
ṣaxSiyyatiha: (A.46-47)

And Islam is one of the basic constituents of our historical personality and it proved that it was the strong fortress which allowed Algeria to resist all attempts to get at its personality.

In A(46) there are three cohesive items which tie the theme Islam to the preceeding jumla: wa (and), 'isla:m (Islam) and the personal pronoun huwa (it). The theme in A(47) also contains several cohesive ties like the coordinator wa (and), and verb inflection, the personal pronoun huwa (it) and the relative pronoun allaDi: (which).

In the next step, I will identify the F.S.P. structures displayed in my data and compare them to those discovered by Newsham (Newsham, 1977) and Danes (Danes, 1974) then draw a table which will show the number of times each pattern occurs.

I should perhaps include a short word here about CD. Generally speaking, apparently in almost all languages, CD tends to increase towards the end of the sentence. However, it is important to realise that CD is only one of a number of principles affecting word order. The other three main ones are: the rhematical principle, the grammatical principle and the principle of coherence of the sentence elements and it is quite possible that in different languages these principles might vary in relative importance.

3.6 Analysing textual cohesion

After analysing the rhematic jumlas (plural for jumla) in terms of their thematic and rhematic elements, I turned to the analysis of the density and types of cohesive ties found in the texts. Following Halliday's techniques (Halliday, 1976), I identified and analysed all the cohesive items in the text and categorised them under the headings: reference, substitution, ellipsis and conjunction. In counting the number of reference items, I had to be careful not to allow my figures to be distorted by the necessity in Arabic to repeat pronouns in the same element 'jumla', where English would not.

wa biDa:lika Ha:faḏa 9ala: taqa:li:dihi 'atta:lida wa
aTra:ha: ayama: 'iTra:'in (A.29)

That was how it preserved its ancestral traditions and
it enriched them a great deal.

The Arabic subject is always contained in the verb whether or not it is made explicit elsewhere in the 'jumla'. Another example, in the context of a relative clause is:

wa tamakanat bi'annati:jati min 'an talfita 'intiba:ha
almujtama9i adduwaliyyi ila: Haqi:qata wa9yi
albaṣariyyati biha:Da alwa:qi9 allaDi tataḏa:'alu fi:hi
dawa:9i: al'amali taḥta dagti 9awa:mili alqalaqi wa
'attawatturi wa alHayrati (D.12-13).

And they managed, as a result, to attract the world community's attention to the fact that humanity is aware of this reality in which motives for hope lessen under the pressure of unrest, tension and uncertainty.

In the first case, A.29, our calculation would be affected if we count 'Ha:faza', 'it preserved', 'hi', 'its', 'taqa:lidihi', 'its traditions', and 'ha:', 'them' in 'aTra:ha:', 'enriched them', because the verb with the attached pronoun already refer back to 'almagrib alawsat', 'central maghreb' in the previous clause.

In the second example, D.12.13, the pronoun 'hi' attached to the adverbial 'fi:', 'in', refers back to the relative pronoun 'allaDi:', 'which', and therefore would not be counted.

I did not find a single case of substitution in my four samples. Therefore, I will not be referring to the category again. The only explanation I can give to account for this is that possibly substitution only occurs in less formal written texts or in speech. But it is worthwhile remarking that substitution is probably less common in Arabic than in English.

Malcolm Williams (1982) stated that Arabic does not have an equivalent for the English verb substitute 'do'. This is not completely true; as I said Arabic uses substitution in informal written texts or in speech and the equivalent of the substitute verb 'do' is 'fa9ala' like in:

ṭalabtu minhu an yaktuba darsahu fa fa9ala.

I asked him to write his lesson, so he did.

But in more formal written texts, Arabic prefers to repeat the lexical verb. So our example would be:

ṭalabtu minhu an yaktuba darsahu faKataba

I asked him to write his lesson, so he wrote.

If it occurs in a formal text.

Turning now to ellipsis and conjunction, I have obviously had to modify Halliday's definitions to take into account that I am dealing with rhematic 'jumlas' and not sentences. I have extended ellipsis to include coordinated rhematic 'jumlas', where one of the elements is omitted, and I enlarged the category of conjunction to include relatives and conjunctions as well as adverbials listed by Halliday. However, my criteria for categorizing will always be semantic.

I have not sub-categorized ellipsis because it only includes a small number of items.

However, I have sub-categorized reference, conjunction and lexis. I will define the sub-categories as they occur in what follows.

For the analysis of lexical cohesion I followed Hasan's (1981) revision of lexical cohesion which I discussed in chapter 1.

3.7 Study of parallelism

For investigating the role of parallelism in Arabic. I followed Koch's (Koch, 1981) model. I categorized parallelism into two types; syntactic and semantic parallelism. After giving examples of each type I tried to find out if parallelism has a role in Arabic writing.

I am not going to be exhaustive in my analysis of parallelism. I will give background information which will support the view that parallelism is not a figure of speech but an example of one of the main functions of Arabic discourse.

Chapter Four: Analysis

4.1 Layout of the chapter

This chapter is divided into three sections. Section 4.2 deals with the FSP analysis, section 4.3 deals with the analysis of textual cohesion and section 4.4 with the analysis of semantic and syntactic parallelism.

In section 4.2, I will try to find out what theme-rheme patterns are used in my different Arabic texts. For this, I will be comparing Newsham's (1977) findings with mine. I will also be using Danes' (1974) model to discover the thematic progressions displayed in my texts.

I analysed my texts individually, then I compared the findings of every text with the other in order to discover if a particular text type favours a particular theme-rheme pattern.

In section 4.3, I applied Halliday and Hasan's (1976) model to account for textual cohesion. Some modification of this model have been carried out as I mentioned in chapter I (section 1.3.1.6).

Here also, I analysed my texts individually then I compared the findings in order to find out if some Arabic text types prefer any particular cohesive ties.

In section 4.4, I analysed parallelism in my texts from two points of view: syntactical parallelism (section 4.4.1) and semantic parallelism (section 4.4.2).

Sections 4.2.8 and 4.3.6 compare the findings in every text. In section 4.4.2.3, I described the parallelism between paragraphs following Hasan's model (1985).

4.2 Analysis of Thematic Progressions in Arabic

As I mentioned before, I analysed the jumlas in terms of their theme-rheme composition giving particular attention to the identification of themes and rhemes. Unlike Firbas (1964) and others who distributed different degrees of communicative microstructures of the utterance, I contented myself with establishing the macrostructure of the thematic and rhematic parts of the utterance.

As I said before in chapter 1, I did not come across a rheme-theme sequence like that discovered by Newsham (1977) for the reasons I gave in chapter 1, section 1.4.8. However, the other patterns are possible as we will see.

4.2.1 Pattern I Thematic progression with one continuous (constant) theme.

The other pattern Newsham identified is characterised as:

T1 —————→ R1

T1 —————→ R2

T1 —————→ R3

Figure 4.1

I have counted every jumla in which the theme is the same as in the preceding one. Thus the above pattern which contains three jumlas each with the same theme will be counted as 2.

When analysing scientific and professional texts in Czech, German and English, Danes (Danes, 1974) discovered a similar thematic progression. In this type one and the same theme appears in a series of jumlas, to which different rhemes are linked up. So the theme is continuous or constant.

The four texts which constitute my data display this pattern which I will call pattern I. Text B, which is a novel and therefore descriptive/narrative seems to make extensive use of this pattern more than the other three texts.

The examples given by Newsham (Newsham, 1977) and by Danes (Danes, 1974) involve only three sentences or clauses whereas my texts and particularly Text B extend this pattern over much longer sections.

This is an example taken from text B.

<u>fataHa 'assa:'</u>		<u>iqu al9asKariyu</u>		<u>al'abwa:ba al'arba9ata</u>	
<u>T₁</u>				<u>R₁</u>	
<u>Turmma sawa:</u>	<u>qubba9atahu</u>	<u>wa9tadala</u>	<u>fi: maq9adihi</u>	<u>wa</u>	
<u>T₁</u>	<u>R₂</u>	<u>T₁</u>	<u>R₃</u>		
<u>aglaqa ba:bahu</u>	<u>wa šaggala</u>	<u>almuHarrika</u>	<u>wa qa:la</u>		
<u>T₁</u>	<u>R₄</u>	<u>T₁</u>	<u>R₅</u>	<u>T₁</u>	
<u>linafsihi (B.1-6)</u>					
<u>R₆</u>					

The military driver opened the four doors then adjusted his hat, made himself comfortable on his seat, closed his door, started the engine and said to himself.

As we can see, this style is purely narrative for it focuses on events and their relations in time.

The number of occurrences of pattern I in text B leads me to believe that this theme-rheme sequence is used in expository types of text.

Text A uses pattern I only when it is dealing with historical events. However, it does not use it as extensively as text B.

Text C uses thematic progression with a constant theme or pattern 1 in very few instances. This pattern is used to describe a procedure.

In the following example, the author describes a new procedure for the improvement of education.

sayatimmu tadri:jiyyan 'i9ta:'u ta:bi9a
 π_1
albu:li:taqniyya litti9li:m bi'i9tiba:ri anna Da:lika
 R_1 π_1
huwa hadafu almadrasati al'asa:siyyati wa tahdifu
 R_2 π_1
albu:li:tiqniya ila: talqi:ni attiknu:lu:jya: wa
 R_3
'irja:9i al'i9tiba:ri lil9amali alyadawiyi wa liDa:lika
fahiya tastad9i: mu9alimi:na mutaxaSiSi:na yajibu
 π_1 R_4 π_1
aššu:ru9u fi: takwi:nihim (C.13-15)
 R_5

Gradually, there will be given a polytechnic character to the education and this is the ultimate goal of the fundamental school; the polytechnic also aims at teaching technology and promoting the importance of

manual work that is why it needs specialised teachers whom we should start training.

Text D does not use pattern I extensively. When it does, it involves two jumlas only but usually they do not follow each other. The same theme is taken up a bit further.

A good example of this is jumla 6, 14 and 19 where the theme mu'tamar (conference) in 6 is referred to by taza:hura (manifestation) in 14 and mu'tamar (conference) in jumla 19.

4.2.2 Pattern II: Tp with different themes.

The second thematic progression which I identified and called pattern II is characterised as follows:

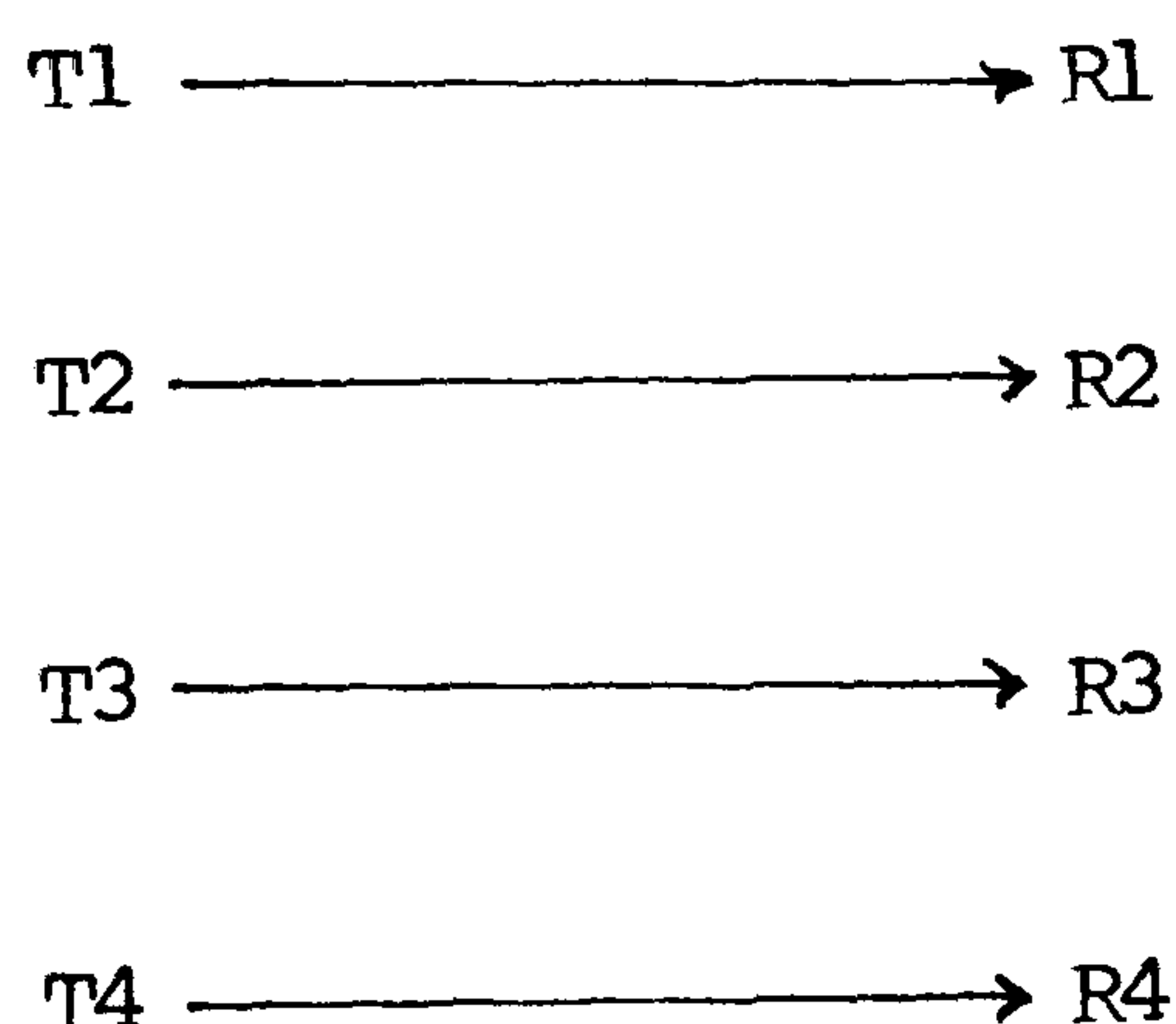


Figure 4.2

Looking at the theme-rheme sequence, one would think that there is no relationship between the jumlas. What actually holds them together is either the actor or the context. This pattern is used for the description of a certain scene, an object or a sequence of events.

Text B makes very extensive use of pattern II as we are about to see in the following example:

al'umu:ru fi: niSa:biha: ašša9bu fi: alyami:ni aljayšu
 $\overline{T_1}$ $\overline{R_1}$ $\overline{T_2}$ $\overline{R_2}$ $\overline{T_3}$
fi: alwasat wal'i9la:mu fi: al yasa:ri bayda anna
 $\overline{R_3}$ $\overline{T_4}$ $\overline{R_4}$ $\overline{T_5}$
huna:ka xalal alHizbu Hi:na yaKu:nu huna:ka jayš la:
 $\overline{R_5}$ $\overline{T_6}$
yaju:zu lahu 'an yaHtalla almuqadimata 'assayya:ratu wa
 $\overline{R_6}$
qa:'iduha: wa ra'i:su alwafdi Kullu Da:lika 9askari:
 $\overline{T_7}$ $\overline{R_7}$
fi: ha:Dihi alHa:li la: yaku:nu dawru attanzi:mi
 $\overline{T_8}$
assiya:si: siwa: tašri:fi: (B.53-58)
 $\overline{R_8}$

The affairs are as they should be, the masses on the right, the army in the centre and the press on the left. However, something must be wrong, the party should not be at the lead. The car, its driver and the head of the delegation are military, in this case the role of the political organisation is only honorary.

In these jumlas the journalist is describing, in a metaphorical way, the people sitting in the car.

These jumlas constitute one unit not only because they describe the same situation and are contained in the same space (the car) but also because they share the same theme assayya:ra (the car) which is ellipted. So when the journalist says fi: alyami:ni (on the right), fi: alwasat (in the centre) and fi: alyasa:ri (on the left), he means fi:yami:ni assayya:rati (on the right of the car), fi: wasat assayya:rati (in the centre of the car) and fi:yasa:ri assayya:rati (on the left of the car).

The driver pretends to be driving but glances at the mirror from time to time to have a look at the passengers at the back; the officer chats up the black woman. If I stayed in town I would have spent the night with his wife; he charged the bald sergeant to look after his house while he is absent. However, he will not get away from it.

As I said this pattern is similar to pattern II. It is also used for descriptions.

4.2.4 Pattern IV. Linear thematization of rhemes

Newsham (Newsham, 1977) identified another theme-rheme sequence which she characterised as follows:

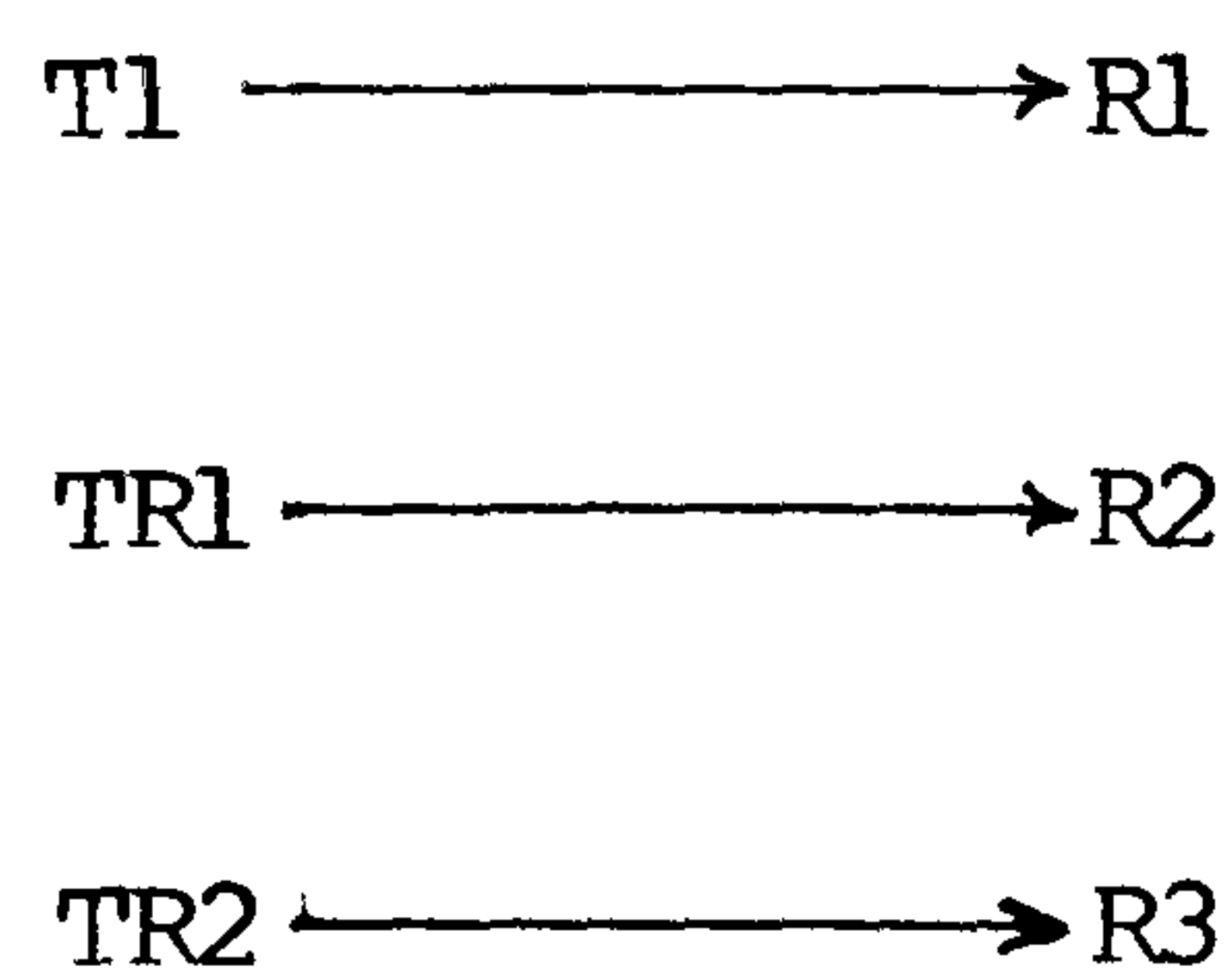


Figure 4.4a

(the TR is the rheme of the previous sentence taken up as a theme)

Danes (Danes 1974) also identified a similar thematic progression which he represented in this way.

$$T1 \longrightarrow R1$$

$$T2 (=R1) \longrightarrow R2$$

$$T3 (=R2) \longrightarrow R3$$

Figure 4.4b

This pattern which is a linear thematisation of rhemes has been called pattern IV.

With the exception of text C my texts seem to have pattern IV only between two jumlas. The textual focus, when this pattern is used, is on the decomposition (analysis) into constituent elements or the composition (synthesis) from the constituent elements of concept of phenomena that the communicant has. Therefore, we can say that pattern IV is used in expository types of texts. When this pattern is used, the writer seems to tell himself (in sender-directed instruction) or others (in receiver-directed instruction) what to do, what is being done, or what was done. We can therefore say that pattern IV is used in instructions.

This explains its use in text C. The writer in text C instructs the reader about the steps which will be taken in order to improve the system of education.

Texts A, B and D use pattern IV to add information about the rheme and help the smooth unfolding of discourse. What these texts seem to do is to make the discourse move forward by exposing a past, present or future process step by step.

This is an example of that, taken from text C.

wa satastamirru attajribatu littammakuni min waḍḍi
bara:mija fi: aḤsani al'aḤwa:li jadi:dati^{T₁}
almuḤtawaya:ti wa 'aṭṭuruqi littawwi:ḍi biha:
albara:mija almuṭabbagat Ha:liyan fi: attawli:mi
almutawassiti wa irja:9i marḤalati attawlim attiqni:
alqaSi:rati wa sayuḡmalu ḡala: taḤsi:ni nawḡiyyati^{R₁}
attawli:mi bitaxfi:fi kaṬa:fati al'aqsa:mi wa taḤsi:ni^{T₂ (=R₁)}
mustawa: attaw'ti:ri wayajibu ann yanxafiḍa 'iḤtila:lu^{R₂}
alqa:ḡa:ti min 55 tilmi:Dan fi: alqa:ḡati ila: 46^{T₃ (=R₂)}
tilmi:Dan ḡinda niha:yati almuxaṭṭati (C5-7)^{R₃}

And the trial of setting up a better curriculum with new contents, finding out ways of replacing the curriculum presently applied in primary schools and bringing back the short period of polytechnic training. There would, also, be something done for the improvement of the quality of teaching by reducing the density of classrooms and improving the standard of teachers: the density of classrooms should be reduced from 55 pupils in a classroom to 46 pupils in a classroom at the end of the plan.

As Danes discovered such thematic progression in scientific and professional texts, I sought some examples from a scientific text-book for more conclusive evidence.

The following example is an experiment to discover the constituents of flour.

linuballila 'addaqi:qa bilma:'i Kay naHSula 9ala:
 $\overline{T_1}$ $\overline{R_1}$
qit9ati 9aji:nin mutama:siKatin Tumma linaḍa9a qit9ata
 $\overline{T_2 (= R_1)}$
al9aji:ni fi: qit9ati quma:šin ḍaqi:qin wa nad9akaha:
 $\overline{R_2}$ $\overline{T_3 (= R_2)}$
bayna aSa:bi9ina: taHta Sunbu:ri alma:'i yasHabu ma:'u
 $\overline{R_3}$ $\overline{T_4 (= R_3)}$
aSSunbu:ri ma9ahu ma:ddatan bayda:' ...
 $\overline{R_4}$

Let us wet some flour with water in order to make a paste. Then let us put the paste in a thin piece of cloth and press it between the fingers under running water. The water will draw with it a white substance ...

The above is a good example of how the thematisation or rheme is used in instructive texts.

The next example is taken from the same text-book. The jumlas are an introduction to how to keep healthy teeth.

likay tastati:9a al9uSara:tu alha:ḍimatu atta'Ti:ra fi:
 $\overline{T_1}$
al'agDiyati yajibu 'an taku:na ha:Dihi al'agDiyatu
 $\overline{R_1}$
mufattatatan wa maSHu:qatan wa yatimmu Da:lika fi:
 $\overline{T_2 (= R_1)}$
alfami aTna:'a almaḍgi bifadli al'asna:ni fa'ida:
 $\overline{R_2}$
Ka:nati al'asna:nu gayra salī:matin 'aw na:qiSata
 $\overline{T_3 (= R_2)}$
al9adadi Ka:na almaḍgu na:qiSan mimma: yu'addi:
 $\overline{R_3}$ $\overline{T_4 (= R_3)}$
Li'dtira:ba:tin haḍmiyyatin
 $\overline{R_4}$

In order for the digestive juices to have any effect, food should be broken down and crushed. This happens in the mouth during chewing with the teeth. Thus if teeth are not healthy or lacking in number, chewing would be ineffective. This will lead to digestive troubles.

This example is on the border line with instruction. It is exposing a certain process.

With the above examples, we can conclude that the linear thematization of rhemes is used in instructive texts.

4.2.5 Pattern V. Constant thematization of one rheme

The next pattern I discovered in my data is pattern V and it is characterised as:

$T1 \longrightarrow R1$

$T2 (=R1) \longrightarrow R2$

$T3 (=R1) \longrightarrow R3$

Figure 4.5

In this thematic progression the rheme of the first jumla is thematized and then kept as a constant theme in the following jumlas.

This theme-rheme sequence overlaps with pattern IV in the sense that it thematizes a rheme.

Pattern V is mostly used in text A. And it seems to be used to substantiate a claim.

A claim is put forward then the new information is being proved like in the following example.

'inna aljaza:'ira 'ummatun wa l'ummatu laysat
 tajammu9an lisu9u:bin satta: 'aw xali:tan min a9ra:qin
 mutana:firatin 'inna al'umma hiya asa9bu nafsuhu
 bi'i9tiba:rihi Kaya:nan ta:ri:xiyyan (A.4-6)

Algeria is a nation. And the nation is not a
 collection of ethnic groups or a mixture of conflicting
 races. But the nation is the people themselves in the
 sense that they are a historical entity.

The author is claiming that Algeria is a nation, then is trying to substitute his claim by comparing it to the definition of nation.

4.2.6 Pattern VI

The last pattern Danes discovered is pattern VI. It is characterised as follows:

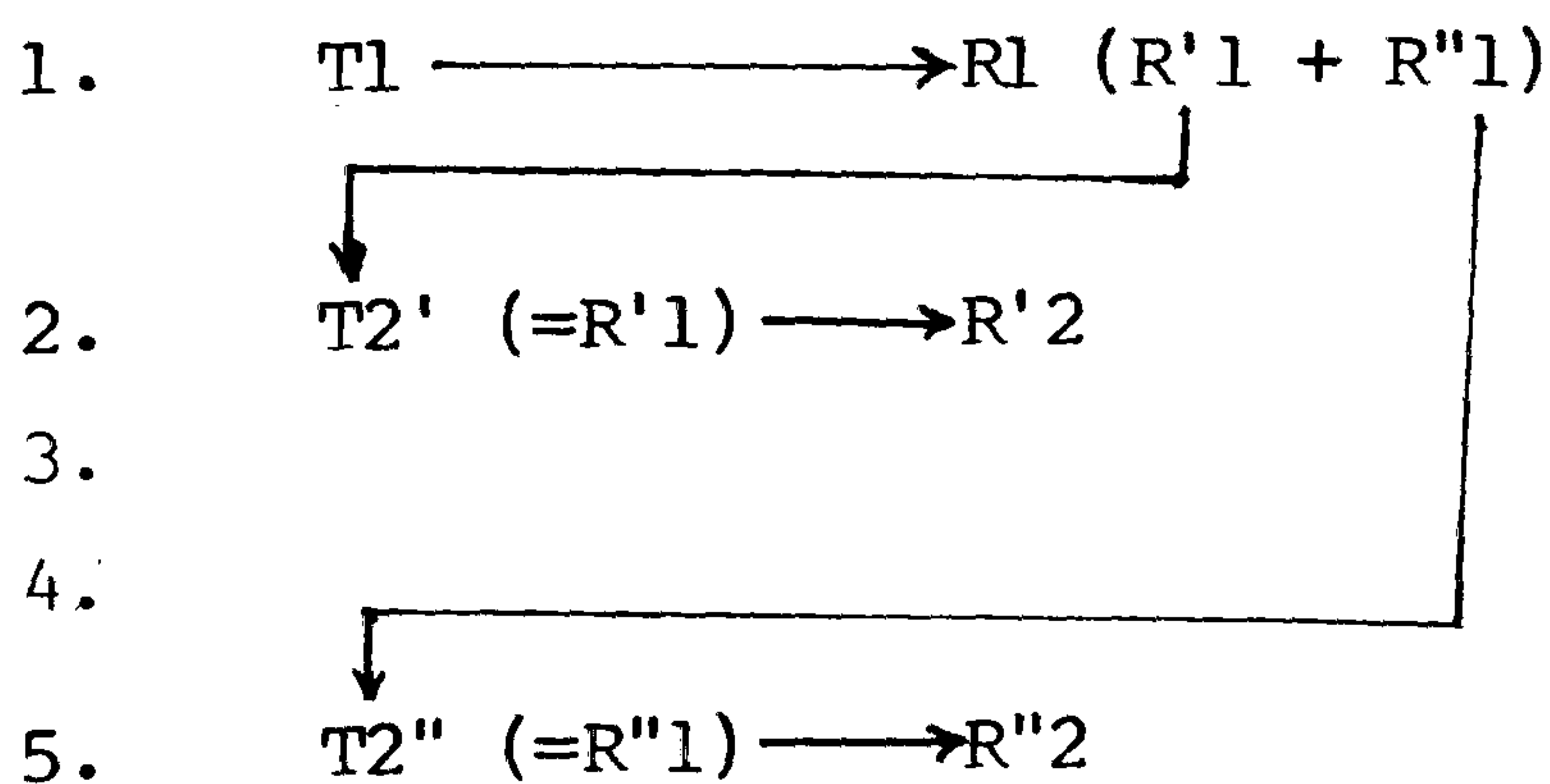


Figure 4.6

This type of thematic progression is characterised by the fact that some jumlas contain a multiple rheme ($R' + R'' + R''' + \dots$) so that it gives rise to a pair (triple ...) of thematic progressions. Every rhematic element is expounded and they become themes of the following thematic progressions. Obviously this type overlaps with pattern IV and pattern V in the thematization of rhemes.

The only text which makes use of this pattern is text A.

<u>Awwalan aljaza:</u>	<u>'ir ša9bun</u>	<u>wa 'umma</u>	<u>'inna ašša9ba</u>
T_1	R_1	R''_1	$T'_2 (= R'_1)$
<u>aljaza:</u>	<u>'iriyya murtabitun</u>	<u>bilwatan al9arabiyyi</u>	<u>wa huwa</u>
		R'_2	T'_2
<u>juZ'un la:</u>	<u>yatajazza'u</u>	<u>wa la: yanfaSimu 9anhu</u>	<u>inna</u>
	R'_3		
<u>aljaza:</u>	<u>'ira umma (A.1-5)</u>		
$T'_2 (= R'_1)$	R'_4		

This pattern is used in the same context as pattern V, ie substantiation.

Further thematic progressions are often complicated by various insertions. They may also occur in an incomplete or somewhat modified form. They can also be entangled with each other which makes the search for patterns very difficult.

4.2.7 Overall Scores

After the general view on the thematic progressions used in my data, I will present a table which shows the frequency of the occurrence of those thematic progressions. The upper digits in each box represent the number of times a certain pattern is used

in the text, the second is the same number expressed as a percentage of the total number of patterns.

Thematic Progressions	Text A	Text B	Text C	Text D
Pattern I	16 13.4%	62 40.8%	19 25.7%	6 4.9%
Pattern II	15 12.6%	68 44.8%	30 40.6%	41 33.4%
Pattern III	30 25.3%	5 3.3%	10 13%	17 13.9%
Pattern IV	10 8.4%	4 2.7%	4 5.4%	43 35%
Pattern V	37 31%	0 0%	5 6.8%	10 8.2%
Pattern VI	6 5%	5 3.3%	0 0%	4 3.3%
unclassified thematic progression	5 4.2%	8 5.3%	6 8.1%	2 1.7%
TOTAL	119 100%	152 100%	74 100%	123 100%

Table 4.1

4.2.8 Conclusion

Looking at the figures obtained from the number of occurrences of the thematic progression with a constant theme (pattern I) we notice that text B, which is narrative/descriptive, has the highest percentage of use of this pattern. We can therefore say that thematic progression with a constant theme is mainly used in narrative/descriptive texts.

Pattern I is mainly used in the description of successive actions carried out by the same actor (the introduction of characters in text B).

By tying this section to the textual cohesion one we would be able to find out how lexical cohesion and reference create such a structure. We will also see how parallelism plays a role in the creation of pattern I.

Text B uses pattern I in a very consistent way, whereas text A and D use it sporadically. This pattern seems appropriate to the purpose of text B but it is used in text A and D which are argumentative texts as a discourse marker with the help of lexical cohesion. When the writer moves away from his main subject matter he uses pattern I as a reminder of his main point. This pattern is also used in text A and D in the same manner it is used in text B, that is the description of successive events.

Text C which is procedural, uses pattern I in a very sporadic way and is created by the use of lexical cohesion. The occurrence of the same theme in text C seems to be used as a discourse marker like in text A and D.

Pattern II or the thematic progression with a different theme seems to be favoured by text B.

This pattern is mainly used in descriptions of scenery. The author describes a scene or object or the features of a character from different angles.

Text A uses pattern II to substantiate some of his claims. An example of that is when the writer gives an overview about the history of Algeria in order to prove that Algeria is not a new state.

Text C uses pattern II to justify the changes which it proposes in the education system. It describes how education operates at present and how it would after the five years plan. We can say that pattern II is used here for the sake of comparison.

As pattern III overlaps with pattern II, the figures should speak for themselves.

Text A and D which are argumentative, favour pattern IV. It is used to describe a process by proceeding step by step. For instance, text A describes the impact of Islam, Capitalism and Socialism on the historical development of humanity.

Text C, which is procedural, is the one I expected to use pattern IV the most. But I think because it is translated from French and the translator stuck to the French thematic progression rather than the Arabic one, the text failed to meet my expectation.

To account for that deficiency, I analysed some scientific and professional texts which proved that they favoured the use of the linear thematization of rhemes (see examples in section 4.2.4).

Argumentative texts use pattern IV for a different purpose from the one procedural texts do. Argumentative texts use it for substantiating a claim like texts A where every claim is presented as an absolute truth, whereas procedural texts use it to discover a certain result as in experiments.

Pattern V which is the thematization of a constant rheme is mainly used in my two argumentative texts (text A and D). It is used when the writer adds more information about the rheme in order to give his argument more weight. An instance of that is when the writer claims that Algeria is a nation then he tries to define the concept nation.

Pattern VI is mostly used in text A. This pattern overlaps with pattern IV and V in the sense that it thematizes a subsequent theme.

My narrative text does not use this pattern because the message in it is moving forward and it has nothing to argue about or prove. It just describes events or objects.

I have the feeling that it would be confusing if text C, which is procedural, used pattern VI. Text C and the scientific examples I analysed describe a process step by step so the reader can follow and also can carry out that process like when reading cookery books or a chemistry experiment. Whereas argumentative texts like text A make many claims and it sometimes combines them in one rheme if they are related then sets out to prove them individually.

Looking back at our table and our commentary, we realise that narrative/descriptive texts and procedural texts are very consistent in their use of one or at least two thematic progressions whereas argumentative texts use the whole potential of language to achieve their purpose. Text A for instance uses all six patterns in a very complicated manner which creates a very high disturbance when set to represent the thematic progressions of the whole text. Appendix E shows the theme-rheme sequences in text A. This finding agrees with Basil Hatim (Hatim, 1983) when he claims that there is a lot of disturbance in the thematic progression of argumentative texts.

4.3 Analysis of Textual Cohesion Performed

4.3.1 Overall Scores of Cohesive Ties

Before going into the detail of the analysis, I present the following table setting out the distribution of ties found in my texts among the categories I mentioned in my methodology.

The upper digits in each box is absolute and the lower is a percentage of the total number of ties found in each text. The column headed 'number of jumlas' gives the number of jumlas found in each text and the column headed average number of ties gives the average number of ties per jumla found in each text.

Text	A	B	C	D
Reference	121 22%	110 25%	19 4.2%	103 15.5%
Conjunction	80 14.6%	53 12%	56 12.7%	91 13.7%
Lexical	347 63.3%	252 57.4%	367 83%	470 70.7%
Ellipsis	0 0%	24 5.4%	0 0%	1 0.2%
Total	548 100%	439 100%	442 100%	665 100%
No of jumlas	119	152	74	123
Av no of ties per jumla	4.6	2.9	5.10	5.4

Table 4.2

4.3.2 Reference

The next table shows the distribution of reference items with cohesive reference which appear in the texts.

The row R1 consists of personal pronouns; R2 contains the definite article and demonstratives; and R3 consists totally of comparatives. In each box, the upper digits are absolute and the lower are a percentage of the total number of reference ties found in the texts.

Text	A	B	C	D
R1	60 49.6%	105 95.5%	12 63.2%	70 67.9%
R2	61 50.4%	5 4.6%	7 36.9%	32 31.0%
R3	0 0%	0 0%	0 0%	1 0.10%
Total	121 100%	110 100%	19 100%	103 100%

Table 4.3

As the figures show, Arabic makes a very extensive use of personal pronouns to effect cohesion but does not make much use of comparison. Demonstratives and the definite article are used in more or less the same way as in English.

The extensive use of R1 can be explained, as we have seen (in Section 3.6 and 4.3.2 above) by the fact that the Arabic verb always carries a pronominal element.

4.3.3 Ellipsis

Very few cases of ellipsis occurred in my texts. For this reason, I have not sub-categorized this heading. Most cases of ellipsis occurred in text B, the novel. This can be explained by the fact that the interaction between the different characters of the story is written as it would happen in real life, and as I said before, ellipsis is used more in spoken language than in the written one.

One example of ellipsis from text B is jumla 70: when the party member asked the black woman to sit at the front: B(69) ta9a:li: min huna: ayyatuha: al'uxt. She answered: B(70) la: (no) ellipting 'I don't want to sit at the front'. But as I said before this is spoken language.

Despite the few cases of ellipsis in my texts, the figures clearly show that ellipsis is no more than a peripheral element of the grammatical system in Arabic. This can be explained by the fact that the Arabic verb always carries its subject.

4.3.4 Conjunction

Table 4.4 shows the distribution of conjunctive items among the four texts.

Text	A	B	C	D
Additive	51 42.8%	27 17.8%	31 41.8%	50 40.6%
Adversative	9 7.6%	9 5.9%	5 6.7%	21 17.0%
Causal	11 9.3%	8 5.3%	11 14.9%	13 10.5%
Temporal	11 9.3%	8 5.3%	8 10.8%	7 5.7%
Ø	22 18.5%	92 60.9%	16 21.7%	38 30.9%
Structure	0 0%	21 13.9%	1 1.4%	1 0.9%
Additive + structure + Ø	73 61.3%	113 74.9%	48 6.5%	89 72.4%

Table 4.4

If we had to compare our Arabic texts with English texts of the same length we would realise that Arabic texts use a much larger number of additive ties than would the English texts. This is explained by the intensive use of 'wa', in Arabic, to introduce the majority of jumlas.

As I said before, 'wa' is multi-functional; it can be circumstantial or coordinating. Its intensive use makes a text sounds like one cohesive discourse. It also creates parallelistic structures as we will see below; it is an external marker of text-internal parallelism. I translated 'wa' according to its function and its immediate context.

To have an idea about the frequency of the use of 'wa', I offer Table 4.5.

Text	A	B	C	D
wa	30 58.8%	19 70.4%	29 93.6%	40 80%
Total no of Additives	51 100%	27 100%	31 100%	50 100%

Table 4.5

We can conclude from our finding that Arabic makes more use of causal and temporal items than adversative ones.

A considerable number of the temporal items in my texts are used to refer to the external time frame rather than to how the

writer or writers organise their thoughts. Some of the temporal items used are:

munDu "since"

'ibba:na "during"

fi: nafsi alwaqti "at the same time"

This reflects the tendency in Arabic to make relationships between jumlas explicit.

The causal items found in our texts are used in a similar fashion. Thus 'fa' (translated roughly by 'so', 'then' or 'therefore') is used to signpost various stages in the argument.

'fa' is also multi-functional like 'wa'. It establishes a causal or sequential connection. However, it is often eliminated in translation to avoid overloading with explanatory functionals. An example of that is:

'awaytu 'ila: fira:ši: falaqad ša9artu bi'iltiha:bi
alHalqi

I went to bed. I had an inflamed throat. (Maze of
Justice, p.1)

The causal relationship between the two events expressed by 'fa' is made indeterminate in the parallel English sentences. Although it is more logical to conclude that the narrator's going to bed early was the result of his feeling ill, yet the possibility remains that the two incidents are unconnected.

The cause and effect relationship between the two jumlas in Arabic is made explicit whereas it is implicit in English. However, if we look back to our table, we will see that there are differences between our texts.

The figures suggest that argumentative texts (text A and D) use more adversatives than the narrative text B or the instructive text C.

The figures also suggest that our instructive text makes more use of causal and temporal cohesive items than the other texts. This is due to the fact that the writer makes the causal and sequential relationship between jumlas explicit. This is due to the use of 'fa' (so or then), 'Tumma' (then) and other temporal items.

Finally, the figures suggest that our two argumentative texts use all the potential of language to achieve their aim. They use adversatives, causal and temporal items and additives.

4.3.5 Lexical cohesion

Table 4.6 shows the distribution of the different lexical ties I mentioned in chapter I Section 1.3.1.6.

The table shows that Arabic has a great tendency in the use of repetition.

Arabic uses three types of repetition: repetition of the same item, repetition of root and repetition of lexical strings.

Here are some examples.

Repetition of the same item

'umma (A(1)) ... 'umma (A(4)) ... 'umma (A(5)) ...
'umma (A(6))

... almadrasa al'asa:siyya (C(1)) ... almadrasa
al'asa:siyya (C(2)) ... almadrasa al'asa:siyya (C(4))

...

Text	A	B	C	D
General	5 1.4%	1 0.3%	3 0.81%	11 2.35%
Repetition	212 61.0%	76 30.1%	215 58.5%	151 32.1%
Synonymy	31 8.9%	4 1.6%	26 7.08%	28 5.9%
Antonymy	8 2.3%	5 1.10%	7 1.9%	16 3.4%
Hyponymy	63 18.2%	71 28.8%	54 14.8%	120 25.6%
Meronymy	35 10.0%	60 16.4%	60 16.4%	114 24.3%
Equivalence	16 3.7%	4 1.6%	2 0.54%	24 5.1%
Naming	1 0.28%	0 0%	0 0%	3 0.63%
Simblance	4 1.15%	1 0.3%	0 0%	3 0.63%
Total	347 100%	252 100%	367 100%	470 100%

Table 4.6

Repetition of root

Arabic has a limited number of very prolific roots. An example of that is.

darasa	-	to study
darsun	-	lesson
dira:satun	-	study, research
mudarrisun	-	teacher
madrasatun	-	school

All these five items are semantically related. Examples from our texts are:

naw9iyya (c(6)) ... tarwi:9 (C(18))

... na9qiduha: (D(2)) ... 'in9iqa:d (D(4)) ...

D(d) Repetition of lexical strings

al'umma aljaza:'iriyya (A(9)) ... al'umma

'aljaza:'iriyya (A(11))...

almu'tamar 'arra:bi9 liruasa:'i duwal wa HuKu:ma:ti

bulda:ni 9adam al'inHiya:zi (D(6)) ... ru'asa:'i duwal

9adam al'inHiya:z (D(12)) ...

As seen before, Arabic has a tendency to repeat the thematic element in successive jumlas.

The use of synonyms is very low compared to lexical repetition.

4.3.6 Conclusion

If we looked back at our analysis, we would realise that Arabic uses all the cohesive devices, which we have dealt with, to make explicit relationships between jumlas. This accounts for the high number of cohesive ties per jumla, the more frequent use of personal pronouns, the greater use of conjunctive items, particularly additives and repetition of the same or related lexical items.

Although I am not comparing Arabic with English, I felt the need to mention the similarities or differences between the two languages because first of all our system of analysis has been tested on English, and secondly further investigations on this subject matter would prove to be helpful for translators and teachers of the English language to Arabic speakers.

4.4 Analysis of parallelism

My data does not display any case of sound repetition like those mentioned by Hasan (1985). I think this is due to the fact that MSA is moving more and more towards the written form whereas traditionally Arabic was an oral language.

Here is an example of sound repetition similar to the one Hasan gave (1985: 9).

ṭaraqtu 'alba:ba Hatta: Kalla matni: wa lamma: Kalla
matni: Kallamatni:

I knocked on the door until my arm was tired and when my arm got tired, she talked to me.

In this example, which is taken from Arabic oral culture, the humour lies in the fact that the sound repetition Kalla matni: (my arm got tired) and Kallamatni: (she talked to me) represents two different items which sound identical phonologically and confuse the listener. This technique is called 'jina:s' by Arabic rhetoricians.

The next example is taken from maKamat Badi azzaman alhamadani. In this example, the lexical items which have the same sound share to a certain extent the same semantic field.

ra'aytu Salla: 'allahu 9alayhi wa sallama fi:
'almana:mi Ka'aššamsi taHta algama:mi wa albadri layla
'attamami

I saw (the prophet) may peace be on him in my dream
 like the sun behind a haze and like the full moon ...

The sound repetition and the choice of lexical items intensifies the idea of the person being in a dream (ie haze, moon) and the divinity of the prophet.

The short sentences in the koran, for instance, and the repetition of sound helps the hearer to memorise a passage.

qul 'a9u:Du birabbi alfalaq min šarri ma: xalaq wa min
 šarri ga:siqin 'iDa: waqab wa min šarri annaFa:Ta:ti

fi: al9uqad wa min šarri Ha:sidin 'iDa: Hasad (Su:ra
(XIII))

Say, I seek refuge with the lord of dawn, from the evil of his creations; from the evil of darkness as it overspreads; from the evil of those who practise magic; and from the evil of the envious when he envies.

The repetition of the same item šarri (evil) creates a list-making effect.

However, my data do not rely on this kind of parallelism. It relies more on syntactic and semantic parallelism.

4.4.1 Syntactic parallelism

In my argumentative text (text A), syntactic parallelism is used for the accumulation of arguments. In the next example, the similarity of structure between jumla 44 and jumla 45 emphasizes the fact that Algeria is a muslim country. This is also achieved by the repetition of the lexical item muslim in jumla 44 and isla:m in jumla 45.

inna	<u>ašša9ba aljaza:'iriyya</u>	<u>ša9bun muslimun</u>	/44/	wa
	subject	predicate		
'inna	<u>al isla:ma huwa di:nu</u>	<u>'addawla</u>	/45/	
	subject	predicate		

The Algerian people are muslim and islam is the religion of the state.

The parallelism displayed in my data is not as obvious as the one discovered by Koch (1981), for it does not involve repetition of lexical items at the beginning of every jumla.

In the following sample, every jumla begins with a verb in the perfect tense. The coordinating conjunction 'wa' helps to build up a parallelistic structure by linking together jumlas which are identical syntactically and creating a cumulative effect.

A(48-51)

faqad taHaSSana ašša9bu 'aljaza:'iriyyu bi 'isla:mi
 di:nu 'annidali wa 'aSSaramati wa 'al9adli wa
 almusa:wa:ti /48/ wa-Htama: bihi fi: 'aHlaKi 9uhu:di
 'assaytarati al'isti9ma:riyyati /49/ wa-stamadda minhu
 tilka 'aṭṭa:qata 'alma9nawiyyata wa-lquwwata
 'arru:Hiyyata allati: Hafidathu min 'al'istisla:mi
 lilya'si /50/ wa 'ata:Hat lahu 'asba:ba al'intiSa:ri
 /51/

The parallelism in this example is almost complete. The structure of every jumla is verb + subject + indirect complement. The coordinator 'wa' helps the accumulation of arguments that Islam was the shield that protected the Algerian people from surrendering to the colonial attacks.

Another good example of structural parallelism is between jumla 36 and 37:

inna aljaza:'ir allati: istata:9at 'an tuHa:fiza 9ala:
 šaxSiyyatiha: tiwa:la 9ahdi 'assaytarati
 'al'isti9ma:riyyati wa 'an tabqa: Sa:mida ragma
 muma:rasati siya:sati 'al'isti:ṭa:ni 'al'ajnabiyyi

alKaTi:fi ma Ka:nat litataHarrara min ribqati
 al'isti9ma:ri law lam tuKa:fiHa Kifa:Han mustamirran
 ila: 'an 'istarja9at siya:dataha: 'alwaṭaniyya /36/ wa
 'inna 'aTTawrata aljaza:'iriyata allati: tawa:Salat
 ba9da Harbi attaHri:ri allati: indala9at fi: nu:fambar
 1954 lahiya maKsabun 9aZi:m lil'umma wa fatratun
 maji:da minta:ri:xiha: /37/ (A36-37)

Algeria who managed to preserve her personality during the colonial domination and resist despite the intensive foreign expansionism would not have freed herself from the shackles of colonisation had she not struggled a continual struggle until she regained her national sovereignty; and the Algerian revolution which continued after the war of liberation which started in 1954 is indeed a great achievement for the nation and a glorious moment in her history.

The two jumlas start with a nominal phrase, aljaza:'ir (Algeria) in jumla 36, and aTTawra aljaza:'iriyya (Algerian revolution) in jumla 37, followed by a relative clause starting with allati (which, who). The similarity between 36 and 37 creates a certain similarity in meaning. The writer wants to say that the war of liberation is similar to the economic revolution. The conjunction 'wa' placed between the two jumlas plays the role of a pivot and creates a certain balance between the two arguments.

The effect of cumulation of claims renders the argumentation more persuasive in that it reflects a rhetorical rise in momentum.

The other type of syntactic parallelism I discovered in my corpus is a kind of listing of a succession of events or claims. A good example of that is the following, taken from text B.

fataHa assa:'iqu al9asKariyyu 'al'abwa:ba 'al'arba9ata
/1/ Tumma sawwa:" qubba9atahu /2/ wa 'i9tadala fi:
mag9adihi /3/ wa 'aglaqa ba:bahu /4/ wa šaggala
almuHarriKa /5/ wa qa:la linafsihi /6/ (B.1-6)

The military driver opened his four doors then adjusted his hat (and) made himself comfortable on his seat (and) closed his door (and) said to himself.

The parallelism between these jumlas is to a certain extent complete. They all contain a verb + subject + complement. The coordinator 'wa' keeps the balance between them. This type of parallelism is like a list marker: 'firstly he did this', 'secondly he did that' ... However, parallelism in this example is not for the sake of argumentation it is used for the description of successive actions. It is like a scene setter, it introduces new characters into the story.

This type of parallelism coincides with pattern I of our FSP analysis (Section 4.2.1). In the above example the subject is constant and it coincides with the theme which is constant as well.

In the example I have mentioned above, cumulative parallelism coincides with pattern II (thematic progression with a different theme) (Section 4.2.2). This pattern as I mentioned before is mainly used in descriptive texts but it could be used in argumentative texts when the writer accumulates evidence to substantiate his argument.

Both cumulative and listing parallelism are clearly syntactic devices serving to tie together lists of information in a text to create a certain meaning. The use of conjunctive particularly 'wa', helps the accumulation of parallel structures.

Syntactic parallelism signals that jumlas that are different in content are similar in purpose in the discourse.

4.4.2 Semantic parallelism

Semantic parallelism is the repetition of meaning. It does not, although it does sometimes, entail the repetition of lexis or structure.

Semantic parallelism has many forms, like synonymy and contrast.

4.4.2.1 Synonymous parallelism

A good example of synonymous parallelism is:

'inna ašša9ba aljaza: 'iriyya murtabitun bilwatani
al9arabiyyi /2/ wa huwa juz'un la: yatajazza'u wa la:
yanfaSumu 9anhu /3/ (A.2-3)

The Algerian people are linked to the Arab world and they are an integral part of it and cannot be separated from it.

In the above example, 'murtabit' (linked to) in jumla 2 and juz'un la: yatajazza'u (an integral part of ...) in jumla 3 are synonymous. This parallelistic construction adds emphasis.

4.4.2.2 Contrasting parallelism

In contrasting parallelism, the meaning of the first jumla is the opposite of the second. This type of parallelism is used to put a certain aspect in focus. An example of this is to be found in the short story (text B).

min ja:nib yuKawwinu:na niqa:batan linnisa:'i /74/ wa
min ja:nib 'a:xar yuri:du:na alHifa:za 9ala: 'awza:9i
annisa:'i /75/ (B.74-75)

On one hand they constitute women's trade unions and on the other they want to preserve the conditions of women.

The use of the discourse adjunct min ja:nib ... wa min ja:nib 'a:xar ..., (on one hand ... or the other ...) signals a contrast and leads us to expect a parallelistic construction and gives us a clue that the contents of the jumlas are opposed to each other. Thus the creation of women's trade unions is contradictory to the preserving of their social condition. The parallelism focuses on this contradiction.

The next example is taken from text A.

inna jami:9a muHa:wala:ti al'isti9ma:ri li'inKa:ri
 wuju:di al'ummati aljaza:'iriyati bihadafi ta'bi:di
 sayṭaratihi qad 'iStadamat biSumu:di wamuqa:wamati
 ha:Dihi al'ummati alla:ti inSaharat munDu qurunin /10/
 wa qad 'istata:9at al'ummatu aljaza:'irryatu bifadli
 tadHiya:ti malyu:nin waniSf malyu:nin mina aššuhada:'i
 'an tantazi9a i9tira:fa al9a:lam biha: wataKri:sa
 wuju:diha: /11/ (A.9-11).

All the colonial attempts to deny the existence of the Algerian nation, with the aim to eternalise their domination, clashed with resistance and the struggle of this nation which fused over the centuries (and) the Algerian nation managed, thanks to the sacrifice of one million and half of martyrs, to obtain world recognition of its existence.

The semantic contrast between the two jumlas lies in the choice of lexis: inKa:r (to deny) opposed to 'i9tira:f (recognition) and sayṭara (domination) opposed to tantazi9a ... (manage to obtain).

Semantic parallelism creates a cohesive link between jumlas and keeps the flow of the content.

The other very striking type of parallelism I discovered in my data is the parallelism between paragraphs.

4.4.2.3 Paragraph parallelism

Hasan (1985) described a similar type of parallelism in nursery rhymes. She talks about parallelism between stanzas. It is a different kind of structural parallelism; it runs across a longer stretch of discourse. A good example of that is the following:

awwalan aljaza:'iru ša9bun wa'umma /1/ 'inna ašša9ba
aljaza:'iriyya murtabiṭun ... /2/ wa huwa juz'un la:
yatajazza'u minhu ... /3/ 'inna aljaza:'ira 'umma /4/
(text A)

Firstly, Algeria is people and a nation. The Algerian people are linked [to the Arab world and] they are an integral part of it [and cannot be separated from it.]

Algeria is a nation.

This paragraph stands in parallel construction with

Ta:niyyan al'isla:mu waTṭawra al'ištira:Kiyya /42/
'inna ašša9ba aljaza:'iriyya ša9bun muslimun /43/ wa
inna al'isla:ma huwa di:nu 'addawlati /44/ wa-l'isla:mu
huwa aḤadu almuqawwima:ti /45/ (text A)s

Secondly, Islam and the Socialist revolution. The Algerian people are muslims. Islam is the religion of the state. Islam is one of the characteristics ...

The two paragraphs represent a series of claims which are not substantiated. Both paragraphs start with an ordinal number which signals that they both belong to the same text. The four jumlas in each paragraph are nominal.

The similarity in construction between the two paragraphs and the use of ordinals seem to signal to the reader that he is about to enter a new stage in the discourse.

Text B, which is the novel, also uses parallelism between paragraphs. However, in this case, it is signalled differently. The beginning of a new stage in the discourse is signalled by the succession of verbal sentences and the introduction of a new character in the story. The new example contains verbal jumlas in every chapter linked together with the coordinating conjunction 'wa'.

fataHa assa:'iqu al9asKariyyu al'abwa:ba /1/ Tumma
sawwa quba9atahu /2/ wa-9tadala fi: maq9adihi /3/ wa
aglaqa ba:bahu /4/ wa šaggala almuHarriKa /5/ wa qa:la
linafsihi /6/ (B.1-6)

The military driver opened the four doors then adjusted
his hat (and) made himself comfortable in his seat
(and) closed his door (and) started the engine (and)
said to himself

is parallel to

qadimat azzinjiyya tatabaxtaru fi: Tawbiha: (...) /10/
 wa ba:darat 'ila: alxalfi (...) /11/ wa sawwat nafsaha:
 9ala: almaq9adi /12/ wa fataHat Haqi:bat yadiha: /13/
 wa axrajat almir'a:ta /14/ wa qa:lat linafsiha: /15/
 (B10-15)

The black woman approached swaggering in her light
 clothing ... (and) went to the back ... (and) sat down
 (and) opened her handbag (and) took the mirror out ...
 (and) said to herself

The parallel structure between paragraphs being similar,
 signals to the reader that the new stage of the discourse is part
 of the whole text. Thus paragraph parallelism has a cohesive
 force.

Conclusion

As a conclusion to this section, we cannot really say that
 syntactic, semantic and paragraph parallelism is used by a
 certain text-type. It is only the context of situation which
 dictates the purpose of parallelism. The choice of some
 conjunction such as adversative can give us a clue about the
 relationship between the bits of information which stand parallel
 to each other. All we can say is that semantic and structural
 parallelism are unintentional they are built in devices which
 have a cohesive force. Whereas repetition of sound is
 intentional.

Summary and findings

The analysis of thematic progression of the Arabic texts shows that there is a general tendency in these texts to repeat the same theme in successive jumlas. However, when comparing the texts, the figures clearly show the tendency that descriptive texts make more use of this technique. And when tying these findings with those about lexical cohesion, we notice that it is repetition which creates this theme-rheme sequence. This may well explain why Arabic-speakers have difficulties in producing acceptable English written texts. The rapid change in themes practised in English may make English texts sound incoherent to the Arab.

The second observation we can make about Arabic is that the theme of the jumla tends to have the same referent as the theme or the rheme of the previous jumla. The analysis of reference and lexical cohesion showed that the extensive use of the personal pronoun and the repetition of lexical strings as well as of the same item produced this effect. This phenomenon may also be explained by the fact that Arabic makes less use than other European languages of discourse adjuncts and punctuation. This feature is similar to the features listed in Ong (1982) about oral cultures.

When analysing the short story (appendix B) we come across a very interesting thematic progression. This is characterised by a theme-rheme sequence with a different theme (Section 4.2.2). As Danes (1974) did not discover a similar thematic progression

in his technical texts, we can safely conclude that it is used in description texts or at least in Arabic descriptive texts.

Our study suggests that instructive texts favour a linear thematisation of rhemes (Section 4.2.4). This theme-rheme sequence is mainly created by lexical repetition and the use of personal pronouns as reference items.

The analysis of textual cohesion shows that Arabic tends to resist ellipsis. This is due to the fact that Arabic verbs always carry their subjects. The analysis also shows that substitution is a marginal phenomenon in written Arabic. This is because Arabic prefers to repeat the lexical element.

The analysis of our four texts shows that Arabic tends to make the inter-causal relationships explicit; this accounts for the great use of conjunctions. The analysis also shows that argumentative texts make more use of adversatives than narrative and instructive texts, which tend to use simple coordination. The extensive use of the conjunction 'wa' (and) creates parallelistic construction.

Following Koch's (1982) line of study, I analysed parallelism in my texts. These showed that syntactic parallelism is a cohesive device serving to tie different bits of information together. It also acts as a discourse signalling.

I hope that this study has covered the ground I set out to investigate. However, further study on Arabic from the textual point of view would heighten our knowledge of its structure and

would help translators from Arabic into English and English language teachers of Arab students.

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بناء المجتمع الاشتراكي

¹/أولاً - الجزائر شعب وأمة :/

²/إنَّ الشَّعْبَ الجزائريَّ مُرْتَبِطٌ بِالْوَطَنِ الْعَرَبِيِّ³ / وَهُوَ جُزْءٌ لَا يَتَجَزَّأُ مِنْهُ وَلَا يَنْفَصِمُ عَنْهُ ./

⁴/إنَّ الجزائرَ أُمَّةٌ ./

⁵/والأُمَّةُ لَيْسَتْ تَجْمِيعاً لِشُعُوبٍ شَتَّى أَوْ خَلِيطاً مِنْ أَعْرَاقٍ مُتَنَافِرَةٍ ./

⁶/إنَّ الأُمَّةَ هِيَ الشَّعْبُ نَفْسُهُ بِاعْتِبَارِهِ كَيْاناً تَارِيخِيّاً يَقُومُ فِي حَيَاتِهِ اليَوْمِيَّةِ وَدَاخِلِ إِطَارِ إِقْلِيمِيٍّ مُحَدَّدٍ . بِعَمَلٍ وَاعٍ / يُنْجِزُ فِيهِ جَمِيعُ مُوَاطِنِهِ مَهَامَ مُشْتَرَكَةٍ مِنْ أَجْلِ مَصِيرٍ مُتَضَامِنٍ . وَيَتَقَاسَمُونَ سَوِيّاً نَفْسَ الْمِحْنِ وَالْأَمَالِ ./

⁷/إنَّ جَمِيعَ مُحَاوَلَاتِ الْإِسْتِعْمَارِ لِإِنْكَارِ وُجُودِ الأُمَّةِ الجزائريةِ بِهَدَفٍ تُأْيِدُ سَيْطَرَتِهِ . قَدْ اصْطَدَمَتْ بِصُمُودٍ وَمُقَاوَمَةٍ هَذِهِ الأُمَّةِ / الَّتِي انْصَهَرَتْ مِنْذُ قُرُونٍ ./

⁸/وقَدْ اسْتَطَاعَتِ الأُمَّةُ الجزائريةُ . بِفَضْلِ تَضَحِيَّاتٍ مَلْيُونٍ وَنِصْفِ مَلْيُونٍ مِنَ الشُّهَدَاءِ . أَنْ تَنْتَرِعَ اعْتِرَافَ الْعَالَمِ بِهَا وَتُكْرِيسَ وُجُودَهَا ./

¹²/لَيْسَتْ الجزائرُ كَيْاناً حَدِيثَ النِّشْأَةِ¹³ / فَمِنْذُ أَبْنَامِ مَاسِينِيَا الْمُؤَسَّسِ الْأَوَّلِ لِلدَّوْلَةِ النُّومِيدِيَّةِ ، وَيُوغُرْطَا رَائِدِ الْمُقَاوَمَةِ ضِدَّ السَّيْطَرَةِ الرُّومَانِيَّةِ ، أَخَذَ الْإِطَارُ الْجُغْرَافِيَّ يَتَحَدَّدُ فِي مَعَالِمِهِ الْكُبْرَى¹⁴ / وَبَدَأَ الطَّائِعُ الْوَطَنِيُّ يَتَرَزُّ وَيَتَأَكَّدُ بِاسْتِمْرَارٍ خِلَالَ التَّطَوُّرِ الَّذِي شَهِدَتْهُ الجزائرُ فِي حِقْبَةٍ مِنَ التَّارِيخِ تَرِيدُ عَلَى عِشْرِينَ قَرْنًا .

¹⁵/وَبِالْإِضَافَةِ إِلَى ذَلِكَ أَخَذَتِ الْمَقُومَاتُ الْآخَرَى لِلأُمَّةِ الجزائريةِ تَتَجَلَّى تَدْرِيجِيّاً مِنْذُ الْقَرْنِ الْأَوَّلِ الْهَجْرِيِّ / السَّابِعِ . م / مُتَمَثِّلَةً فِي الْوَحْدَةِ الثَّقَافِيَّةِ وَاللُّغَوِيَّةِ وَالْقِيمِ الرُّوحِيَّةِ¹⁷ / وَفِي ضَبْطِ الشُّؤْنِ الْاِقْتِصَادِيَّةِ ضَبْطاً مُحْكَمًا يُعَبِّرُ عَنْ إِرَادَةٍ قَوِيَّةٍ فِي الْاِسْتِقْلَالِ . وَتَمَسُّكِ شَدِيدٍ بِالْحُرِّيَّةِ ./

١٨ / وَفِعْلاً فَقَدْ حَدَّثَتْ فِي الْقَرْنِ الْأَوَّلِ الْهَجْرِيِّ (النِّصْفِ الْأَوَّلِ مِنَ الْقَرْنِ السَّابِعِ الْمِيلَادِيِّ) تَحَوُّلاتٌ تَارِيخِيَّةٌ جَوْهَرِيَّةٌ / نقلت العالم القديم إلى العصر الوسيط .
 ٢٠ / إِذْ بَرَزَتْ فِي هَذَا الْمُنْعَرَجِ التَّارِيخِيِّ حَضَارَةٌ جَدِيدَةٌ / حَمَلَتْ إِلَى الْبَشَرِيَّةِ رِسَالَةَ دِينٍ وَأَخْلَاقٍ وَتَقَافَةٍ / فَقَدْ أَقَامَ الْإِسْلَامُ وَالثَّقَافَةُ الْعَرَبِيَّةُ ، مَوْضُوعِيًّا ، إِطَاراً عَالَمِيًّا وَقَوْمِيًّا فِي نَفْسِ الْوَقْتِ . / اَزْدَهَرَتْ فِيهِ أَنْمَاطٌ جَدِيدَةٌ مِنَ الْحَيَاةِ ، وَأَسَالِيبُ مُبْتَكِرَةٌ مِنَ التَّفْكِيرِ . / وَأَنْطَلَقَتْ مِنْهُ حَرَكَةٌ دِينَامِيكِيَّةٌ لِتَحْرِيرِ كُلِّ مِنَ الْمُجْتَمَعِ وَالْاِقْتِصَادِ .
 ٢٥ / وَفِي هَذَا الْإِطَارِ الْمَزْدُوجِ بِالذَّاتِ تَقَرَّرَ مَصِيرُ شَعْبِنَا / وَأَتَضَّحَتْ سَبُلُ تَطَوُّرِهِ ، فِي مَسَارِ حَضَارَةٍ حَيَّةٍ / شَارَكَ الْجَمِيعُ فِي تَشْيِيدِهَا ، عَلَى صَعِيدِ الْمَغْرِبِ الْعَرَبِيِّ وَمُعْظَمِ حَوْضِ الْبَحْرِ الْمُتَوَسِّطِ ، وَعَلَى النُّطَاقِ الْأَسْيَوِيِّ . /

٢٨ / وَقَدْ تَعَزَّزَتِ الْمَكَاسِبُ التَّارِيخِيَّةُ الَّتِي حَصَلَ عَلَيْهَا الْمَغْرِبُ الْأَوْسَطُ الْغَيُورُ عَلَى قِيَمِهِ الْإِسْلَامِيَّةِ ، وَخَصَائِصِهِ الْوُطْنِيَّةِ السَّامِيَّةِ ، فِي ظِلِّ الدُّوَلِ الَّتِي تَعَاقَبَتْ عَلَى الْأَرْضِ الْجَزَائِرِيَّةِ مِنْذُ الْقُرُونِ الْوَسْطَى ، أَيَّ مِنْ عَهْدِ الرُّسْتَمِيِّينَ إِلَى عَهْدِ الْأَمِيرِ عَبْدِ الْقَادِرِ ، مُروراً بِالزُّبُرِيِّينَ الْحَمَّادِيِّينَ وَبَنِي عَبْدِ الْوَادِ الرَّيَّانِيِّينَ / وَبِذَلِكَ حَافِظاً عَلَى تَقَالِيدِهِ التَّلِيدَةِ وَأَثَرَاهَا أَيْمًا إِثْرًا / وَبِمُكِنِّ الْقَوْلِ بَأَنَّ هَذِهِ الْفَتَرَاتِ الْمُخْتَلِفَةَ مِنْ تَارِيخِنَا قَدْ كَانَتْ الْبُوتَقَةَ الَّتِي انْصَهَرَتْ فِيهَا كُلُّ الْعُنَاصِرِ الْبَشَرِيَّةِ / وَسَلَكَ الشَّعْبُ فِيهَا سَبُلَ الْأَخْذِ وَالْعَطَاءِ / وَتَفَتَّحَتْ مَعَهَا الْعَبْقَرِيَّةُ الْوُطْنِيَّةُ / مِمَّا أَدَّى إِلَى تَأْصِيلِ الشَّخْصِيَّةِ الْعَرَبِيَّةِ الْإِسْلَامِيَّةِ لَشَعْبِنَا وَتَوْضِيحِ وَغِيهِ بِمَجَالِهِ الْجُغْرَافِيِّ .

٣٤ / وَمِنْذُ الْقَرْنِ الْعَاشِرِ الْهَجْرِيِّ . (السَّادِسَ عَشَرَ . م) أَخَذَ نِظَامُ الْجَزَائِرِ فِي تَسِيرِ شُؤُونِ الدَّوْلَةِ وَالْإِدَارَةِ يَتَعَزَّزُ تَدْرِيجِيًّا / وَاسْتَطَاعَتْ الْجَزَائِرُ ، بِفَضْلِ حَيَوِيَّةِ أَبْنَائِهَا وَتَأَزَّرِهِمْ فِي وَقْتِ الشَّدَّةِ ، أَنْ تَصُدَّ الْاِعْتِدَاءَاتِ الْمُتَكَرِّرَةَ الَّتِي تَعَرَّضَتْ لَهَا مِنْ طَرَفِ أَوْرَبَا . وَأَنْ تَقَاوِمَ . مِنْذُ 1830 . الْغَزْوِ الْاِسْتِعْمَارِيِّ الْفِرَنْسِيِّ مُقَاوِمَةً طَوِيلَةً . /

³⁶/ إنَّ الجزائرَ التي استطاعت أن تُحافظَ على شخصيتها طوالَ عهدِ السَّيطرة الاستعماريَّة ، وأن تبقى صامدةً رغمَ ممارسةِ سياسةِ الاستيطانِ الأجنبيِّ الكثيفِ . ما كانت لتتحرَّرَ من رِبْقَةِ الاستعمارِ لو لم تكافحْ كفاحاً مُستمراً إلى أن استرجعت سيادتها الوطنيَّة ³⁷/ . وإنَّ الثَّورةَ الجزائريَّةَ التي تواصلتْ بعدَ حربِ التحريرِ التي اندلعتْ في نوفمبر 1954 لَهي مكسبٌ عظيمٌ للأُمَّةِ وفترَةٌ مَجيدةٌ من تاريخها ³⁸/ . وفِعْلاً ، بدأتِ الأُمَّةُ الجزائريَّةُ بفضلِ الثَّورةِ ، تتحكَّمُ في الوسائلِ العمليَّةِ الكفيلةِ بتحقيقِ تطوُّرٍ ضروريٍّ لمسيرةِ العصرِ وانتهاجِ الاشتراكيَّةِ حتَّى تتحصَّنَ نهائياً ضدَّ عودةِ مخاطرِ الماضي وأمراضِهِ .

³⁹/ ومن هنا تتضحُ مُساهمةُ الجزائرِ التاريخيَّةُ في القضيَّةِ العربيَّةِ المُعاصرةِ . / ⁴⁰/ وإذا كانتِ الجزائرُ قد استفادتْ بطبيعةِ الحالِ ، إبانَ حربِ التحريرِ، من التضامنِ الفعَّالِ للشُّعوبِ العربيَّةِ الشَّقِيقةِ ، فإنَّ ذلكَ قد جعلها، بفضلِ انتصارها في كفاحها ، تُساهمُ بدورها في تعزيزِ الطَّاقاتِ الإستراتيجيَّةِ للبلدانِ العربيَّةِ وفي تطوُّرِ كفاحها ضدَّ الإمبرياليَّةِ ⁴¹/ . واليومَ فإنَّ الجزائرَ تبني نفسها في إطارِ اختياراتها الاشتراكيَّةِ . / ⁴²/ وهي إذ تبرزُ مرَّةً أُخرى عما لشعبها من نُضجٍ وقُدرةٍ . لَواعيةٌ بأنَّها تُقدِّمُ مُساهماتها الكاملَّةَ في تحرُّرِ العالمِ العربيِّ وتحوُّلهِ وتجديدهِ .

⁴³/ ثانياً - الإسلامُ والثَّورةُ الاشتراكيَّةُ .

⁴⁴/ إنَّ الشَّعبَ الجزائريَّ شعبٌ مُسلمٌ .

⁴⁵/ وإنَّ الإسلامَ هو دينُ الدَّولةِ .

⁴⁶/ والإسلامُ هو أحدُ المُقوماتِ الأساسيَّةِ لشخصيَّتنا التاريخيَّةِ ⁴⁷/ . وقد ثبتَ أنَّه

هو الحِصْنُ المنيعُ الَّذي مكَّنَ الجزائرَ من الصُّمودِ في وجهِ جميعِ محاولاتِ النِّيلِ من شخصيتها ⁴⁸/ . فقد تحصَّنَ الشَّعبُ الجزائريُّ بالإسلامِ ، دينِ النُّضالِ والصَّرامةِ

وَالْعَدْلَ وَالْمُسَاوَاةَ /⁴⁹ وَاحْتَمَى بِهِ فِي أَحْلَاكِ عُهُودِ السَّيْطَرَةِ الْإِسْتِعْمَارِيَّةِ /⁵⁰ وَاسْتَمَدَّ مِنْهُ تِلْكَ الطَّاقَةَ الْمَعْنَوِيَّةَ وَالْقُوَّةَ الرُّوحِيَّةَ الَّتِي حَفِظَتْهُ مِنَ الْإِسْتِسْلَامِ لِلْيَأْسِ /⁵¹ وَأَتَاخَتْ لَهُ أَسْبَابَ الْإِنْتِصَارِ .

/⁵² وَإِنَّ مَا أَصَابَ الْعَالَمَ الْإِسْلَامِيَّ مِنْ انْحِطَاطٍ، لَا يُمَكِّنُ تَفْسِيرُهُ بِالْأَسْبَابِ الْأَخْلَاقِيَّةِ الْبَحْتَةِ /⁵³ بَلْ هُنَاكَ عَوَامِلُ أُخْرَى ذَاتُ طَابَعٍ مَادِّيٍّ وَاقْتِصَادِيٍّ - اجْتِمَاعِيٍّ ، كَالْغَزْوِ الْأَجْنَبِيِّ ، وَالْفِتَنِ الدَّاخِلِيَّةِ ، وَتَصَاعُدِ الْإِسْتِبْدَادِ ، وَانْتِشَارِ الْإِضْطِهَادِ الْإِقْطَاعِيِّ وَاضْمِحْلالِ بَعْضِ الْأَنْظِمَةِ الْاِقْتِصَادِيَّةِ الْعَالَمِيَّةِ . /⁵⁴ وَقَدْ كَانَ لِهَذِهِ الْعَوَامِلِ كُلُّهَا دَوْرٌ حَاسِمٌ فِيمَا آلَ إِلَيْهِ الْمُسْلِمُونَ /⁵⁵ لِذَلِكَ فَإِنَّ ظُهُورَ الْخُرَافَاتِ وَالشَّعْوَذَةِ، وَانْتِشَارَ الْعَقْلِيَّاتِ الَّتِي تَعِيشُ عَلَى الْمَاضِي، لَيْسَتْ مِنْ أَسْبَابِ تِلْكَ الْوَضْعِيَّةِ /⁵⁶ وَإِنَّمَا هِيَ فِي الْحَقِيقَةِ مِنْ نَتَائِجِهَا /⁵⁷ وَهَكَذَا يَتَجَلَّى أَنَّ التَّرْكِيزَ عَلَى مُحَارَبَةِ هَذِهِ الْإِنْخِرَافَاتِ دُونَ الْعِنَايَةِ بِالْبَالِغَةِ بِالْبَيْتَةِ الْجَمَاعِيَّةِ ، هُوَ بِمَثَابَةِ الْوُقُوعِ فِي عَمَلِيَّةٍ وَعَظِيَّةٍ لَا جَدْوَى مِنْ وَرَائِهَا /⁵⁸ وَالْوَاقِعُ أَنَّ الْعَالَمَ الْإِسْلَامِيَّ ، لَا بُدَّ لَهُ ، إِذَا مَا أَرَادَ أَنْ يَنْبَعِثَ مِنْ جَدِيدٍ ، أَنْ يَجْتَازَ مَرَحَلَةَ الْإِصْلَاحِ لِيَخُوضَ غِمَارَ الثَّوْرَةِ الْجَمَاعِيَّةِ .

/⁵⁹ إِنَّ الثَّوْرَةَ لَتَنْدَرِجُ تَمَامًا فِي الْمَنْظُورِ التَّارِيخِيِّ لِلْإِسْلَامِ /⁶⁰ لِأَنَّهُ فِي مَفْهُومِهِ الصَّحِيحِ ، لَا يَرْتَبِطُ بِنَوْعٍ مِنَ الْمَصَالِحِ الْخَاصَّةِ /⁶¹ وَلَا يَخْضَعُ لِأَيِّ كَهْنُوتٍ أَوْ آيَةٍ سُلْطَةٍ زَمْنِيَّةٍ /⁶² وَلِهَذَا فَلَا يَحِقُّ لِلْإِقْطَاعِيَّةِ وَلَا لِلرَّأْسَمَالِيَّةِ أَنْ تَتَّخِذَ الْإِنْتِمَاءَ إِلَيْهِ ذَرْبَةً لِحِدْمَةِ مَصَالِحِهَا وَقَضَاءِ مَآرِبِهَا /⁶³ لَقَدْ جَاءَ الْإِسْلَامُ بِمَفْهُومٍ رَفِيعٍ لِلْكَرَامَةِ الْإِنْسَانِيَّةِ /⁶⁴ يُبْدِينُ الْعُنْصَرِيَّةَ /⁶⁵ وَيَنْبِذُ النِّعْرَةَ الشُّعُوبِيَّةَ وَاسْتِغْلَالَ الْإِنْسَانِ لِلْإِنْسَانِ /⁶⁶ وَإِنَّ الْمُسَاوَاةَ الْمُطْلَقَةَ الَّتِي نَادَى بِهَا الْإِسْلَامُ ، تَنْسَجِمُ وَتَتَلَاوَمُ مَعَ كُلِّ عَضْرِ مِنَ الْعُصُورِ .

/⁶⁷ إِذَنْ ، يَتَحَتَّمُ عَلَى كُلِّ الشُّعُوبِ الْإِسْلَامِيَّةِ الَّتِي أَصْبَحَ مَصِيرُهَا مُرْتَبِطًا بِمَصِيرِ الْعَالَمِ الثَّلَاثِ أَنْ تَكُونَ وَاعِيَةً بِالْمَكَاسِبِ الْإِيجَابِيَّةِ لِتَرَانِهَا الثَّقَافِيَّ وَالرُّوحِيَّ ،

وَأَنْ تَسْتَوْعِبَهُ مِنْ جَدِيدٍ عَلَى ضَوْءِ الْقِيَمِ وَالتَّحَوُّلاتِ الْجَارِيَةِ فِي الْحَيَاةِ الْمُعَاصِرَةِ /
 68 / وَمَعْنَى هَذَا أَنَّ آيَةَ مُحَاوَلَةِ جَادَةٍ تَهْدِفُ الْيَوْمَ إِلَى إِعَادَةِ بِنَاءِ الْفِكْرِ الْإِسْلَامِيِّ ،
 يَجِبُ أَنْ تَمْتَدَّ حَتْمًا إِلَى تَحْوِيرِ بَنِيهِ الْمُجْتَمَعِ تَحْوِيرًا كَامِلًا /

69 / إِنَّ الشُّعُوبَ الْإِسْلَامِيَّةَ مَدْعُوَّةٌ فِي عَصْرِنَا هَذَا ، عَصْرِ التَّحَوُّلاتِ الْاجْتِمَاعِيَّةِ
 الْحَاسِمَةِ إِلَى تَقْوِيضِ أَرْكَانِ الْإِقْطَاعِيَّةِ الْبَائِدَةِ ، وَالْقَضَاءِ النَّامِّ عَلَى جَمِيعِ أَشْكَالِ
 الْإِسْتِبْدَادِ وَالْجَهْلِ /

70 / وَسَيَتَزَايِدُ إِدْرَاكُ الشُّعُوبِ الْإِسْلَامِيَّةِ بِأَنَّهَا ، حِينَ تُعَزَّزُ كِفَاحَهَا ضِدَّ الْإِمْبِرِيَالِيَّةِ
 وَتَسْلُكُ طَرِيقَ الْإِشْتِرَاكِيَّةِ بِكُلِّ حَزْمٍ ، سَتَقُومُ عَلَى أَحْسَنِ وَجْهِ بِمَا تَفْرِضُهُ
 الْعَقِيدَةُ الْإِسْلَامِيَّةُ مِنْ وَاجِبَاتٍ /

71 / ثَالِثًا - أَهْدَافُ تَارِيخِيَّةٌ ثَلَاثَةٌ : /

72 / إِنَّ الْإِشْتِرَاكِيَّةَ فِي الْجَزَائِرِ تَرْمِي أَسَاسًا إِلَى تَحْقِيقِ أَهْدَافٍ ثَلَاثَةٍ : /

73 / 1 - دَعْمُ الْإِسْتِقْلَالِ الْوَطْنِيِّ /

74 / 2 - إِقَامَةُ مُجْتَمَعٍ مُتَحَرِّرٍ مِنْ اسْتِغْلَالِ الْإِنْسَانِ لِلْإِنْسَانِ /

75 / 3 - تَرْقِيَةُ الْإِنْسَانِ وَتَوْفِيرُ أَسْبَابِ تَفْتُحِ شَخْصِيَّتِهِ وَازْدِهَارِهَا /

76 / وَهَذِهِ الْأَهْدَافُ الَّتِي تَنْدَرِجُ فِي حَرَكِيَّةٍ وَاحِدَةٍ لِلتَّطَوُّرِ التَّارِيخِيِّ هِيَ أَهْدَافُ
 مُتَرَابِطَةٌ مُتَكَامِلَةٌ / ذَلِكَ أَنَّ دَعْمَ الْإِسْتِقْلَالِ الْوَطْنِيِّ وَتَوْفِيرَ أَسْبَابِ الْإِزْدِهَارِ
 لِلْإِنْسَانِ إِذَا كَانَا كِلَاهُمَا يَتِمَّاشِي مَعَ مَحْتَوَى الثَّوْرَةِ الدِّيمُقْرَاطِيَّةِ الشَّعْبِيَّةِ ، فَإِنَّهُمَا
 لَا يَتَحَقَّقَانِ كَوَاقِعٍ مَلْمُوسٍ إِلَّا بِقِيَامِ الْمُجْتَمَعِ الْإِشْتِرَاكِيِّ /

78 / وَقَدْ كَانَ عَلَيْنَا بَادِيءٌ ذِي بَدْءٍ أَنْ نَدْعَمَ الْإِسْتِقْلَالَ الْوَطْنِيَّ 78 / ، وَذَلِكَ بِتَصْنِيفِ
 كُلِّ أَشْكَالِ التُّفُوزِ الْإِمْبِرِيَالِيِّ ، وَالْإِسْتِعْمَارِ الْجَدِيدِ 80 / ، وَالْعَمَلِ بِكُلِّ جِدٍّ لِلنُّهُوضِ
 بِالْمُهَمَّةِ التَّارِيخِيَّةِ الَّتِي تَتِمَّلُ فِي التَّنْمِيَةِ 81 / ، إِذْ لَا مَجَالَ فِي عَصْرِنَا هَذَا لِتَقَدُّمِ

اقتصادِي حَقِيقِي بِدُونِهَا ⁸² / بَلْ وَلَا يُمَكِّنُ لِآيَةٍ أُمَّةٌ أَنْ تَسْتَكْمِلَ عَنَاصِرَ وُجُودِهَا
وَبَقَائِهَا إِلَّا بِتَحْقِيقِهَا /

⁸³ / وَلَكِنْ تَكُونُ التَّنْمِيَةُ مَنْطِقِيَّةً وَمُنْسَجِمَةً، لَا بُدَّ أَنْ تَكُونَ شَامِلَةً ⁸⁴ / تَقُومُ عَلَى تَقَبُّلِ
الْجَمَاهِيرِ لَهَا ⁸⁵ / وَتَسْتَهْدِفُ خِدْمَتَهَا ⁸⁶ / وَهَذَا يَسْتَلْزِمُ تَصَوُّراً حَقِيقِيّاً لِلدِّيمُقْرَاطِيَّةِ
تُجَسِّدُ الدِّيمُقْرَاطِيَّةَ الْإِشْتِرَاقِيَّةَ ⁸⁷ / وَتَبْتَعِدُ كُلَّيًّا عَنِ الْأَشْكَالِ الثَّقَلِيدِيَّةِ لِلدِّيمُقْرَاطِيَّةِ
الْبُورْجُوازيَّةِ /

⁸⁸ / إِلَّا أَنَّهُ إِذَا كَانَتْ الْإِشْتِرَاقِيَّةُ تَصْهَرُ الْإِنْسَانَ فَسَيَظَلُّ الْإِنْسَانُ هُوَ صَانِعُ
الْإِشْتِرَاقِيَّةِ ⁸⁹ / بَلْ إِنَّ الْإِنْسَانَ الْجَدِيدَ الَّذِي تَدْعُو إِلَيْهِ الْإِشْتِرَاقِيَّةُ لَنْ يَبْزُ بِصِفَةِ
آلِيَةٍ ⁹⁰ / وَلَيْسَ هَذَا مُجَرَّدَ إِعْلَانٍ عَنْ اتِّجَاهٍ فَلَاسَفِيٍّ إِنْسَانِيٍّ ⁹¹ / بَلْ هُوَ تَحْذِيرٌ مِنْ مَغَبَّةِ
تَصَوُّرَاتٍ ذَهْنِيَّةٍ ضَحَلَةٍ وَمِنْ مَوَاقِفَ فِكْرِيَّةٍ آلِيَةٍ ⁹² / كَثِيراً مَا تَحْدُثُ فِي الْمُجْتَمَعَاتِ
الْمُتَخَلِّفَةِ ⁹³ / إِنَّ تَرْكِيزَ الْإِهْتِمَامِ عَلَى الْإِنْسَانِ وَمُبَادَرَتِهِ الْفَرْدِيَّةِ وَفِكْرِهِ الْمُبْدِعِ
يُشَكِّلُ إِحْدَى الْمَهَامِ السَّامِيَةِ لِلثَّوْرَةِ الدِّيمُقْرَاطِيَّةِ الشَّعْبِيَّةِ ⁹⁴ / الَّتِي مَا تَزَالُ مِنْ أَمَمٍ
الْأَرْكَانِ فِي مَرَحَلَةِ الْبِنَاءِ الْإِشْتِرَاقِيَّ /

⁹⁵ / رَابِعاً - الْإِشْتِرَاقِيَّةُ تُقَدِّمُ إِجَابَةً مُتَنَاسِقَةً لِمَشَاكِلِ الْعَصْرِ /

⁹⁶ / إِنَّ الْإِشْتِرَاقِيَّةَ نَتَاجُ لِلتَّطَوُّرِ الْعَصْرِيِّ ⁹⁷ / وَلَئِنْ ظَهَرَتْ نَظَرِيَّاتُ اجْتِمَاعِيَّةٍ خِلَالَ
مُخْتَلِفِ الْعُهُودِ ، مُعْبَرَةً فِي أَكْثَرِ الْأَحْيَانِ بِصِفَةِ مِثَالِيَّةٍ عَنْ تَطَلُّعَاتِ الْإِنْسَانِيَّةِ إِلَى
عَصْرِ ذَهَبِيٍّ جَدِيدٍ . فَإِنَّ فِكْرَةَ الْإِشْتِرَاقِيَّةِ لَمْ تَبْلُورْ كَاتِّجَاهٍ تَارِيخِيٍّ لِلْمَصِيرِ
الْاجْتِمَاعِيِّ إِلَّا بَعْدَ أَنْ تَوَسَّعَتِ الْقُوَى الْإِنْتَاجِيَّةُ لِلرَّأْسِمَالِيَّةِ فِي مُنْتَصَفِ الْقَرْنِ
التَّاسِعِ عَشَرَ /

⁹⁸ / إِنَّ الْإِشْتِرَاقِيَّةَ تَمْتَّازُ عَلَى الْأَنْظِمَةِ الْاجْتِمَاعِيَّةِ السَّابِقَةِ . بِجَمْعِهَا بَيْنَ أَحْدَثِ
الْمَكَاسِبِ الْعِلْمِيَّةِ وَالتَّخْنِيَّةِ الْعَصْرِيَّةِ مِنْ جِهَةٍ . وَمُبَادِيءِ التَّنْظِيمِ الْاجْتِمَاعِيِّ
الْأَكْثَرِ عَقْلَانِيَّةً وَعَدَالَةً وَإِنْسَانِيَّةً . مِنْ جِهَةٍ ثَانِيَةٍ /

٩٩ / وَإِنَّ الرُّأْسْمَالِيَّةَ . مَهْمَا كَانَتْ مَزَايَاهَا فِي مَرَحَلَةٍ تَوْسِعُهَا، قَدْ ظَلَّتْ مُرْتَبِطَةً
 أساساً بِعَمَلِيَّةِ اسْتِغْلَالِ لِلْإِنْسَانِ لَمْ يَسْبِقْ لَهَا مَثِيلٌ فِي التَّارِيخِ^{١٥٥} / وَهِيَ
 بِارْتِكَازِهَا عَلَى قَانُونِ الرِّبْحِ وَحْدَهُ . قَدْ حَوَّلَتْ الْإِنْسَانَ إِلَى مُجَرَّدِ بَضَاعَةٍ .
 ١٥١ / وَجَعَلَتْ مِنَ الْحَرْفِيِّينَ وَمِنَ الْفَلَاحِيِّينَ أَجْرَاءَ كَادِحِينَ^{١٥٥} / وَدَفَعَتْ بِقَارَاتٍ كَامِلَةٍ
 إِلَى الْفَقْرِ وَالتَّخَلُّفِ /

١٥٣ / وَقَدْ جَاءَتْ الْإِشْتِرَاكِيَّةُ كَرْدَ فِعْلٍ عَنِ الرُّأْسْمَالِيَّةِ وَعَنْ عَجْزِهَا عَلَى حَلِّ
 الْمَشَاكِلِ الْمُتَزَايِدَةِ الَّتِي تَسَبَّبَتْ فِيهَا^{١٥٤} / فَقَدِمَتْ إِجَابَةً مُتَنَاسِقَةً لِقَضَايَا عَصْرِنَا
 الْمَلِيحَةِ^{١٥٥} / وَإِنَّ مَا تَشْهَدُهُ الْإِشْتِرَاكِيَّةُ الْيَوْمَ مِنْ انْتِصَارٍ فِي كَثِيرٍ مِنَ الْبُلْدَانِ لَمْ يَغَيِّرْ
 مَصِيرَ مِائَاتِ الْمَلَائِينَ مِنَ الْبَشَرِ فَحَسَبُ . بَلْ أَحْدَثَ وَضْعِيَّةَ دَوْلِيَّةٍ جَدِيدَةٍ^{١٥٦} / تَمَيِّزُ
 بَتَغْزِيرِ الْحَرَكَةِ الْمُنَافِضَةِ لِلْإِمْبَرِيَالِيَّةِ وَبِانْطِلَاقِ الْكِفَاحِ مِنْ أَجْلِ التَّحَرُّرِ الْوَطَنِيِّ .
 وَانْتِشَارِ الذِّكْرِ الْإِشْتِرَاكِيِّ فِي الْعَالَمِ /

١٥٦ / إِنَّ الْإِشْتِرَاكِيَّةَ فِي الْجَزَائِرِ لَا تَصْدُرُ عَنْ آيَةٍ فَلَسَفَةٍ مَادِّيَّةٍ^{١٥٨} / وَلَا تَرْتَبِطُ بِأَيِّ
 مَفْهُومٍ مُتَحَجِّرٍ غَرِيبٍ عَنْ عِبْقَرِيَّتِنَا الْوَطَنِيَّةِ^{١٥٩} / وَإِنَّ بِنَاءَ الْإِشْتِرَاكِيَّةِ يَتِمَّاشِي مَعَ
 ازْدِهَارِ الْقِيَمِ الْإِسْلَامِيَّةِ^{١١٥} / الَّتِي تُشَكِّلُ أَحَدَ الْعُنَاصِرِ الْأَسَاسِيَّةِ الْمَكُونَةِ لِشَخْصِيَّةِ
 الشَّعْبِ الْجَزَائِرِيِّ /

١١١ / وَإِنَّ الْإِشْتِرَاكِيَّةَ فِي الْجَزَائِرِ تُعَبِّرُ عَنِ الْمَطَامِحِ الْعَمِيقَةِ لِلشَّعْبِ الْعَامِلِ /
 ١١٢ / وَتَزْدَادُ ثَرَاءً بِعَطَاءِ التَّجَرِبَةِ الْإِشْتِرَاكِيَّةِ فِي الْعَالَمِ^{١١٣} / وَإِنَّ تَنَاوُلَهَا لِمَشَاكِلِ مُجْتَمَعِنَا
 وَقَضَايَا تَنْمِيَّتِنَا بَسْتَوْحِي الْفِكْرَ الْعِلْمِيَّ^{١١٤} / وَبَيْنَهُمْ فِي تَرْقِيَةِ الْإِنْسَانِيَّةِ^{١١٤} / وَالْإِشْتِرَاكِيَّةِ .
 إِذْ تَقُومُ عَلَى الْعِلْمِ وَعَلَى رَفْضِ اسْتِغْلَالِ الْإِنْسَانِ لِلْإِنْسَانِ . تُعْطِي أُولَوِيَّةً بِالْغَةِ
 لِلْحَيَاةِ الرُّوحِيَّةِ لِلْإِنْسَانِ فِي نِطاقِ احْتِرَامِ حُرِّيَّةِ التَّفَكُّيرِ ، وَحُرِّيَّةِ الضَّمِيرِ الَّتِي
 يَكْرُسُهَا الْمِيثَاقُ الْوَطَنِيُّ /

١١٦ / إِنَّ الْإِشْتِرَاكِيَّةَ لَيْسَتْ دِينًا^{١١٧} / وَإِنَّمَا هِيَ سِلَاحٌ نَظَرِيٌّ وَاسْتِرَاطِيْجِيٌّ^{١١٨} / بِأَخْذِ
 بَعِيْنِ الْإِعْتِبَارِ وَاقِعِ كُلِّ شَعْبٍ^{١١٩} / وَيَسْتَلْزِمُ رَفْضَ كُلِّ تَعْصُبٍ مَذْهَبِيٍّ أَوْ تَزَمُّتٍ
 فِكْرِيٍّ /

¹/فتح السائق العسكري الابواب الاربعة²، ثم سوى
قبعته³، واعتدل في مقعده⁴، واغلق بابه⁵، وشغل المحرك،
⁶/وقال لنفسه:/

⁷/الجنوب مغيم⁸، زوبعة كبيرة في طريقنا⁹، المهم أن
يدعوني أسوق حسب متطلبات الطريق الوعرة¹⁰،

¹⁰/قدمت الزنجية تتبختر في ثوبها الفضفاض¹¹، وبادرت
الى الخلف لتحتل المقعد اليميني، دون أن تغلق الباب¹²،
سوت نفسها على المقعد¹³، وفتحت حقيبة يدها¹⁴، وأخرجت
المرآة، وقارورة العطر¹⁵، وقالت لنفسها:

¹⁶/سيارة العقيد ذاتها¹⁷، يقين أنه لم يمنحها للوفد من
أجل الملازم¹⁸، وانما من أجل أنا فقط¹⁹، العقيد شخصية
غزة، وضابط طيب²⁰، • انف مستقيم • فم جميل •
عينان كبيرتان • قامة رشيقة • ثقافة متوسطة • •
²⁰/لو لا هذه البشرة السوداء لخطبني أكثر من وزير •

²¹/أتى الضابط يتهادى ببذلته المكوية حديثا، وبكتفيه
العريضتين²²/اللتين تزينهما نجمتان على اليمين، ونجمتان

- 23 على اليسار / قبعته في يده وبرنسه الوبرى في ذراعه /
 24 / شعر رأسه (القسطللى) يلمع من بعيد / ذقنه حليق
 26 / مما زاد بشرة وجهه الحمراء احمرارا /
 27 / قصد الخلف بدوره / واحتل الوسط / وضغط بركبتيه
 قليلا على فخذ الزنجية / وهو يضحك في انشراح : /
 31 / دعيني أغلق هذا الباب /
 32 / مد ذراعه / وسحب الباب / وتعمد أن يلامس صدرها /
 35 / رفعت معصمها تتقى ذراعه ، لكن بعد فوات الفوات /
 36 / اكون متعمدا ؟ /
 37 / قالت لنفسها / ثم أضافت : /
 39 / لوانا على طرفى نقيض / يريد أن يعبث ولا شك /
 41 / كيف حال الاتحاد النسائي /
 42 / سألها / فانبورت : /
 44 / الان على أحسن ما يرام / لو تدرى كيف كان قبل
 ان اتولى مسؤوليته /
 46 / اعلم / اعلم /
 48 / جاء الصحفي يجرجر قدميه ، بثيابه المتناثرة الالوان ،
 ومصورته المتدلية في صدره ، ولحيته الكثية / التي لم
 تلامسها الشفرة منذ حل بالصحراء /

⁵⁰/ اتجه الى الخلف ايضا ⁵¹/، واحتل المقعد اليسارى ⁵²/، وقال
لنفسه بعد أن حيا ⁵³/:

—/ الامور فى نصابها ⁵⁴/، الشعب فى اليمين ، الجيش فى
الوسط ، والاعلام فى اليسار ⁵⁵/، بيد أن هناك خلا ⁵⁶/.
الحزب ، حين يكون هناك جيش لا يجوز له أن يحتل
المقدمة ⁵⁷/، السيارة وقائدها ، ورئيس الوفد ، كل ذلك
عسكرى ⁵⁸/، فى هذه الحال لا يكون دور التنظيم السياسى
سوى تشريفى ⁵⁹/.

⁶⁰/ بدا المسئول الحزبى ، يحث الخطى ⁶¹/، وبدنه النحيف ،
يتأرجح يمنة وشمالا ⁶²/، أطل على مؤخرة السيارة
وتساءل ⁶³/:

—/ هل انتم هنا منذ مدة ؟ ⁶⁴/

—/ هيا اركب فلم يبق سواك ⁶⁵/.

⁶⁶/ رد الضابط ⁶⁷/، الا أنه بدل أن يركب ،لقى نظرة على
الوضع فى المقعد الخلفى ⁶⁸/، وتساءل ⁶⁹/:

—/ لماذا تركتم لى المقعد الامامى ⁷⁰/، تعالى من هنا ايتها

الاخت ⁷¹.

—/ لا ⁷²/، اخشى أن يغمى على ⁷³/،
اجابته ⁷⁴/، وهتفت فى سرها ⁷⁵/:

⁷⁴/— من جانب يكونون نقابة للنساء،⁷⁵/ومن جانب آخر يريدون الحفاظ على كل أوضاع النساء ♦
⁷⁶/بينما ردد الضابط لنفسه :/

⁷⁷/— هذا الحمار ، ساءه ان تركب الزنجية الي جانبي ،/
⁷⁸/هؤلاء السياسيون يتظاهرون بالبراءة والتقوى⁷⁹،/بينما هم أكبر المخربين ♦
⁸⁰/ورفع صوته :/

⁸¹/— هيا اركب ياسيدى ،⁸²/شرفناك بالقيادة/⁸³فساءك الامر ♦

⁸⁴/وعلق الصحفي في سره :/
⁸⁵/عندما يتنازل الجيش عن القيادة المباشرة فيقين أن هناك ما هو اهم يشغل باله ♦

⁸⁶/ركب الحزبي أخيراً ،⁸⁷/وانطلقت السيارة ، تشق طرق المدينة ،/لتخلفها في المنحدر ، ملتفة بالرمال ، وبالنخيل وبالقباب ♦

⁸⁹/— ما هي المسافة ؟/

⁹⁰/— اربعمائة وسبعون كلمترا ♦/
⁹¹/رد الحزبي عن سؤال الصحفي ،⁹²/فقال الزنجية :

- ⁹³ /—الم تزر المنطقة قط ؟/
- ⁹⁴ /—لا مع كل اسف ♦/
- ⁹⁵ /—انها منطقة جميلة ♦/
- ⁹⁶ /علقت⁹⁷، فقال الضابط :/
- ⁹⁸ /—صحفيونا ليس لهم من عالم سوى العاصمة ♦/
- ⁹⁹ /وقال الصحفي لنفسه :/
- ¹⁰⁰ /—وحتى في العاصمة غير مسموح لنا سوى بمعرفة المطابع والمكاتب التي نعمل بها ♦/
- ¹⁰¹ /—سنبقيك عندنا¹⁰² ♦/ لن ندعك تعود الى العاصمة ♦/
- ¹⁰³ /قال الحزبي¹⁰⁴، /فعلق الصحفي في سره :/
- ¹⁰⁵ /—لاذكر اسماءكم¹⁰⁶ /وانشر صوركم¹⁰⁷ ♦/ استطيع أن أفعل ذلك دون أن أكون بينكم ♦
- ¹⁰⁸ /ثم التفت الى الخلف ♦/ بانئت المدينة كقرح في قلب الصحراء ♦/ نصف مبانيها متشابك متداخل ، وكأنه قشرة القرح¹¹¹، والنصف الاخر متشعب في خطوط تعرض وترق ، كأنه آثار قيح جافة¹¹²، النخيل ، يبدو من فوق مغبرا ، وكأنه لحم متورم¹¹³، آثار الملح تسطع من هنا وهناك ، في بيوضة مزروقة ♦/
- ¹¹⁴ /—أتريد اخذ منظر ♦/

- ١١٥ / سأله الضابط^{١١٦} وهو يتململ في مقعده ، / فأجابه : /
 ١١٨ / لا داعي^{١١٩} / شكرًا /^{١٢٠} قد تتجلى في العودة اجمل /
 ١٢١ / انحدرت السيارة^{١٢٢} ، / وسرعان ما اختفت المدينة خلف
 الربوة /^{١٢٣} كانت الطريق تبدو ممتدة في خط مستقيم على
 بعد عشرات الكمترات^{١٢٤} ، / مما اثار السأم في نفس
 الصحفي^{١٢٥} ، / ودفعه الى الالتفاف يمينا ويسارا /^{١٢٦} دخان
 آبار النفط يتصاعد على بعد بضع كلمترات مضفيا على
 الجو المتلبد كثافة وثقلا ، / مع الارض الرمل يتموج
 كالجراد ، متقلا دون غاية محدودة /
 ١٢٨ / لا شيء يجذب الانتباه في الخارج /^{١٢٩} الصحراء
 كالشعب^{١٣٠} ، / ينبغي أن تتأمل من الداخل • •
 ١٣١ / عاد الى السيارة /
 ١٣٢ / السائق يتظاهر بالانهماك مع المقود^{١٣٣} ، / بينما يسترق من
 حين لآخر ، نظرة الى المراة ، ليتأمل ركاب الخلف • •
 ١٣٤ / الضابط يهم بالزنجية^{١٣٥} / لو بقيت في المدينة لبت الليلة مع
 زوجته /^{١٣٦} لقد كلف العريف الاقرع بخدمة منزله اثناء
 غيابه^{١٣٧} ، / لن يفلت منها مع ذلك /
 ١٣٨ / الحزبي ، وضع نظارة سوداء على عينيه^{١٣٩} ، / وأسند
 رأسه الى الخلف /^{١٤٠} أيها الشعب /^{١٤١} أيها الشعب

¹⁴²/♦ ايها الشعب البطل ¹⁴³/♦ لأول مرة في تاريخكم ♦
¹⁴⁴/♦ لأول مرة في تاريخنا ¹⁴⁵/♦ في تاريخ بلادنا المستقلة تعود
 السلطة الى الشعب ¹⁴⁶/♦ الانتخابات البلدية ♦ معناها ♦ ♦ /
¹⁴⁷/♦ البلدية معناها الثورة من الشعب والى الشعب ¹⁴⁸/♦ نفس
 الخطاب الذى القاه أمس وأول أمس ¹⁴⁹/♦ ولكن مع ذلك
 فالخطاب الجيد ، هو الذى يعد قبل اللقاء ¹⁵⁰/♦ المسافة
 بعيدة ¹⁵¹/♦ والطريق طويلة ¹⁵²/♦ وساحفظ الجمل المؤثرة ♦
¹⁵³/♦ هذا الصحفى الابله ، يجب أن يكتب مقالا قيما عن
 الصحراء ♦

الزنجية وضعت كفها على خدها ، وأدارت وجهها الى
 زجاج النافذة كما لو أنها تتأمل الافق البعيد الذى يتصاعد
 منه الرمل ودخان آبار النفط ♦ ♦ المسؤولون الكبار في
 بلادنا يتزوجون بالاجنبيات ♦ لم تتزوج قط مسؤولة في
 الاتحاد النسائى سواء على المستوى الوطنى أو الجهوى
 بمسؤول ♦ ♦ لعلهم لا يرضون بنا حتى خادمت في
 منازلهم ♦ مع ذلك فقد حاول أكثر من واحد ، في أكثر من
 مناسبة أن يتغزل بى ♦ ♦ كانوا لا ينظرون الى وجهى
 ولا الى عنقى الطويل ، وانما الى صدرى البارز ،
 وخصرى الضامر ، وعجزى الممتلىء ♦ كانت الشهوة
 تصرخ في عيونهم ♦ ♦ يريدوننا جوارى يتسرروننا في

1/ - المدرسة الاساسية /.

²/ يبدأ تطبيق مشروع المدرسة الاساسية في 1980 - 1981³ ويتم تنفيذ ه في سنة 1989 - 1990 بتطبيق السنة الاساسية /.

⁴/ وتجري حاليا تجربة المرحلة الثالثة من المدرسة الاساسية في مؤسسات معينة⁵ وستستمر التجربة للتمكن من وضع برامج في أحسن الأحوال ، جديدة المحتويات والطرق لتعويض بها البرامج المطبقة حاليا في التعليم المتوسط وارجاع مرحلة التعليم التقني القصيرة /.

⁶/ وسيعمل على تحسين نوعية التعليم بتخفيف كثافة الاقسام وتحسين مستوى التأطير /.

⁷/ ويجب ان ينخفض احتلال القاعات من 55 تلميذا في القاعة الى 46 تلميذا عند نهاية المخطط /.

⁸/ وترتفع نسبة التأطير من معلم واحد لـ 36 تلميذا حاليا الى معلم واحد لـ 43 تلميذا

⁹/ لا يمكن ابطال نظام الدوامين ابطالا كلياً اثناء المخطط¹⁰ / على ان الجهود المبذولة للمدى البعيد (10 سنوات) . فقد تعين على حصرها تدريجيا وابطالها في بعض المناطق /.

¹¹/ يجب الشروع في تنظيم التكوين الدائم واحكام تكوين المعلمين ابتداء من سنة 1980
1981 /.

¹² / يجب استيعاب هيئة الممرنين (6000 ممرن حالياً بصورة نهائية اثناء المخطط .
¹³ / سيتم تدريجياً اعطاء طابع البوليتقنية للتعليم باعتبار ان ذلك هو هدف المدرسة
الاساسية¹⁴ وتهدف البوليتقنية الى تلقين التكنولوجيا وارجاع الاعتبار للعمل
اليدوي¹⁵ ولذلك فهي تستدعي معلمين متخصصين يجب الشروع في تكوينهم . /

¹⁶ / 2 . التعليم الثانوي العام . /

¹⁷ / يجب ان تطرأ في التعليم الثانوي العام التغيرات النوعية الضرورية وفقاً للاختيار
العلمي والتقني ولحاجات الاقتصاد . /

¹⁸ / يجب تنويع الشعب لتنويع التكوين المقترح على التلاميذ /

¹⁹ / ولا بد من ادخال توازن ضروري لفائدة الشعب الرياضية . /

²⁰ / ويجب تحقيق الربط بين التعليم الثانوي والتعليم العالي بتوجيه ديمقراطي ضروري يعتمد
على المؤهلات والاستعدادات واعلام ملائم . /

²¹ / 3 = التعليم الثانوي التقني . /

²² / لا يعني هذا التعليم حالياً الا 9% من التلاميذ في الثانوي²³ . / وعولا يستجيب لحاجات
الاقتصاد²⁴ / ولا بد من توجيه غاية خاصة له . /

²⁵/ ويجب تنظيم مشاركة القطاعات الاقتصادية²⁶ فيما يتعلق بتحديد محتويات التعليم والبرامج²⁷ / أو فيما يتعلق بالتوجيه إلى العمل /

²⁸/ ويجب أن يتم التحاق تلاميذ التعليم التقني²⁹ بالتعليم العالي / بحيث لا تعوق البرامج المقترحة عليهم تقدمهم في الدراسة /

³⁰ / 4 . تكوين المعلمين /

³¹/ أن نفور الشبان من حرفة التعليم وقرار المعلمين إلى القطاع الاقتصادي قد كان لهما صدى مباشر في مستوى القصور في توظيف وتكوين المعلمين /

³²/ ولا بد من تأكيد سياسة إيجابية بتوجيه الأطارات القيمة إلى التعليم وتحسين الأحوال المادية لتمكين نظام التربية والتكوين من القيام بدوره على أكمل وجه وخاصة لتحقيق الاختيار العلمي والتقني /

³³/ ومع مواصلة الجهود لتحسين مستوى تكوين المعلمين . يجب تطبيق سياسة استحداث بتخصيص منح مميزة لتشجيع المقبلين على وظائف التعليم /

³⁴/ وظاهر أن التكوين المعطى حاليا في مدة سنة للمعلمين بالابتدائي غير كاف³⁵ / فتمديد مدة التكوين شرط لتحسين نوعية التعليم³⁶ / ولكن مثل هذا التمديد الذي لا يمكن تحقيقه أثناء المخطط لا بد أن يعطى بالغناية اللازمة بتطبيقه الفعلي قبل نهاية العشرية /

³⁷/ لذلك فان التكوين المستمر واحكام التكوين يجب ان يستخدم بصورة منتظمة . /
³⁸/ ولا بد من اكتشاف طرق عملية جديدة لتحقيق هذا الهدف³⁹ / وي طرح تكوين اساتذة التعليم
 الثاني العام والتعليم التقني مشكلة في سبيل نجاح السياسة المعتمدة⁴⁰ / ويبدو ان فتح
 ثلاث مدارس عليا على الاقل ، ورجوع المدرسة العليا للتعليم البوليتقني الى خططها
 السابقة عمليات يجب تحقيقها بصورة⁴¹ . / ان سير المتاقن المبرمجة يخضع لهذا الشرط /
⁴²/ كما تخضع له جزأرة ملك المعلمين في الثاني . /

⁴³/ 5 . التوجيه المدرسي . /

⁴⁴/ يجب ان يعين نظام التوجيه المدرسي على توزيع افواج التلاميذ على جهاز التعليم طبقا
 للتوجيهات واهداف التخطيط الاقتصادي والاجتماعي⁴⁵ / ويجب ان يعين على ضمان توجيه
 ناجع يبني على المؤهلات والاستعداد⁴⁶ / ويكفل الحاجات الوطنية . /

⁴⁷/ 6 . الحاجة من المنشآت . /

⁴⁸/ تبلغ الحاجة الاجمالية الى قاعات الدراسة في موسم سبتمبر 1984 اكثر من 84.000 .
 قاعة منها 27.500 حجرة جديدة . /

⁴⁹/ مجموع من المدارس المتوسطة ضرورية يقدر بـ 1672 مدرسة منها 878 مدرسة جديدة . /

⁵⁰/ وسيكون صدى ارتفاع تلاميذ الابتدائي والمتوسط انه
 سيتطلب في الثاني :

احتياجات اجماليا الى 264 ثانوية تعليم عام منها 79 ثانوية جديدة ، و67 متقنا
منها 34 متقنا جديدا /.

⁵¹/ وتبلغ الحاجة الى مؤسسات تكوين المعلمين الضرورية للفترة 66 معهدا تكنولوجيا
للتربية/منها ⁵² ————— معهدان جديدان ومدرستان لتخريج مدرسين للتعليم
البوليتقني وثلاثة معاهد تكنولوجيا للتربية متخصصة /.

⁵³/ 7 . الحاجة من المعلمين — /.

⁵⁴/ تتطلب الاعداف المحددة بخصوص جزارة هيئة المعلمين ، وتحسين التأطير وتغطية
الجديدة وتعويض المناصب الشاغرة تحويلا عميقا في هيئة المعلمين والمدرسين /.

⁵⁵/ عدد المعلمين في 1979

المراحل	الابتدائي	المتوسط	الثانوي العام	الثانوي التقني	المجموع العا
المعلمون	85,500	27 077	7 975	1 069	121 621
الاجانب	/ / /	3 499	5 210	572	9 281
الجزائرية	100	87	35	46	92

عدد المعلمين 1984

⁵⁶ / عدد المعلمين في 1984

المراحل	الابتدائي	المتوسط	الثانوي العام	الثانوي التقني	المجموع العام
المعلمون	113,900	49 500	10 560	4 500	178 460
الاجانب	/ / /	/ / /	1 563	171	1734
% الجزارة	100	100	85	96	99

⁵⁷ / فالنتائج المنتظرة هي :

⁵⁸ الجزارة الكاملة لصفحة المعلمين في المرحلتين الابتدائية والمتوسطة/ فيمكن ان ترتفع
⁵⁹ نسبة الجزارة من 35% الى 85% في مرحلة الثانوي العام/ وترتفع من 46 الى 96%
 في التعليم الثانوي التقني /

⁶⁰ / وترتفع نسبة الجزارة العامة من 92% الى 99% .

⁶¹ / يستعان بالمدرسين الاجانب في أكثر الاحوال في الثانويات وجزء ضئيل منهم في المتان

⁶² / وهذا يقتضي تكوين متواصل للمعلمين والمدرسين الجدد⁶³ / والابد من تكوين مجموع
 85 000 معلما منهم 5000 ضئيل اقتصادا للجزارة ولتغطية الحاجات بسبب ارتفاع
 أعداد التلاميذ وتجديد سلك المعلمين .

⁶⁴/ 8. التمويل . /

⁶⁵/ تبلغ اعتمادات الاداء المطلوبة في الفترة والضرورية لتمويل المنشآت الاساسية (قاغات الدراسة - سكن المعلمين مدارس متوسطة ثانويات ومواقن) 25,7 مليار من الدينارات اي معدل استهلاك سنوي 5,10 مليار من الدينارات (قيمة 1979 4, /

⁶⁶/ ويمثل هذا المعدل أكثر من ضعف الاستهلاك للاعتمادات في مستوى القطاع . /

⁶⁷/ ومعنى ذلك انه لابد من تعبئة وسائل التدبير والانجاز والمراقبة لحفظ نسق تسليم المنشآت المطلوبة لتحقيق الاهداف المحددة للتربية /

⁶⁸/ والمطلوب في مرحلة اولى هو تعبئة جميع الوسائل لانتهاء حتما البرامج التي يجري تحقيقها اي 61% من البرنامج العام⁶⁹ / ثم يجب ابتداء من الآن الشروع في تنفيذ البرامج المقررة لضمان تحقيقها بأحسن التكاليف وأقرب الاجال . /

⁷⁰/ فا لمستويات التي انتهى اليها حتى الان لا يتيح قط انجاز برامج الاستثمارات في الاجال المعينة⁷¹ / فتجاوز هذه المستويات اساس لتوفير المدارس المتوسطة والمواقن . /

⁷²/ وتمثل الفوارق في توزيع وسائل الدراسات والانجازات على الولايات قاسرا آخر بالنسبة للولايات الأكثر احتياجا . /

⁷³/ فنسق الانجاز المطلوب وهو 176 مدرسة متوسطة ، و 25 مؤسسة للثانوي يفرض بالمقارنة الى النسق الحالي (120 متوسطة و 10 ثانويات) تطبيق استراتيجية للانجاز مبنية على اعادة توزيع وسائل الدراسات والانجاز المتوفرة لدى الولايات ، وتحديد مقيمه

للبناءات المدرسية والتجهيزات لتخفيض الكلفات وآجال الانجاز⁷⁴ كما ينبغي ان تكون نوعية
المسيرين واشعارهم بالمسئولية لاحترام الكلفات والاجال والمقاييس، واستخدام معاهد
تقنية سابقة لتوفير 55 000 مكان في التعليم التقني القصير في اقرب الاجال
مع حصر الاستثمارات المطلوبة، وتحديد وتطبيق سياسة تكوين مدرسين للشانوي تلبية
حاجات الفترة، أن تكون مراعاة يجب القيام بها بعناية خاصة لضمان انجاز الاهداف

Appendix D

خطاب الرئيس هواري بومدين
في الدورة الاستثنائية للجمعية العامة للأمم المتحدة
المتعلقة بالمواد الأولية والتجارة والتعاون الدولي
نيويورك

الأمم المتحدة 10 أبريل 1974

البلدان غير المنحازة

¹ / السيد الرئيس /

² / ان هذه الدورة الاستثنائية التي نعقدوها اليوم ناتي كنتيجة مباشرة
لنظام التوتير الذي يسود الحياة الدولية ³ / وهو ما يعني عليها أهمية بالغة
ومدى بعيدا لا يخفيان على احد ⁴ / والواقع ان السياسة التي اتخذتها
الجزائر عندما دعت الى انعقاد هذه الدورة تنطلق من اهتمامات عبر عنها
بوضوح ⁵ / نستمع ان نعتبره بداية مرحلة حاسمة في العلاقات
الدولية ⁶ / واتخذ بذلك المؤتمر الرابع لرؤساء دول وحكومات بلدان معسكر
الانحياز الذي انعقد بالجزائر في سبتمبر الماضي ⁷ /

⁸ / ولقد ازدادت هذه الاهتمامات حدة ووضوحا من خلال التطورات
الاخيرة ⁹ / كما جعلها تحدث مدى واسعا عبر انحاء العالم ¹⁰ / كما يشهد بذلك
اجتماعنا هذا ¹¹ /

¹² / وحتى نضع اشغالنا في نطاقها الحقيقي لعله من المناسب جدا قبل
ان نطرق الى المواضيع المحددة التي نجتمع حولها اليوم ان نذكر باسم
النتائج التي اتفق عليها رؤساء دول بلدان عدم الانحياز ¹³ /

¹⁴ / نقد استطاعت هذه البلدان بفضل ذلك اللقاء الذي لم يسبق له مثيل
ان تحول تطلعات شعوبها الى قرارات ملموسة وبرامج عمل ¹⁵ / ونسكت
بالنتيجة من ان ثلث انتباه المجتمع الدولي الى حقيقة وعي البشرية بهذا
الواقع ¹⁶ / الذي تتضائل فيه دواعي الامل تحت ضغط عوامل القلق والتوتر
والحيرة ¹⁷ /

¹⁸ / وان هذه الظاهرة التي قدر العالم وزنها وماكدت اهميتها بمستوى
المشاكلية فيها ناتي اذاجاجا على النظام الذي ينحكم حاليا في العلاقات
الدولية ¹⁹ / ونتميزا عن رفض قاطع للدور السلبي الذي يراى فرضه على
الاغلبية الساحقة من الشعوب ²⁰ /

²¹ / وانطلاقا من ارادة تحددت بوضوح من اجل ضمان المكانة التي
تعود للعالم الثالث في تسيير الشؤون الدولية استطاع لقاء سبتمبر ان
يعطي دفعة جديدة لحركة عدم الانحياز ²² /

17/ وهكذا يعبر عدم الانحياز من وجوده بالدفاع من الفضائل المعاصرة
ضد جميع أشكال الهيمنة السيلسية والسيطرة الاقتصادية¹⁸ ويتوجب
نشاطه بالدرجة الأولى لصالح تحرير الشعوب في إطار تعاون دولي مبني
على المساواة بين الدول واحترام السيادة واطرار سلام عادل في العالم
18/ لقد سجل المؤتمر الرابع لبلدان عدم الانحياز ان مشاورات كبيرة
تواصلت خلال السنوات الاخيرة على مستوى القوى العظمى.

19/ وهي المشاورات التي بعثت على التوقع بحدوث تحولات عميقة
في العلاقات الدولية وان بلدان عدم الانحياز التي ملئت دوما على احلال
مناخ التعايش السلمي والتعاون الدولي محل اخطار المواجهة والمراع
قد قدرت الجوانب الايجابية لمثل هذه المبادرات.

20/ انه من الواضح ان هذه المشاورات تستجيب اسلا لاهداف البلدان
المنطوية²¹ التي يهمنها التوصل الى الحلول الوسطى في تسوية النزاعات
التي كانت تحدث بينها والى وضع اطار لتعاون كئبل بالتوفيق بين
مصلحتها الخاصة.

24/ ولا يسعنا الا ان نلاحظ ان التجاوز التدريجي لنطاق الحرب الباردة
لم يصحبه اي تحسن مواز للوضع المفروض على بلدان العالم الثالث²² على
المعكس من ذلك تحولت مراكز التوتر والحروب الى آسيا والافريقيا وامريكا
اللاتينية التي اصبحت منطقة تحتدم فيها تناقضات العالم المعاصر.

27/ ومن هنا اكد المؤتمر على ضرورة التعجيل بايجاد مراكز سلم وتعاون
في مناطق العالم الثالث التي يزداد فيها التماس بين القوى العظمى بشكل
يهدد امن الشعوب.

29/ ان مشكل الامن الدولي بالنسبة للعالم الثالث لا يمكن ان يحل بصورة
جذبة الا من زاوية تحرير الشعوب واحترام استقلالها الوطني.

30/ وما يفرض هذه الحقائق على التفكير ان ترايد عدد الدول المستقلة
بدلا من ان يؤدي الى مشاركة عادلة في مسؤوليات الحياة الدولية قد
صاحبه على المعكس من ذلك تركيز مفرط للسلطات في ايدي مجموعة
محدودة من الدول الامر الذي يؤدي الى ظهور اخطار انتسلم جديد للعالم
32/ والى تغلب الاطماع الامبريالية على متطلبات ديمقراطية حقيقية في
العلاقات الدولية.

33/ وهكذا برزت محاولات لتجريد الهيئات الدولية من صلاحيتها
الانسانية وتزيف مهمتها المعالية لفائدة عدد محدود من الدول المحظوظة
البرودة بسلطات تحكية في معالجة المعضلات الدولية الكبرى.

35/ وفي هذا السعد تشكل المداوات حول نزع السلاح فليلا وانحما
على مزج الطريقة البديدة في معالجة المشاكل التي تهم الإنسانية في
مجموعها وذلك من خلال اساليب لا تهدد في واقع الامر سوى الى اعادة
تنظيم موازين القوى بين الدول الكبرى³⁴ اما الغاية التي فنشدها بلدان
عدم الانحياز في هذا الميدان بالذات من اجل تسوية شروط امن حقيقي
على مستوى عالمي شامل فانها تتمثل في التوصل - وذلك في اطار مؤتمر
دولي - الى نزع شامل للسلاح وترتب عنه بالضرورة ازالة القواعد

39
المسكينة وانسحاب القوات الاجنبية من كل مناطق العالم الى جانب
تحريم التجارب الذرية وتحطيم المخزون من الاسلحة النووية.

40 السيد الرئيس /
41 تتسم العلاقات الدولية اليوم الى حد بعيد بطابع المواجهة الشاملة
والمتعددة الاشكال بين قوى التحرر وقوى السيطرة والاحتلال التي
نعمد الى انتهاك الاستقلال كلما تعرضت امتيازاتها للخطر ومن هنا
تتضاعد مراكز التوتر وتتفاقم صراعات جديدة في مناطق العالم الثالث
التي تكتسي اهمية استراتيجية كبرى في الوضع العالمي الراهن .

45 واذا كانت الاسلحة قد سكنت في لينتقام الذي تحرر من ويلات حرب
امبريالية طويلة فان مناهضة الانتفاخات المتطرفة بوضع حد للصراع ما لبثت
تصطدم بمناورات جديدة ترمي بوسائل اخرى الى سلب مكاسب كساح
الوطنيين الفيتناميين .

47 ولقد اكد مؤتمر بلدان عدم الانحياز من جديد مساندته لجهود
الحكومة الثورية المؤقتة التي هي الممثل الوحيد لشعب جنوب الفيتنام .

48 وفي نفس هذه المنطقة يعلن شعب كمبوديا هو الآخر من رفضه
للخضوع امام المؤامرة الامبريالية وما الكناج الذي يخوضه الا برهان
قابل على عزم شعوب العالم الثالث في التحكم في مصائرها ومقرراتها .

50 ولذلك وجد هذا النضال مداه الواسع في مؤتمر بلدان عدم الانحياز
الذي كرس ثمرية الحكومة الملكية للاتحاد الوطني برئاسة الامير نور دوم
سيهانوك باعتبارها الممثل الاصيل لشعب كمبوديا .

52 ان هذه الحروب العدوانية تبرز بليغ صورها استمرار الاستعمار
والتمييز العنصري ولقد اولى المؤتمر الرابع لبلدان عدم الانحياز هناية
خاصة لهذه المسألة التي تهم حياة الملايين من البشر وتسرء لكراسة
كل شعوب العالم الثالث وتبني المؤتمر نصريحا خلاصا حول كساح
التحرير الوطني واعلان بقوة عن ارادة البلدان لحرر المنحازة في تمينة جميع
الوسائل للانداد تحرير شعوب آسيا وأفريقيا وأمريكا اللاتينية .

57 لقد حلن الوقت بالنسبة للمجتمع الدولي كله ان يضطلع بمسؤولياته
في هذا الميدان وذلك بنجاء الادانك الشككية المليل على تطبيق
القرارات المعيدة التي صادقت عليها منظمة الامم المتحدة والخامسة
بتصنيفه الاستعمار والتمييز العنصري . واي موقف آخر لا يمكن الا ان
يكون تنازلا من منانة تواطؤ حقيقي مع الانتظمة التي تندفع بالمنت لحماية
نظام السيطرة الذي تنعكس آثاره السبنة على اولئك الذين يقبلون به
او يسحون بوجوده .

61 وفي هذا السدد يشكل اعلان استقلال غينيا بيسار في وقت واحد
انتصارا وتشجيما لكل حركات التحرير الوطني وهو يتطلب منا المساندة
والنضال وبالذات الاعتراف بحكومة الدولة الجديدة وقبولها عضوا في
منظمة الامم المتحدة .

63 السيد الرئيس /
64 لقد عرف العالم منذ المؤتمر الرابع لبلدان عدم الانحياز حدثين بالفي
الخطورة وقع احدهما في امريكا الجنوبية وثانيهما في الشرق الاوسط وما
66

اذ يفضحان مناهج الامبريالية يؤكدان المخاوف الحقيقية بشأن الخطر الدائم الذي يهدد أمن بلدان العالم الثالث واستقلالها /

68/ فقد كان الشبلي مسرحا لمأساة تمثلت في مؤامرة امبريالية تم تدبيرها بواسطة الشركات العالمية الكبرى انتهت الى تدمير البنيان الديمقراطي في هذا البلد والى اغتيال الرئيس سلفادور البيجا /الذي ضرب المنسل للعالم في الاخلاص والتضحية من اجل تحقيق مطالب الشعب الشبلي في الحرية والمدالة /

70/ اما بالنسبة لمسألة الشرق الاوسط وبعد حرب اكتوبر التي كانت النتيجة المنطقية والحتمية للسياسة الصهيونية القائمة على المدحور الدائم والتوسع فان السؤال الذي ينبغي طرحه اليوم هو ممرسة ما اذا كانت اجراءات نسوية حقيقية لهذا الصراع قد بدأت بالتمثل ام ان الامبريالية تريد مرة اخرى الابقاء على الوضع الراهن ومرض الامر الواقع على المنظمات الدولية والرأي العام العالمي /

71/ والواقع ان الخيار واضح بين ، لاما سلام دائم يبر حتميا حسيبا سجله مؤتمرا مدمم الانحياز بالجلاء التام من جميع الاراضي العربية المحتلة وباستمادة الشعب الفلسطيني لحقوقه الوطنية /واما الاستمرار في اللجوء الى المناورات والخداع والتسويق بكل ما ينتج عن ذلك من اهدار لحقوق الشعوب وتاجيل الحلول وابقاء للاوضاع المتدهورة /

73/ ومن البديهي في هذه الحالة الاخيرة ان الارضية ستكون مهيأة لتدلاع حروب اخرى /تزداد نتائجها خطورة على السلم والامن الدوليين /خصوصا اذا كانت آفاق النسوية غير مطابقة لمطالب الشعوب العربية والشعب الفلسطيني /

76/ ان هذه الحقائق بكل ما تنطوي عليه من دلالة تشكل خلفية المناقشة التي تجري اليوم في هذه التأميم ونظرا لانها كانت موضوع دراسة مستفيضة من طرف رؤساء دول بلدان مدمم الانحياز فبماكتها ان توضح طبيعة اعمالنا /ان تساعد على ادراك ابعاد واثار المشاكل الاقتصادية الكبرى التي نواجهها والتي ينبغي ان نجد لها بدون تاخير انسب الحلول وانفسلها /

80/ لئلا يدمر الى الدهشة ان يدشن الانسان العقد الحالي بغزو القمر برهنا بهذه البراعة الخارقة على ان قدرته الطبية والفنية هي في مستوى اعقد المشاكل التي تطرحها الطبيعة /في حين يكاد يكون عجزه مطلقا امام مأساة الفقر والبؤس التي تشد بخناق العالم /ان شكل التنمية المطروح منذ ربع قرن على اعتباراته يمثل احدى الاولويات في القسم /قد امسبح اليوم هو اولوية الاولويات التي ينبغي علينا ان نواجهها دون انتظار اذا كنا نريد تجنب الاحتمال المؤلم بتحول هذا المشكل الى مصدر الانفجار .. تحيل التحكم فيه /

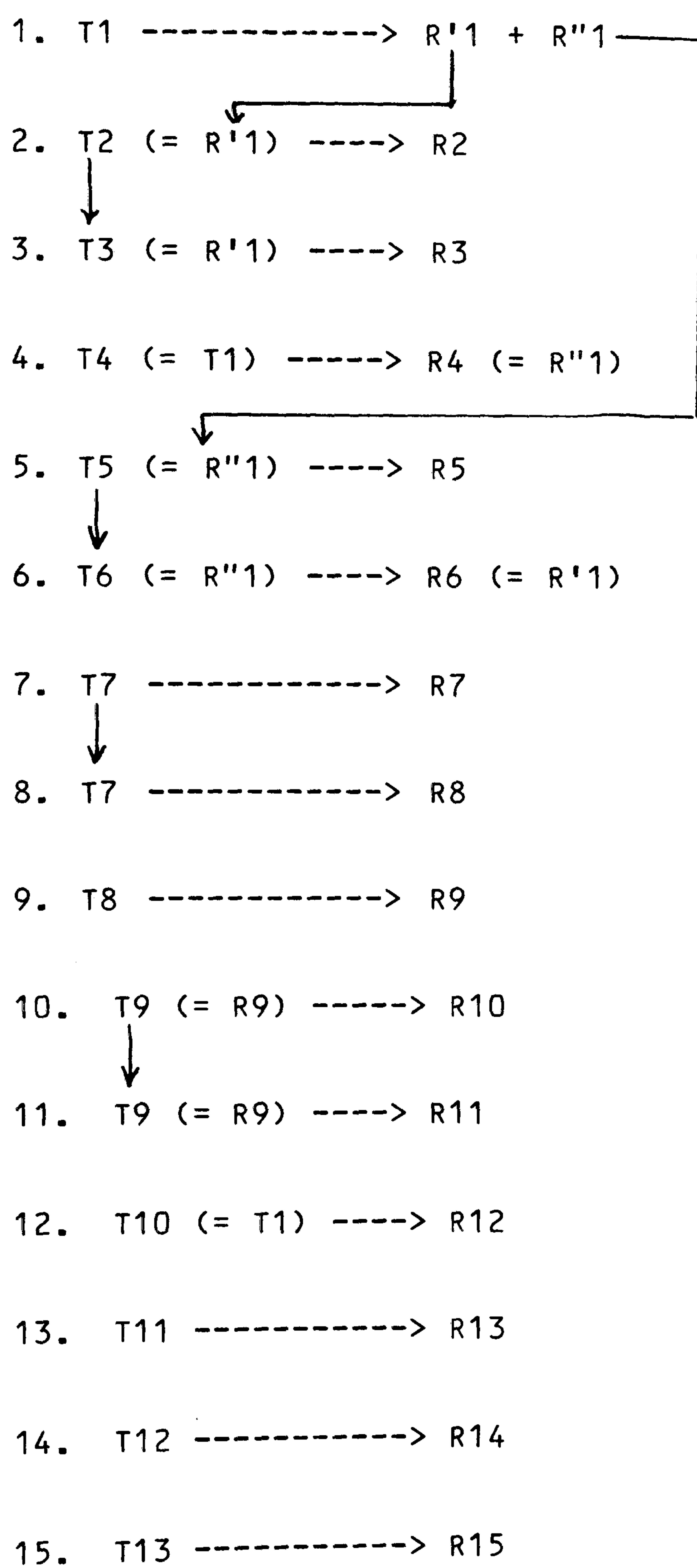
84/ ان اية ارادة سياسة حقيقية لمواجهة مشكل التنمية مواجهة مباشرة لا بد لها في المقام الاول ان تقر بان مصير الموارد العالمية هو قضية جوهرية /

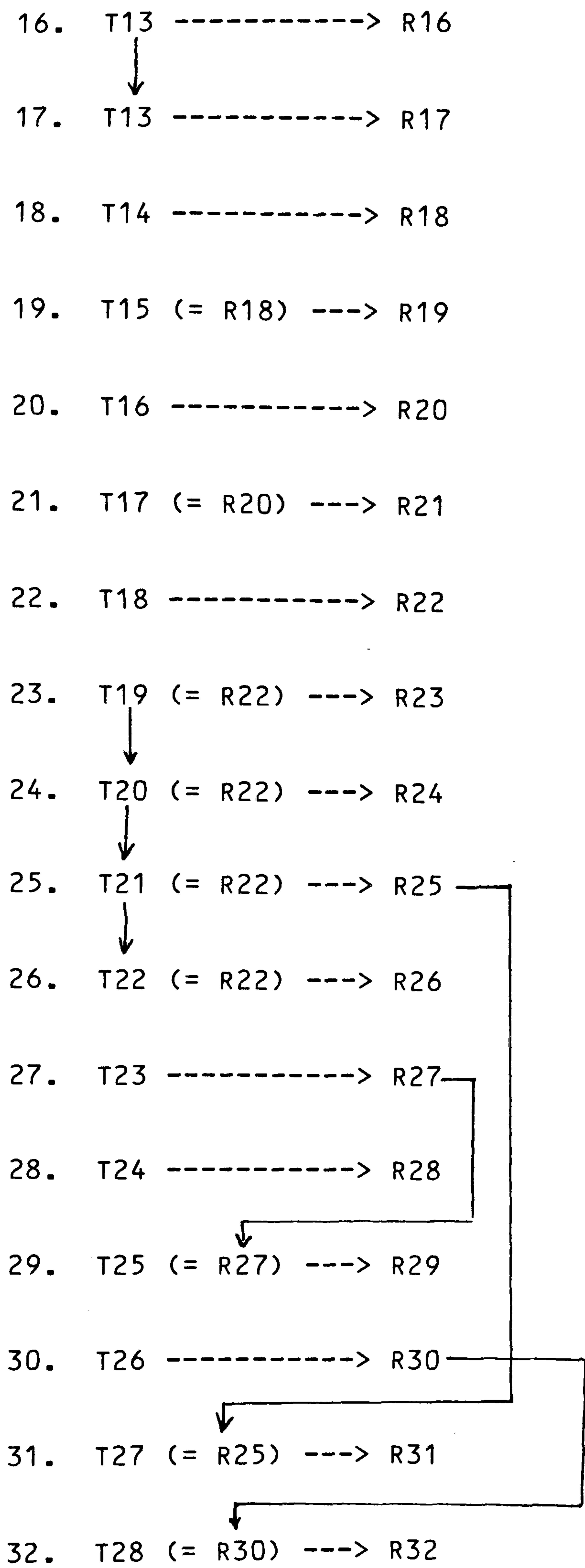
85/ وبعبارة اخرى فان اي مسمى في اتجاه حل لميوس ونهائي لهذا المشكل يقتضي قبل كل شيء اتخاذ موقف مناسب بشأن الاعتراف

- بالاولويات التي تهم الإنسانية كما يجب ان يؤدي في النهاية الى تغيير جذري في العلاقات الاقتصادية بين البلدان الغنية والبلدان الفقيرة قصد توزيع ثمار النمو والتقدم، ولكن يكون هذا التوزيع عادلا ينبغي ان يتطابق مع احتياجات الاطراف المعنية ومع اولوياتها ومصالحها المشروعة /
- 88/ لكن لا يسعنا الا ان نسجل قبل كل شيء ان مقاييد الامور في الاقتصاد العالمي اليوم تنحصر كلها بين ايدي اقلية تشكلها البلدان التي بلغت القوة في التقدم، وهذه الاقلية بحكم مركزها المسيطر تتحكم وحدها في توزيع الموارد العالمية ونقا لمصلحتها في ترتيب الاحتياجات. وقد نتج من هذا الوضع ظهور ما يشبه قاعدة عالمية يزداد بموجبها ثراء الاثرياء بينما يشند بقدر الفقراء /
- 92/ ومما لمان ارادة القوى الامبريالية الكبرى في كسب وحماية موانعها المتسلطة على الثروات العالمية كانت هي خط السلوك الدائب الذي ما فتئت تنتهجه هذه القوى، ذلك ان ظاهرة الاستعمار بشكليه اللدنيسم والحديث من خلال مظاهر تاريخية متمسدة بالموور ظلت باستمرار تدور حول مسألة امتلاك الموارد العالمية من طرف الاثرياء على حساب الفقراء /
- 94/ والواقع ان القوى الاستعمارية والامبريالية لم تقبل ببدا حق الشعوب في تقرير مصيرها، الا بعد ان تمكنت من اقامة الهيكل وابتكار الاجهزة التي تضمن استمرار نظام النهب الذي سنته خلال العهد الاستعماري /
- 96/ ان البلاد المتطورة اذ تسيطر على الجزء الهام من الاسواق الاستيعابية للمواد الاساسية واذ تتمتع باحتكار شبه مطلق في صناعة المنتجات المصنعة ومواد التجهيز الى جانب احتكارها لرؤوس الاموال والخدمات قد تمكنت من ان تحدد حسب هواها كلا من اسعار السلولا الاساسية التي تاخذها من البلدان السائرة في طريق النمو، واسعار البضائع والخدمات التي تزود بها هذه البلدان، وبهذا تجد نفسها في موقع يمكنها من خلال طرق عديدة ان تبتز لفائدتها ثروات بلدان العالم الثالث /
- 98/ ذلكم هو اساس النظام الاقتصادي العالمي الذي نعيش في ظله اليوم 94/ وهو في نظر الاغلبية البشرية نظام جائر بال تجاوزه الزمن تمام، بل النظام الاستعماري الذي يستند منه اسوله ومصورته، ولكنه نظاما يسيو ويتقدم ويزدهر بفعل ديناميكية تعمل دون توقف على ايقار الفقراء واثرء الاثرياء، لانه يشكل عقبة كبرى في وجه اية برصة للتنمية والتقدم لمجموع بلدان العالم الثالث /
- 100/ ويعترف الجميع بان كل المبادرات التي اتخذت من اجل ايجاد حل لمشكل التنمية قد باءت بالفشل، لانما كانت في احسن الاحوال عبارة عن مسكنات اكثر منها حلا، جذرية ملموسة / 103/ ان المساعدة من اجل التنمية زيادة من كونها النافعة ولم تكن معبأة على الوجه الاكمل قد رسمت وضبطت وطبقت خلال عشرينات التنمية بكيفية تختلف كل الاختلاف عن مساعدة اخرى عرفت بمشروع « مارشال » /
- 104/ حقا لقد تم منح مساعدة « مارشال » ضمن اطار تحالف مسلي وعسكري في ظروف الحرب الباردة، لكن هذه المساعدة التي قدمها بلد مصنع الى بلدان اخرى مصنعة قد بلغت (3 /) من الدخل الاجملي

- ١٥٦
للولايات المتحدة / هي اذ تم استخدامها وتميئتها على السرعة وبمسورة
كاملة تقيم الدليل على ان الامكانيات المالية يمكن تأمينها بمنتهى السهولة
على مستوى البلاد المصنعة عندما تتوفر الارادة السيلسية /
- ١٥٧
وهكذا فان سلية التنمية كانت اكثر بطلنا في البلدان التي هي في اشد
الحاجة اليها /
- ١٥٨
وما ينطوي على دلالة بالغة ان مؤتمر القمة الرابع لبلدان مسسم
الاحتياز اذ لاحظ فشل الاستراتيجية الدولية للتنمية قد عزا هذا الفشل
بمسورة خاصة الى عدم توفر الارادة السيلسية لدى البلدان الغنية والى
تجاهل الامنيات الحقيقية للبلدان السائرة في طريق النمو والى وجود
نفرات في التعاون الاقتصادي الدولي /
- ١٥٩
لقد جان الوقت لتوضيح هذه المشاكل حتى يتحمل كل واحد
مسؤولياته / وهكذا يتضح للبلدان النامية ان ادراج عملية التنمية في جدلية
الكفاح على الصعيد الدولي واعتماد هذه البلدان على نفسها وعلى
مواردها الخاصة في الداخل هي المقومات الرئيسية للسلوك الوحيد
الذي يفرض نفسه على البلدان السائرة في طريق النمو /
- ١١٠
وقد اختارت الجزائر من جهتها هذا المنهج والتزمت به / بعد جاءت
عملية التنمية التي تقوم بها الثورة الجزائرية اليوم امتدادا لكفاح التحرير
الوطني / فبجرد ان استعاد الشعب الجزائري سيادته صمم على انجاز
عملية واسعة النطاق لاسترجاع ثرواته الطبيعية لكي تتمكن الدولة
والشعب من مراقبة الاقتصاد الوطني مراقبة فعلية /
- ١١١
وهكذا اتخذت بلادنا عددا من الاجراءات مثل تأميم الصناعة النجمية
وتأميم الاراضي والتحكم في كل وسائل الانتاج في القطاعات الاسلسية
للاقتصاد الوطني / بالإضافة الى القرارات التي تنص على مراقبة الدولة
لصناعة المحروقات وتمنح لها وحدها حق تحديد اسعار البترول والغاز /
- ١١٢
ان مجموع هذه الاجراءات قد ادى الى جانب ديمقراطية التعليم وتغيير
الهيكل الاجتماعية والاقتصادية في الاريك الى خلق علاقات انتاج جديدة
وتصنيف كل امكانيات البلاد بصورة تدريجية ومنساعدة قصد تحقيق تنمية
سريعة / وذلك بمقتضى فلسفة تجعل من الاقتصاد وسيلة ومن التقدم
الاجتماعي والثقافي هدفا لجميع المواطنين /
- ١١٣
ان تجربتنا هذه ليست مستوحاة من حكم امبلاطي ولا من خجسج
نظرية / بل هي نتاج الدروس التي علمنا اياها التاريخ من خلال مآسي
الامم الخاضعة لسيطرة المصلح الاجنبية /
- ١٢٥
وان النتائج التي توصلنا اليها اليوم من خلال استملادة لثرواتنا
البترولية واستثمارها وتحويلها هي حصيلة جهود كبيرة توأملت طيلة
سنوات وجاءت استجابة لتضحيات جسيمة بذلناها /
- ١٢١
وهكذا فان الفضل الذي خضناه قد جعلنا مرات عديدة نتعرض ببسب
ان نبليغ اهداننا الى مصيبت كبيرة والى اخطار عظيمة / بحيث ان النتائج
التي نجني ثمارها اليوم هي اولا وقبل كل شيء مكاسب الشعب الجزائري /
- ١٢٣
الذي دفع ثمنها وعقد العزم على حمايتها /

Appendix E





- 33. $T_{29} (= R_{30}) \dashrightarrow R'_{33} + R''_{33}$

- 34. $T_{30} \dashrightarrow R_{34}$

- 35. $T_{31} (= T_1) \dashrightarrow R'_{35} + R''_{35}$
 ↓
- 36. $T_{32} (= T_1) \dashrightarrow R_{36}$

- 37. $T_{33} \dashrightarrow R_{37}$

- 38. $T_{34} (= R_9) \dashrightarrow R'_{38} + R''_{38}$

- 39. $T_{35} \dashrightarrow R_{39}$

- 40. $T_{36} (= T_1) \dashrightarrow R'_{40} + R''_{40}$
 ↓
- 41. $T_{37} (= T_1) \dashrightarrow R_{41}$
 ↓
- 42. $T_{38} (= T_1) \dashrightarrow R'_{42} + R''_{42}$

- 43. $T_{39} \dashrightarrow R'_{43} + R''_{43}$

- 44. $T_{40} (= R'_1) \dashrightarrow R_{44}$
 ↓
- 45. $T_{41} (= R'_{43}) \dashrightarrow R_{45}$
 ↓
- 46. $T_{42} (= R'_{43}) \dashrightarrow R_{46}$
 ↓
- 47. $T_{43} (= R'_{43}) \dashrightarrow R_{47}$

- 48. $T_{44} (= R'_1) \dashrightarrow R_{48}$

49. T45 (= R'1) ----> R49



50. T46 (= R'1) ----> R50

51. T47 (= R50) ----> R51

52. T48 -----> R52

53. T49 -----> R53



54. T49 -----> R54

55. T50 -----> R55



56. T50 -----> R56

57. T51 -----> R57

58. T52 -----> R58

59. T53 (= R''43) --> R59



60. T54 (= R'43) --> R60

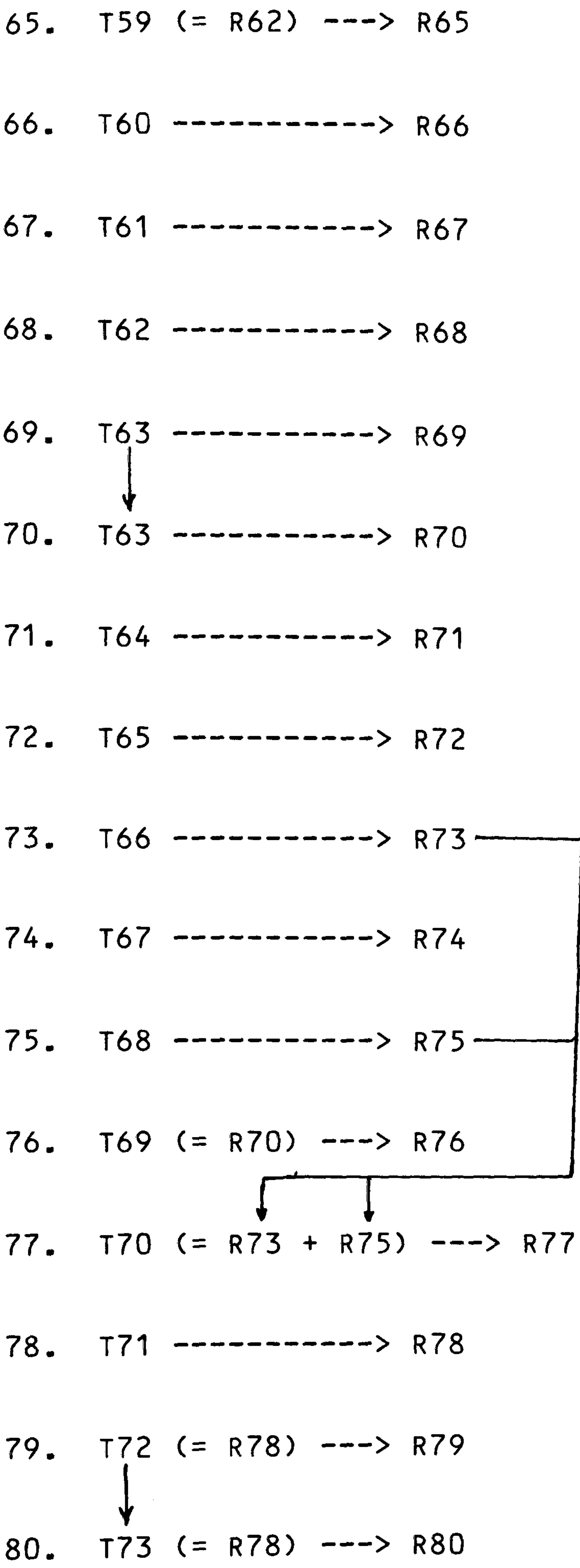
61. T55 -----> R61

62. T56 (= R'43) --> R62

63. T57 (= R62) ----> R63



64. T58 (= R62) ----> R64



81. T74 -----> R81

82. T75 (= R"1) ----> R82

83. T76 (= R80) ----> R83



84. T77 (= R80) ----> R84



85. T78 (= R80) ----> R85

86. T79 -----> R86



87. T80 (= R84) ----> R87

88. T81 -----> R88



89. T81 -----> R89

90. T82 (= R89) ----> R90



91. T83 (= R89) ----> R'91 + R"91

92. T84 (= R'91 + R"91) -----> R92

93. T85 -----> R93

94. T86 (= R93) ----> R94

95. T87 (= R"38) ----> R95



96. T87 (= R"38) ----> R96

97. T88 (= R"38) ----> R97



98. T89 (= R"38) ----> R98

99. T90 -----> R99



100. T90 -----> R100



101. T90 -----> R101



102. T90 -----> R102

103. T91 (= R"38) --> R103



104. T92 (= R"38) --> R104

105. T93 -----> R105

106. T94 (= R105) --> R106

107. T95 (= T63) --> R107



108. T96 (= T63) --> R108

109. T97 -----> R109

110. T98 (= R109) --> R110

111. T99 (= T63) --> R111



112. T100 (= T63) --> R112

113. T101 -----> R113

114. T101 -----> R114

115. T102 (= R"38) --> R115

↓

116. T103 (= R"38) --> R116

↓

117. T104 (= R"38) --> R117

118. T105 (= R117) --> R118

↓

119. T106 (= R117) --> R119