

**Conjunctive Relations in Egyptian Arabic Spoken  
Public Discourse: A Functional Approach**

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## Conjunctive Relations in Egyptian Arabic Spoken Public Discourse: A Functional Approach

دراسة منهجية وظيفية للروابط اللغوية الموجودة في النصوص العربية  
المنطوقة والموجهة للعامة

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### Abstract:

This paper aims at analyzing selected extracts of Egyptian Arabic public discourse showing the overlapping contributions of the two levels (low and high) in analyzing and understanding the text. It is obvious that work of this kind is basically a work of interpretation since the analysis of the text in terms of its grammar is already a work of interpretation. The present study brings into focus the nature and dynamics of Arabic language in public discourse. This study focuses on categories of participation and intentionality in Arabic public discourse. The goal of the present research is to recover Arabic functional categories from the text and context of discourse and reintegrate them into networks that represent the way Arabic language really works. The present research concluded that any text consists minimally of discourse participants and their intentionality or goals. The text articulates a message which, from a functional standpoint, consists of information that is "given" and information that is "new". The present research attests to the continuity of functional categories and calls for their integration in a model of discourse.

### ملخص البحث:

تهدف هذه الدراسة إلى تحليل وظيفي لغوي لبعض المقطعات الموجهة للجمهور العربي بغرض التأثير فيهم، وذلك بهدف إظهار ديناميكية اللغة العربية وقدرتها الوظيفية الاتصالية لإقناع الجمهور و التأثير في فهمهم للحديث. وتركز الدراسة على تحليل أمثلة لغوية مستقاة من برنامج تلفزيوني شهير بعنوان "صناع الحياة" للداعية الإسلامي المعروف ( الأستاذ عمرو خالد)، وقد تم اختيار هذا البرنامج لتأثيره الكبير على الشباب المسلم من خلال الكلمة و القول، الأمر الذي دفع الباحث لدراسة و تحليل السياق اللغوي في هذا البرنامج و الإستراتيجيات اللغوية التي كان من شأنها التأثير على الجمهور و حثهم و إقناعهم بالتفاعل مع المواضيع المطروحة من خلال الحديث معهم ووجهها لوجه. و توصلت الدراسة إلى أن السياق في اللغة العربية لا يختلف عن ذلك السياق باللغة الإنجليزية من حيث تكوينه من مشاركين بالحديث ، و كل له من النوايا والأهداف ما يمكن الحديث عنها و عن أثرها في فهم الرسالة المراد توصيلها ، سواء كانت هذه الرسالة مطروحة بشكل مباشر أو غير مباشر. وكيف أن هذه الرسالة تحوي على معلومة جديدة تدفع المستمع للإنصات جيدا و من ثم التأثير عليه. و قد تم عرض النتائج بصورة منطوية بغرض فهم التركيب اللغوي والسياق العام للفكرة المطروحة من قبل المتحدث للجمهور للتأثير فيهم وإقناعهم.

## Introduction

Nearly, every text, spoken or written, is functional in the sense that it is designed to explain how the language is used. Consequently, the basic components of meaning in a language or any semantic system are functional components. The theory behind this account is known as 'systemic' theory. It is a theory of meaning as a set of choices or options by which a language is interpreted. This is explained by Halliday (1985) who presents a tripartite system of macrofunctional categories to account for the diversity of discourse functions: "message", "exchange", and "representation".<sup>(1)</sup>

Moreover, Halliday (1979) finds three major functional components in the semantic system of language: ideational, interpersonal, and textual components. The ideational components is further subdivided into "experiential" and "logical" components. He argues that each of these functions "typically generates kind of structural mechanism as its output, or realization; and that...these different types of structure are non-arbitrarily related to the kinds of meaning they express."<sup>(2)</sup>

Generally speaking, there are always two possible levels of contribution to aim at in any piece of discourse analysis (low and high levels). One is a contribution to the understanding of the text (low level). In other words, the analysis should relate the text to the general features of the language showing how and why the text means what it does. The second contribution (high level) relates to the evaluation of the text; a very difficult goal to achieve.<sup>(3)</sup> It shows how and why the text is, or is not, effective. It analyzes not only the text, but also the context and the systematic relationship between them.

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- (1) Halliday, M.A.K. (1985) "Dimensions of Discourse Analysis: Grammar". In: **Handbook of Discourse Analysis, Dimensions of Discourse**. Vol.2 Van Dijk (ed). New York: Academic Press. 29-65
  - (2) Halliday, M A K (1979) " Modes of Meaning and Modes of Expression: Types of Grammatical Structure, and their Determination by Different Semantic Functions". In **Function and Context in Linguistic Analysis**. London. Cambridge University Press. 57-97
  - (3) Halliday, M.A.K. (1973) **Explorations in the Functions of Language**. New York: Elsevier North Holland. P.48

### Aims of the study

This paper aims at analyzing selected extracts of Egyptian Arabic public discourse showing the overlapping contributions of the two levels in analyzing and understanding the text. It is obvious that work of this kind is basically a work of interpretation since the analysis of the text in terms of its grammar is already a work of interpretation. This shows the importance of grammar in linguistic analysis. It is what Halliday explains:

A discourse analysis that is not based on grammar is not an analysis at all, but simply a running commentary on a text: either an appeal has to be made to some set of non-linguistic conventions, or to some linguistic features that are trivial enough to be accessible without a grammar.... A text is a semantic unit, not a grammatical one. But meanings are realized through wordings; without a theory of wordings\_\_ that is, a grammar\_\_ there is no way of making explicit one's interpretation of the meaning of a text. Thus the present interest in discourse analysis is in fact providing a context within which grammar has a central place.<sup>(1)</sup>

Thus, in order to provide an evaluation concerning the effectiveness of a text, a discourse grammar needs to be functional and semantic in its orientation. The term "semantics" does not mean only the meaning of the words; it is the entire meanings of the text expressed by grammar as well as by vocabulary. In fact, the meanings are encoded in wordings. The relation between the meaning and the wording is not an arbitrary one; the form of the grammar relates naturally to the meanings that are being encoded. A functional grammar is designed to bring this out and show how wording is interpreted by reference to what it means.

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(1) Halliday, M.A.K. (1985) "Dimensions of Discourse Analysis: Grammar". In: **Handbook of Discourse Analysis, Dimensions of Discourse.** Vol.2 Van Dijk (ed). New York: Academic Press. 29-65

Therefore, an analysis of contemporary public language must go beyond sentence-grammar to account for discourse features. In fact, language criticism challenges linguistics to accommodate its conventionally restricted field of inquiry to a broad range of political and social issues. A linguistic description can be sensitive to contextual variables without pretending to explain the psychological and social determinants of language.

The goal of the present study is to recover functional categories from the text and context of discourse and to reintegrate them into networks that represent the way language (Arabic) really works. While the resulting description may predict the probable effects of a text on its audience, it does not pretend to explain the actual process by which language is produced and understood.

### **Source of Data**

The present paper focuses on mass media domain, particularly television programs, and represents the persuasive elements in a functional slot model. This model is an overall domain and is constrained by a set of public expectations. The examples mentioned in this paper were taken from a well-known program "Life Makers" prepared and presented by Amr Khaled: a famous Muslim figure in public speech. He was chosen for the tremendous effects he made upon Muslim youths during the past few years. He presented over 200 public speeches in Egypt in 2000-2002. He is the founder of the global project "Life makers" (2004), leading to a revival under the banner of "Development with Faith". He is also the founder of the international project "Guardians of the Future". He is also sponsoring the issuance of an Arab family Guide that seeks to come out with a reformatory vision for all its problems.

The segments of the speech that are analyzed in this study were taken from the first phase of "Life Makers". This program is divided into three phases. They are:

1. Phase One: Undoing the Shackles.
2. Phase Two: The Take Off.
3. Phase Three: The Project of Revival.

The first phase of this project consists of 17 episodes. The data analyzed in this study was taken from three episodes of this phase:

1. Set your Goals in Life. (Episode 14, 54 minutes)
2. The Value of Time. (Episode 15, 52 minutes)
3. Utilizing our Minds. (Episode 16, 55 minutes)

### **Definition of Public Discourse**

Public discourse is not the open-ended system of possibilities seen in ordinary conversation. A low degree of intimacy and shared knowledge among participants impose greater constraints on the language of public discourse. The present paper analyzes the conjunctive relations in public discourse within a functional slot model. This model recognizes the fact that public discourse represents an overall domain, and is constrained by a set of public expectations.

The focus here on 'public discourse' points up the theoretical importance of delimiting 'public' from 'private' domains of language use. The opposition between these terms is used to characterize all situations. The terms "public" and "private" are not neutral with respect to social values. Public discourse is defined for this study as "any speech or writing in the domain of public life, produced with some attention to planning, in order to be addressed to a mass audience for such purposes as informing and persuading".<sup>(1)</sup> By this definition, the data-base may include such registers as speeches of public figures, while excluding private conversation and personal letters.

Thus, public discourse, as defined above, tends to include any discourse in which a speaker or writer (S) addresses a mass audience (H). Within this type of situation the language tends to be "monologue". Monologue is defined for this study as one-way, but inclusive text. The differences between monologue and dialogue (i.e., conversation) are continuous. Monologue, for example, is characterized by multiple participations with no exchange of participants' roles (i.e., no turn taking). Dialogue is defined by the obligatory presence of hearers; in monologic discourse hearers or third party participants may or may not be physically present. Conversation tends to be mostly oral; monologue may be oral or written. While conversation tends to be private, monologue is mostly public. In public discourse, the speaker may represent him/herself or others. Thus, it is possible to distinguish between a speaker and a

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(1) Alatis, James E. (1981) "Welcoming Remarks". In **Georgetown University Round Table on Language and Linguistics** 1981. Edited by Deborah Tannen. Washington, D.C.: Georgetown University Press. (iix)

spokesperson. The spokesperson typically speaks or writes on behalf of some interest group such as the government or a newspaper.

Monologue can be viewed as the optimal model of public discourse, but will require an approach that recognizes that even one-way text is interactively composed, i.e. ; that "all forms of discourse are subvarieties of conversation".<sup>(1)</sup>

The difference between monologue and dialogue is viewed in this research as a continuum, not a dichotomy. Consequently, any language is social and every monologue is composed with an audience in mind. Though the primacy of dialogue in conversation is taken for granted, it is possible to examine the impact of social-interactive factors on monologue.<sup>(2)</sup>

Thus, the delineation of public language from private language depends on social context. Halliday defines "social context" by focusing:

...on different facets of the social structure: not only on forms of socialization and cultural transmission, but also on role relationships, on the power structure and patterns of social control, on symbolic systems, systems of value, of public knowledge and the like.... Any situation in which the behavioral options open to the participants are, at least in part, realization of some general theoretical categories is relevant as 'social context' in this sense.<sup>(3)</sup>

### **Goals in Public Discourse**

The tendency of traditional approaches has been to abstract semantic categories for their functions in context and to represent these categories as idealized systems within sentence-grammar. Searle integrates (1979)

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- (1) Alatis, James E. (1981) "Welcoming Remarks". In **Georgetown University Round Table on Language and Linguistics** 1981. Edited by Deborah Tannen. Washington, D.C.: Georgetown University Press. (ix)
  - (2) Lagleben, Maria (1983) "On the Structure of Dialogue". In: **Micro and Macro Connexity of Texas**. J. S. Petofi & E. Sozer (eds.) Hamburg: Buske.220-86.
  - (3) Halliday, M.A.K. (1973) **Explorations in the Functions of Language**. New York: Elsevier North Holland. P.55

illocutionary force (IF) and modality (MOD) into a finite taxonomy of speech acts, but fails to extend his analysis to include the level of connectivity (LOG). A pragmatic analysis will extend this theory beyond the isolated sentence to discourse and finds Searle's taxonomy useful as far as it goes.

Longacre's (1979) taxonomy of monologue is also incomplete. It fails to include Searle's declaring or committing functions. Neither theory accounts for a function, which this analysis finds among the repertory of public functions and which will hereby called "diverting". The following table compares Longacre's "genres" with Searle's speech acts. Leech (1983) prefers the term "goal" to "intention" which can be misleading in referring to the speaker's intended meaning:

<i>Longacre</i>	<i>Searle's SA's</i>	<i>Leech's Goals</i>	<i>Example</i>
NARRATION	Assertive	Inform	News stories
EXPOSITION	Assertive	Inform	Press conferences
DESCRIPTION	Assertive	Inform	Wanted posters
HORTATORY	Directive	Persuade	Editorials
	Commissive	Enable	Campaign speech
	Declaration	Enable	Wills; statutes

(Fig. 1. Illocutionary goals in public monologue)

### **Spoken vs. Written Modes**

From the analysis of several scholars who have been studying spoken language (e.g. Labov 1972; Sinclair & Coulthard 1979; Chafe 1979; Goffman 1981) some of the features differentiating spoken and written language can be enumerated.

Though planned, written monologue is the optimal mode of public discourse, spoken language carries the functional lead of most communication. Halliday concedes the primacy of conversational speech and recognizes the misconceptions within linguistics to which this bias has led.<sup>(1)</sup> Goody observes differences in form between the speech of individuals whose language is highly influenced by writing and the speech of those whose language is relatively uninfluenced by written forms:

(1) Halliday, M.A.K. (1985) "Dimensions of Discourse Analysis: Grammar". In: **Handbook of Discourse Analysis, Dimensions of Discourse**. Vol.2 Van Dijk (ed). New York: Academic Press. 29-65 (xxiv)



Some individuals spend more time with the written language than they do with the spoken. Apart from the effects on their own personalities...what are the effects on language? ... In particular situations the speech of the academic ...may have a great deal in common with written language forms. For most of the speech community, however, spoken language will have considerably less in common with its written form.<sup>(1)</sup>

According to Goody, the speech of the "academic" tends to be described in grammars of the language, because "...grammars are typically

written by people who have spent many years reading written language." <sup>(2)</sup> Thus, conventional linguistics as well as language criticism perpetuate a cultural bias against spoken varieties of language: "The standard descriptive grammars of English (e.g. Quirk, Greenbaum, Leech & Svartvik, 1985) typically describe features of the written language."<sup>(3)</sup>

The present study brings into focus the nature and dynamics of Egyptian Arabic language in public discourse. It was argued that language criticism is basically flawed as an approach to public discourse, much of which is preplanned and has the character of speech initially written down. There has been a tendency in language criticism to favor written language norms. When language is reduced to writing, much of the intonation available to vocal delivery is lost. This loss of pitch and pause reduces the signals by which meaning is articulated, and imposes various devices that are peculiar to the written medium. To convey meanings, the writer is constrained to look for additional resources of a lexical or grammatical nature.

The comparison of spoken and written texts shows that written language is essentially a "product" with relatively fixed units and boundaries. Speech making is a "process" whose units and boundaries

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(1) Goody, Jack (1987) *The Interface Between the Written and the Oral*. Cambridge: Cambridge University Press. (124)

(2) Goody, Jack (1987) *The Interface Between the Written and the Oral*. Cambridge: Cambridge University Press. (124)

(3) *Ibid* p.124

are less determinate. Writing more or less misrepresents the process of spoken language.

### **A Generic Approach to Public Discourse**

Longacre (1983) distinguishes some basic genres each of which is dominated by a generic purpose or goal. His taxonomy is based on the assumption that the form taken by discourse is determined chiefly by speaker intent. Kress observes that the conventionalized forms of social occasions lead to conventionalized forms of texts, i.e., to specific genres. "...Genres have specific forms and meanings, deriving from and encoding the functions, purposes and meanings of the social occasions." <sup>(1)</sup>

A division of labor contextualizes language within several domains. Each domain is characterized by distinctive functions. Thus, the principal function of the language of Business is to persuade or enable (e.g. advertisements); of Show business to divert or entertain. The Business of Journalism is to inform and persuade, of Education to inform, and Government to direct and enable.

Kress distinguishes between meanings contributed to the *text* by different types of *discourse* and meanings contributed by different *genres*. <sup>(2)</sup> The social institutions of the media, for example, have given rise to the domain of the media discourse. Mass media domain is subdivided into genres such as newspapers, magazines, radio, and television programs, each with its own specific text varieties.

The present study sorts out various domains of Egyptian Arabic public discourse and represents the sociosemantics of participation and intentionality in a functional model. This model recognizes the fact that public discourse is an overall domain and is constrained by a set of public expectations. These genres are :

#### **1) Informing Genres**

The informing genres include such text types as news articles, procedures, descriptions, etc. The primary goals of informing texts are to account, to prescribe, to describe, and to explain. The following

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(1) Kress, Gunther (1985) "Ideological Structures in Discourse". In **Handbook of Discourse Analysis, Discourse Analysis in Society**. Vol.4. T.A. Van Dijk (ed.) New York; Academic press. P.81

(2) Kress, Gunther (1985) "Ideological Structures in Discourse". In **Handbook of Discourse Analysis, Discourse Analysis in Society**. Vol.4. T.A. Van Dijk (ed.) New York; Academic press. Pp.81-82

portions of a speech given by Amr Khaled provide an example of a real-world narration. He recounts a series of past events:

أديكم مثال لطيف جدا على النبي يوم غزوة الخندق..والنبي و المسلمين متحاصرين بعشرة آلاف ... والمسلمين حفرُوا الخندق من كل جانب إلا من حته وحدة؛ ناحية اليهود...بني قريظة..لأن في عهد بين النبي و بني قريظة ما يدخلوش قريش من ناحيتهم...فا إحنا مأمنين الخندق...والعشرة آلاف محاصرينا..والوضع صعب..وإذا بقريش تتفق مع بني قريظة..وبني قريظة تخون العهد إنها حدّخل قريش..يعني الخندق مالوش لازمة..يعني العشرة آلاف حيخشوا على المسلمين ويبدأ الرعب و الهلع يخش في المسلمين و تبدأ حالة الاحباط تتسرب.. فالنبي يعمل إيه؟؟ ينادي سعد بن معاذ و يقولو... يا سعد إذهب إلى بني قريظة و تيقن من الخبر..إذا كانوا حيخونوا العهد ولأ لا؟؟...فإن كانوا على العهد فأتيني في المسجد و إعلن كده و فرّح المسلمين...علشان يرفع الروح المعنوية..وإن كانوا خانوا العهد فلا تصرّح أمام الناس و لكن عرّض لي بإشارة أفهمها أنا و لا يفهمها الناس...بيروح سعد و يتيقن إنهم خانوا العهد و يرجع و أول ما يرجع يقوم باصص للنبي قدام الناس و يقول يا رسول الله عزم و قارة....و دول قبيلتين خانوا العهد مع النبي قبل كده..فنظر النبي للناس و بأعلى صوته قام قايل أيها الناس ابشروا بنصر الله..فكل الناس قامت تقول الله أكبر..الله أكبر....)

( The prophet (SAWS) used to focus on this crucial aim. On the day of the battle of al-Khahandaq (The Trench), ten thousand disbelievers surrounded al-Madinah. The Muslims started to dig a trench around al-Madinah on all the sides except for the side where the Jews resided, because they had a defense treaty together. When rumor spread that the Jews had breached the treaty, the Prophet (SAWS) sent S'ad Ibn Moath to them, telling him, "Go to Bani Quriadah and find out whether or not the news of their breaching the treaty is true. If you find that they are still abiding by the treaty then come to me while I am amongst people in the mosque and announce it in a loud voice, in order to raise the Muslims' spirits. If however you find that they have breached the treaty, do not announce it but make a gesture, ensuring that only I would understand it and nobody else would. See how the prophet (SAWS) was keen on raising the spirit of the nation? Consequently, Moath made the gesture and the prophet

said "Allahu Akbar; Allahu Akbar (Allah is the Greatest). By saying that , the prophet (SAWS) kept spirits high, because he knew that the only way to victory was by keeping spirit up")<sup>(1)</sup>

Procedures show the addressee how to do something useful. Procedures are both informative and directive. For example, the instructions on finding out the news and announcing them:

1. Go to Bani Quriadah and find out whether or not the news of their breaching the treaty is true.
2. Then come to me while I am amongst people in the mosque and announce it in a loud voice,
3. Do not announce it but make a gesture, ensuring that only I would understand it and nobody else would.<sup>(2)</sup>

Just as the functional units of narration are of chronologically ordered, the units in procedural discourse are sequentially ordered and closely related steps. The steps in a procedure follow each other in chronological sequence like past events in narration.

...rather than speaking in the abstract of contingent succession, we can speak more concretely of chronological linkage as characteristic of all sorts of narration and procedural discourse, but non-characteristic of behavioral and expository discourse which have instead logical (including typical) linkage.<sup>(3)</sup>

## 2. Persuading Genres

Persuading genres seek to influence opinions without requiring that hearers to act or behave in a certain way. Examples include editorials, letters to the editor, campaign speeches, ceremonial speeches, etc. The units of persuasive discourse are not characterized by "chronological linkage". Longacre's "expository" discourse is a case in point. The units of expository discourse are logically related "points" about a theme. An example of Egyptian Arabic expository

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(1) (Episode 15: The Value of Time)

(2) As said by Amr Khalid in narrating Prophet Mohammad's (PBUH) instructions.

(3) Longacre, Robert E. (1983) The Grammar of Discourse. New York: Plenum Press. Martin, Jim R. (1983) " Conjunction: The Logic of English Text". In: Micro and Macro Connexity of Texts. (eds.) Janos Petofi & Emel sozer. Hamburg: Helmut Buske Verlag. P.(7).

monologue is Amr Khaled's speech about the value of time. The theme of this speech is to help youths to get rid of all the shackles that tie them back and persuade them to achieve their goals in life. He said:

(إحنا حنتكلم عن عشرة قيود مكبلانا إن إحنا ننجح.. وأنا شايف إن إحنا عمالين نضك في القيود...و في ناس بدأت تبقى إيجابية جدا..وناس بتقول أنا عايزة أتحمّل المسؤولية..وناس راحت...وناس عملت..وكلنا عمالين بنتفرج مع بعض و نتابع مع بعض..ولكن أنا في الحقيقة عايز أفكركم بالحاقة الأولى..فاكرين أهداف البرنامج!!؟..البرنامج كان له ثلاث أهداف...خلينا نعرضهم معكم بسرعة..كان

1. الهدف الأول: ايجاد جيل له دور مؤثر و فعال في صناعة المجتمع...عايزين نطلع بنات و شباب ..وعايزين نطلع ستات و رجاله..أطفال وشيوخ...يحسنوا ..و يوجدوا .....و ينتجوا..
2. الهدف الثاني: بث روح العمل و التفاؤل بين الشباب و استبدال الإحباط إالي الشباب فيه بروح العمل و التفاؤل...
3. الحاجه الثالثه: قدرة أكبر على التدين و مقاومة المعاصي لأن إحنا نعتقد يقينا إن الانسان آلي ينتج و يشتغل ما عندوش وقت يعمل معاصي.. ويكون أقدر قدره على مقاومة المعاصي...)

(Until now, we have talked about ten of the shackles that tie us back. We have started to get rid of them, and many people have been able to bear this responsibility. First let us make a quick revision of what we hope to achieve through this program:

- 1) To raise a generation of people (men and women, old and young, girls, and boys) who have a useful and productive role in their communities.
- 2) To instill hope optimism among the youth.
- 3) To increase our ability to preserve in the way of Allah (SWT) and to resist sins.<sup>(1)</sup>

The purpose of expository discourse is to explain, argue or persuade. Performative expressions in a monologue are optional and

(1) (Episode 15: The value of time)

may be omitted by the text producer. Thus, in the preceding excerpt, the points made by the speaker to explain are interconnected by the most neutral sort of conjunctions, e.g. and, but, apart from, also, etc.

There is, of course, nothing unusual about this method of developing an argument. Indeed, to begin such a speech with the performative expression "I intend to persuade you" would strike the audience as unnecessary, possibly rude. Furthermore, Generic norms are expressed by configurations of pronouns, auxiliary verbs, particles, affixes, word order, and intonation. These configurations function in discourse with varying degrees of politeness.

### 3) Enabling Genres

The functions of informing, diverting, enabling and persuading are distributed, continuously, along a scale of enablement. Procedures, for example, enable the text receiver to do something useful; they are enabling as well as informative. While the informing and persuading genres offer the hearer the option to act or speak, hortatory texts do not. Longacre's "hortatory" registers are dominated by the goals of opposing, suggesting, or commanding.

The directive language of public signs, laws, and legislative declarations, for example, enables the reader to act at the command of some authority. The reader has no legal option to disobey the language of these texts. This is clear in the following example where Amr khaled (episode 14) refers to verses from the Holy Quran to support his persuasive messages. Once the audience listens to such verses, they have no option to disobey:

(إنت اتخلقت ليه؟؟ لو عرفت إنت اتخلقت ليه حتعرف تحط هدفك كويس... أقولكم أجمل من رد عليك ، أوضح من رد عليك... القرآن.. وحدد بوضوح جدا جدا جدا. (1). قال الله سبحانه و تعالى " وما خلقت الجن والإنس إلا ليعبدون ")

(Why were you created? If you know the answer, you will figure out how to define your goal. The best and most specified answer for this question is found in the Holy Quran where Allah says what can be translated as

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(1) (Episode 14: Set Your Goals in Life)

**"And I (Allah) created not the Jiin and mankind except that they should worship Me (Alone)."** <sup>(1)</sup>

Another example is clear when Amr Kahaled says the following (Episode 14, Set your goals in life):

(الآية واضحة "ومن يرد ثواب الدنيا نؤته منها ومن يرد ثواب الآخرة نؤته منها" ...يرد من الإرادة، ما قالش من يتمنى.. من الإرادة..إلبي حيبذل مجهود "من يرد ثواب الدنيا حيديك رينا...الموضوع انتهى يا جماعة..إلبي عنده هدف وبيبذل مجهود حيحققه..والموضوع خلصان ومنتهي..وكأنك لو شلت كلمة الدنيا وكلمة الآخرة حتلاقي الآية بتقول "من يرد نؤته...ومن يرد نؤته..."

" The ayah is clear in which Allah says what can be translated as, "And Whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, we shall give him thereof."<sup>(2)</sup> The essence of the idea is the desire or will. Allah (SWT) does not say whoever "wishes". There is a big difference between willing and wishing. The word 'desire' comes from willfulness and exerting effort. Allah (SWT) promises to help those who have a goal and exert efforts to achieve it. If you take out the words 'world' and 'hereafter', the ayah will say, "Whoever desires... We shall give him".

A hortatory text is "enabling" in the sense that it enables discourse participants to act or refrain from acting in a socially relevant manner. Hortatory discourse can also be non-chronological. Its illocutionary force may or may not be expressed. Overt signals of speaker's intent are seldom encountered except in legalistic texts. For example:

(دلوقت عايزك تشتترط على نفسك، أو توعده نفسك إنك تعمل الحاجات دي:

1. اشتغل..كل يوم لازم تشتغل بطريقة منتجة..
2. العبادة...كل يوم لازم تتعبد أكثر من المطلوب منك..

(1) (TMQ,51:56)

(2) (TMQ, 3:145).

3. الرياضة... كل يوم لازم تمارس الرياضة..

4. الحياة الاجتماعية... كل يوم لابد إنك تعمل حاجة تخدم فيها مجتمعك...

النقطة الأولى لنفسك.. والثانية لروحك.. والثالثة لجسمك.. والرابعة لأسرتك ومجتمعك<sup>(1)</sup>  
..والله سبحانه وتعالى يقول "قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم  
ذنوبكم والله غفور رحيم"

"Right now I want you to make a condition on yourself, or to promise yourself, that you will do the following:

1. Work: everyday you must work productively.
2. Worship: everyday you must worship more than the minimum.
3. Fitness: everyday you must keep yourself fit by doing exercise.
4. Social life: everyday we must do something social.

The first point is for yourself, the second for your spirit, the third for your body, and the fourth for your family. Allah says what can be translated as, "Say: if ye do love God, follow me: God will love you and forgive you your sins: for God is oft forgiving, most merciful."<sup>(2)</sup>

Thus, a hortatory text consists of logically related ideas, i.e., of proposed actions accompanied by supporting reasons or purposes. The auxiliary must express necessarily and is essentially compatible with a future perspective. It is what Longacre says "...it would appear that hortatory discourse is a cultural universal. ...The very idea of social control seems to imply this."<sup>(3)</sup>

It is not clear exactly where "diverting" genres fall along a scale of enablement. Perhaps, jokes, political satire, and literary

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(1) (Episode 16: Utilizing Our Minds)

(2) (TMQ, 3:31).

(3) Longacre, Robert E. (1983) **The Grammar of Discourse**. New York: Plenum Press. Martin, Jim R. (1983) "Conjunction: The Logic of English Text". In: **Micro and Macro Connexity of Texts**. (eds.) Janos Petofi & Emel sozer. Hamburg: Helmut Buske Verlag. P.(10).



narratives allow the public a temporary reprieve from the social control associated with other types of language.

#### 4) Diverting Genres

As it mentioned earlier, Longacre's taxonomy of monologue is incomplete. It fails to include Searle's declaring or committing functions. Neither theory accounts for a function which is here called *diverting*. The diverting function, e.g., humor, and jokes, can also be found in Amr Khaled's effective speech to the public. Let's examine the following excerpt from episode 14: "set your goal in life".

أنا حاكيلكم قصة عجيبة... كان في واحد في الأندلس اسمه مروان الحمّار.. حمّار يعني إيه؟؟ يعني شغلته يركّب الناس على الحمّار زي التاكسي كده بس بالحمّار لأن ما في تاكسي وقتها.. فبينقل الناس لأي مكان بالحمّار. يعني مهنة بسيطة جدا جدا.. وهو قاعد.. اتنين من الحمّارين معاه... فبيقولهم كل واحد يقول أمنيته.. فضحكوا.. وقالوا.. يعني إيه أمنية؟؟ فقالهم: أنا أمنيته أكون حاكم الأندلس... فضحكوا عليه.. لكن الأولاني حس إنه بيتكلم بجد... فقالوا "لو نجحت تخليني كبير الحمّارين" (هاهاها)... و التاني اتريق عليه وقالوا لو نجحت ركّبي الحمّار بالمقلوب و دورني في البلد وضحك الناس علي... ولقت الأيام و مروان الحمّار يدخل الشرطة ويدرّب لغاية ما بقى رئيس الشرطة... وبعدين دخل الوزارة لغاية ما بقى رئيس الوزراء... وبعدين كده نجح و اسمه كبر وبعدين كده بقى الحاكم و اسمه الحاجب المنصور... هو مروان الحمّار.. وقاد الأندلس.. و نادى الأثنين الحمّارين.. و نادى الأولاني وقالوا إنت حتبقى كبير الحمّارين زي ما طلبت... لو كنت طلبت حاجة زيادة كنت حاديهالك.. وإنت حاديلك إلي طلبت.. حلفك بالمقلوب على الحمّار و أضحك البلد عليك...<sup>(1)</sup>

I will tell you about a very funny story about a man in Andalusia called Marwan al-Hmmar. His job was to carry people from place to place using the donkey as means of transportation. It is very simple and humble job. Once, he was sitting with two men who do the same job, and he told

(1) (Episode 14: Set your Goals in Life)

them, "Every one of you, make a wish." They laughed and asked, "What is a wish?" He said, "My wish is to rule Andalusia." They laughed at him, but the first of his friends felt that Marwan is talking seriously, so he said, "If you succeeded, let me be the chief Hammar (same job as Marwan)." The second friend wanted to make fun of Marwan, and said, "If you did it, let me ride the donkey face backwards and roam the country to let people laugh at me." Time passed and Marwan joined the police. Then he joined the government, and he advanced step by step until he became the prime minister. After that, he achieved great success and his name became well known; he became the ruler of Andalusia. He became to be popularly known as 'Al-Hajeb al-Mansour'. One day, he sent for his old friends. He told the first, "You will be the chief Hammar in Andalusia; I would have given you whatever you wanted if you asked for more." As for the second man, he told him, "I will give you what you asked me for that day; I will let you ride the donkey face backwards and let you roam the country so that people can laugh at you." Hey, people where are your goals? It does not matter whether 'Al-Hajeb al-Mansour' was kind or not, what really matters is the idea itself. He had a goal and he made every effort to achieve it.

The effectiveness of diverting function depends on the subversion of shared expectations. References in the previous speech imply a very important lesson to be learned. The effect of laughter is predicated on the speaker's expectations that his audience share certain assumptions about what really happened and how important it was.

Linde notes the difference between discourses that are totally constrained in form and content (e.g., declarations) and those that allow for a "great deal of individual creativity (e.g., stories of personal experience)."<sup>(1)</sup> The joke lies somewhere between these two extremes.

### **Results: Conjunctive relations**

#### **1. logic (LOG)**

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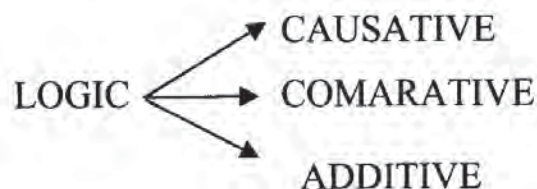
(1) Linde, C. (1981) "The Organization of Discourse". In Timothy Shopen, and Joseph Williams (eds.) **Styles and Variables in English**. Pp.92-4.

Many linguists have been interested in the classification of conjunctive relations. Lakoff (1971), for example, discusses a preliminary transformational approach; Van Dijk (1972; 1977a; 1977b; 1981) applies modal logic and pragmatic theory to the meanings involved. Halliday and Hasan (1976) present a full account of non-subordinating conjunctions. Martin (1983) presents a considerably idealized picture of conjunctive relations in English in terms of "explicit vs. implicit"; "external vs. internal" and subordinating vs. nonsubordinating" conjunction.

Different genres of public discourse are variously constrained by such factors as planning, participation, and intentionality. Planned, written monologue has a far more explicit expression of logical relations than unplanned dialogue. The term *logic* (LOG) will be used to mean the semantic system whereby text producers connect messages in terms of such relations as additional, causation, and comparison.

Public texts differ in the extent to which logical relationships between propositions are made explicit by conjunctive expressions. In planned, written texts the expression of conjunction tends to be more explicit than in relatively unplanned, spoken texts. Most texts exhibit some degree of implicit conjunction.

The paper analyses the basic conjunctive relations and shows how LOG can be integrated with illocutionary force and modality in a performative analysis of texts. In an integrated model of discourse, LOG is a category which ties into the pragmatic structure of texts. An examination of connecting expressions indirectly provides evidence for IF as well as LOG and MOD. This model realigns Halliday's *logical* functions between "ideational and interpersonal" components and differentiates three kinds of conjunctive relations: Causative, Comparative, and Additive.

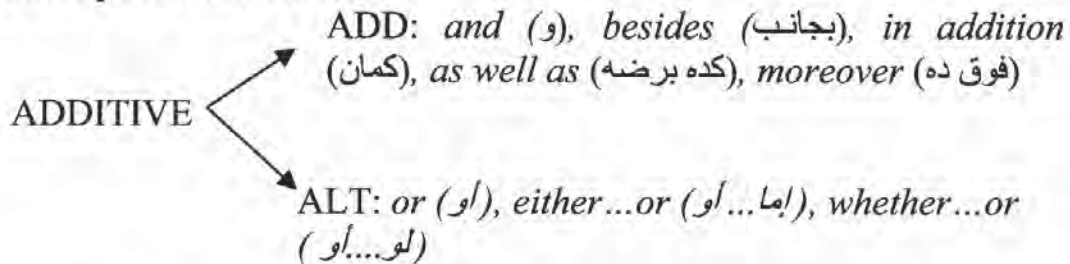


(Fig.2 Options of Logic) ( Fig.2 summarizes the options of LOG found in

the data for this research)

## 2. Additive Relations

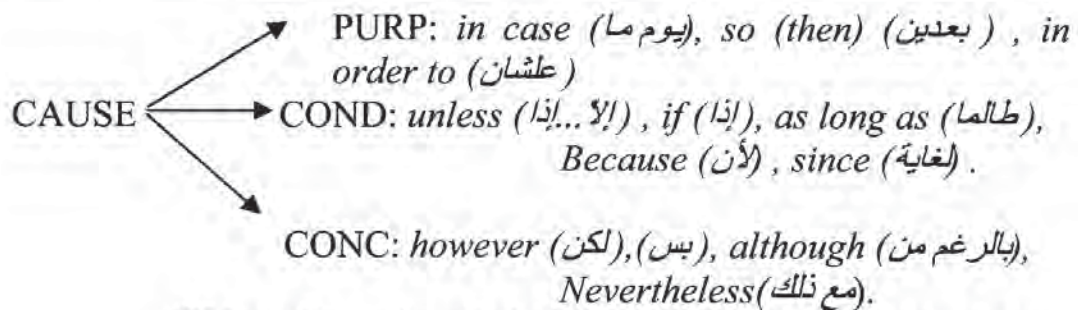
The alternative conjunction *or* is usually found in modalized, conditioned, and reported clauses (cf. Halliday and Hasan, 1976). It typically expresses an opposition between two or more possibilities. The discontinuous connectors *either...or...or* are used to suggest three mutually exclusive alternatives. The following figure suggests the range of additive options found in the data of this paper concerning Arabic public discourse.



( FIG. 3 Additive Relations: Addition is ADD, alternation is ALT)

## 3. Causative relations

Causative relations connect clauses as cause and effect. All causative relations have the logical structure Cause-Effect, i.e., the cause brings about the effect. Martin distinguishes three basic variations on this notional structure: Conditional (COND) where the cause is modalized; purposive (PURP) where "the cause includes an element of volition on the part of its Agent;" and concessive (CONC) where the effect contrasts with what was expected.<sup>(1)</sup>

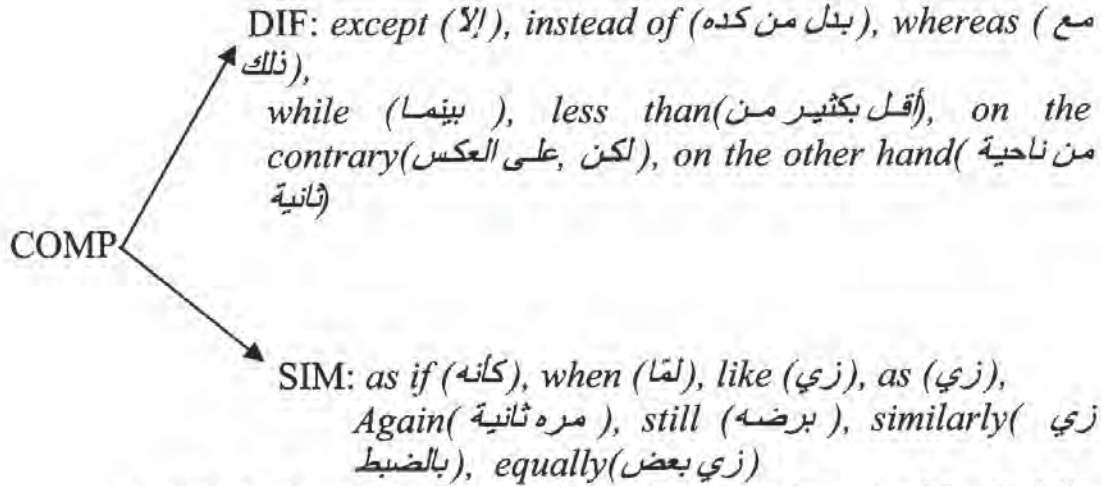


(FIG.4 Causative Relations in Egyptian Arabic Public Discourse found in the data)

(1) Martin, Jim R. (1983) " Conjunction: The Logic of English Text". In: **Micro and Macro Connexity of Texts**. (eds.) Janos Petofi & Emel sozer. Hamburg: Helmut Buske Verlag. P.11

#### 4. Comparative Relations

Comparative relations pick out similarities (SIM) and differences (DIF) between clauses:



( FIG.5 Comparative options in Egyptian Arabic Public Discourse found in the data)

All connectivity is persuasive and bears the functional load of argumentation. LOG is one of the principal means which the speaker uses to achieve their goals. Comparison can be explicit or implicit. Further, some connectors can be used in two ways, expressing either a relation between events in the real world or between paraphrase versions within a text. Halliday and Hasan distinguish these uses as "external and internal" respectively.<sup>(1)</sup> Van Dijk refers to the former as "semantic", the latter as "pragmatic".<sup>(2)</sup>

#### **Conclusion and Recommendations**

The classical paradigm of sociolinguistics assumed that social function determined linguistic form. Thus, in addressing the relationship between form and function, classical sociolinguistics went further than tagmemic assumption of arbitrary mapping between function and form, but did not go as far as Halliday's theory of nonarbitrary exponence.

The present study finds that the form-meaning relationship is generally an arbitrary one, i.e., there is no one -to- one

(1) Halliday, M.A.K and Ruqaiya Hasan (1976) **Cohesion in English**. London: Longman.

(2) Van Dijk Tuen (1977) **Text and Context**. London: Longman.

correspondence between the formal and the functional units. Theoretically, any form may be represented by any function. Thus, it is concluded that the relationship between form and function in a contextualized model is one of mutual interaction.

The present research concluded that any text consists minimally of discourse participants and their intentionality or goals. The text articulates a message which, from a functional standpoint, consists of information that is "given" and information that is "new". All new information, by definition, is explicit in the text, while given information, discourse participants, and intentionality may be explicit or implicit. Unlike the determinate and discrete units of syntax, categories in a functional analysis are found to be continuous, indeterminate and to be governed not by rules but by "principles". The present research attests to the continuity of functional categories and calls for their integration in a model of discourse. The principles of a functional grammar of discourse are summarized as an ordered set of rules:

1. DISCOURSE= PARTICIPANTS+GOAL+TEXT
2. PARTICIPANTS= SOURCE+ SPEAKER+HEARER+THIRD PERSON
3. GOAL= FORCE+ MODALITY+ LOGIC
4. FORCE= RECOUNT, PRESCRIBE, DESCRIBE, EXPLAIN, ENABLE, DIVERT
5. MODALITY: OBJECTIVE, SUBJECTIVE
6. LOGIC: ADDITIVE, CAUSATIVE, COMPARATIVE
7. ADDITIVE: ADDITION, ALTERNATION
8. CAUSATIVE: PURPOSIVE, CONDITIONAL, CONCESSIVE
9. COMPARATIVE: SIMILAR, DIFFERENT

The present study has focused on categories of participation and intentionality in Egyptian Arabic public discourse. The goal of the present research has been to recover Egyptian Arabic functional categories from the text and context of discourse and reintegrate them into networks that represent the way Egyptian Arabic language really works. While the resulting description may predict the probable effects of a text on its audience, it does not pretend to explain the actual processes by which language is produced and understood.

The present study has been limited to public discourse, mostly media monologue. It has excluded private conversation and business,

or educational discourse. The present research was also limited to the standardized variety of contemporary spoken Arabic and does not pretend to account for the classical varieties of Arabic. In order to test the validity of the model presented above, it is recommended that it be extended to additional data and to languages other than Arabic and English.

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