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*Semantic Isotopy as a tool to coherence in the translation of a
political discourse
Case of: Bashar Al Assad' Speech
Of January 6th 2013*

Presented by:
Hadjer KHERBACHI

Supervised by:
Taous.A BENHIDJEB

Board of Examiners :

Chairwoman:	Ms. Salima AKEZOUH,	M.C.B	MMUTO
Supervisor:	Ms. Taous Asma BENHIDJEB,	M.A.A	MMUTO
Examiner:	Ms. Kahina TALEB,	M.A.A	MMUTO

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DEDICATIONS

TO MY EVERYTHING IN LIFE, MY SUPPORT, THE LIGHT OF MY EYES

MY MOTHER AND MY FATHER

*TO MY SISTERS ZAHRA, NAILA, FOUZIA AND MY BROTHERS MOUAAADH,
YACINE, SALAH.*

TO MY NEPHEWS, NIECES, COUSINS AND GRAND COUSINS.

TO MY BABY SON AND SUN IYAD

TO ALL MY FRIENDS THAT I APPRECIATE AND LOVE

*MY GRATITUDE TO MY SOULMATE NADJET.B FOR BEING A PART OF MY
LIFE AND THIS WORK.*

FOR THOSE WHO MARKED MY LIFE...

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« *"But words are things, and a small drop of ink,
Falling like dew, upon a thought, produces
That which makes thousands, perhaps millions, think."* »

*George Gordon, Lord Byron.*¹

¹Byron, G. (1822). *Don Juan*. London: Thomas Davison.

INTRODUCTION

It is not to be demonstrated that the art of discourse is inseparable from the act of speaking, of saying, since it aims to inform, incite, ask, convince, promise, complain, etc. And when it comes to political discourse, the stakes are even greater because, as Patrick Charaudeau defines it, it is "the space of persuasion that builds and maintains the legitimacy of political activity"

A well-constructed political discourse can help to change a situation, solve a crisis and even change the destiny of humanity. A fact proven by History is dotted with examples of famous discourses. Thus, from Antiquity to the present day, certain discourses have remained engraved in the memories, thanks to the way they were translated , these discourses were appreciated in every language , notably those of Winston Churchill in his Never give in speech addressed to Harrow School on October 29th, 1941 , and Martin Luther King in his famous speech "I Have a Dream" which was a public speech and was delivered by the civil rights activist during the March on Washington for Jobs and Freedom on August 28th, 1963, in which he called for civil and economic rights and an end to racism in the United States, ... to name but a few.

A political actor does not express himself without thinking about the effects of what he is going to say on his receivers, what creates the risk of wrongly transmitting the message if the translator is not careful and enlightened enough to read between the lines each time and see the writer's intention rather than his words; and this can't be easily done without involving semantics, precisely Isotopy, as a main factor to help achieve a good translation.

Translation wouldn't be without this major element because there is a crucial difference between a text and a set of unrelated sentences, and one must avoid destroying the former by translating it into the latter. It is the coherence of the text in particular that we address here. As translation is considered to be a communication act, the process of translation, necessarily entails coherence.

Through our theme "semantic Isotopy as a tool to coherence in translation" we propose to study semantic tools as means of coherence in the political discourse's translation. This work aims also to indicate and show the undeniable relation between semantics and translation; coherence and translation.

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The discourse that makes up our corpus is written in a conflictual situation where the talker, in a position of weakness, tried to rehabilitate his image and convince his audience of the sincerity of his remarks what makes it a very convenient element of analysis to this particular study since, the semantic Isotopy is mainly concerned with persuasion and redundancy; elements that enrich every political discourse.

It is for this reason that we chose to work, in this dissertation, on the analysis of the translation of a political discourse in order to study the semantic tools of coherence implemented in the latter, because any political discourse aims to convince, persuade - or dissuade - the recipients of a certain message.

This choice of discourse analysis is about going through Bashar El Assad's speech to see how would one better understand and analyze a political discourse according to semantic tools in order to achieve a better translation to better communicate and transmit one's thoughts. Indeed, "Is semantic Isotopy a tool that guarantees a coherent translation in a political speech?"

Underneath this general question lays many sub questions to highlight the functioning of the speech studied: is knowledge of semantics a condition to achieve a good translation? How can semantic Isotopy serve the translation? Is a translation that is not submitted to semantic tools analysis considered incompetent?

To mark our search, we consider the following hypotheses:

- The translation which highlights the semantic aspects of the original text may guarantee a greater coincidence of the effects of meaning in the translated text.
- Semantic Isotopy may be the main element ensuring coherence between the original text and the translated text.
- The choice of Isotopy may define and guarantee the correct choice of the language functions and translation methods.

The theme of our thesis is chosen for particular reasons; objective and subjective. As far as we know, there are no dissertations in Algeria that have taken or dealt with our studied theme as a subject of study, what makes it an interesting and original piece of work. As translators, we face many obstacles in order to reach the adequate translation each time, and through personal experience we have concluded that understanding the text correctly is the key to an adequate

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translation. Moreover, understanding the semantic tools and functions opens several doors to the translator in terms of choice of language and methods.

The corpus on which we are going to work consists of a speech made by a head of state. This is the speech of Bashar El Assad, the Syrian President, on January the 6th of 2013 of a 59:28 minutes length, after a long silence that lasted eight months, in which he touched upon the latest developments in Syria and the region.

The translation of our corpus was taken from the website of President Al Assad, it is considered the official English translation of his speech in Arabic ("Bashar Al_Assad - President Bashar Al-Assad's January 6Th, 2013 Speech").

We chose this particular corpus to work on since the president is in a position of weakness where he aims to convince and persuade the people what makes his speech rich in repetition, "Isotopy", therefore a convenient material to work on.

Our dissertation's study plan goes as follow: we start off with a definition of the discourse and its different types, we talk specifically about the political discourse that forms the corpus of our work. After that, we define the semantics and the concept of Isotopy. At last, we talk about the relation between the translation and Isotopy as well as the theory of sense.

We have used an analytic study highlighted in our work through the use of the theory of sense whose perspective is referred to as interpretive. Researchers like D. Seleskovitch and M. Lederer developed what they called the "theory of sense," mainly based on the experience of conference interpreting. According to this perspective, meaning must be translated, not language. Language is nothing more than a vehicle for the message and can even be an obstacle to understanding. which means it would be better to deverbalize (instead of transcoding) when we translate ("sense and reference", 2019). Our problematic revolves around pragmatics. Catherine Kerbrat Orecchioni, defined it as "the study of language in action», let us indicate that "some understand by pragmatics, especially" praxis ", that is, the task of integrating language behavior into a theory of action. Others apprehend it in a relationship with communication, or even any kind of interaction between living organisms»

Our semantic analysis along with the theory of sense share the same aim, that is; to focus on the meaning rather than the words, and for that reason this approach was particularly chosen to achieve the analysis on this dissertation.

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The main references of this thesis could be mentioned: the works of Greimas in his famous book “sémantique structurale” and also his student Rastier who took upon himself the responsibility to develop what his teacher has created. Along with other linguists and philosophers whose theories and thoughts have added a great deal to this work.

The main difficulty faced in the process of making this dissertation is the lack of resources related to our theme with all its elements locally and abroad.

As the title of our dissertation indicates, our work is based on the study of the semantic elements in translation what led us to the choice of our components since they guarantee the fluent advancement of our work and they are going to be discussed as follow:

First we will define the discourse and present its different types, and discuss specifically the political discourse. After that, we will define the field of semantics and its importance in guaranteeing the coherence of the text; using its different tools, mainly the semantic Isotopy. At last we will highlight the relation between translation and Isotopy and present our chosen study approach; that is the interpretative theory, also called, the theory of sense.

I.1- The discourse

The term ,discourse' originally comes from Latin ,discourses, which means "*conversation and speech*". It is defined in linguistics as "*a natural spoken or written language in context*" ("what is the meaning of 'discourse'?",2019). Therefore, a discourse can be spoken or written and which according to Frances Henry and Carol Tator (n.d), in their discourses of domination is a "*language identified by the social conditions of its use*". In other words ; the discourse can't be unless in a context, where the language is controlled by some social conditions of when, why and by whom it is made.

The discourse in the vast domain of linguistics doesn't have one specific definition but is "*defined mainly in reference to other words, such as "text" or "speeches"*" ("what is the meaning of 'discourse'?",2019).Therefore, its definition varies depending on the context that it comes with. *Discours is also: "a continuous stretch of (especially spoken) language larger than a sentence, often constituting a coherent unit such as a sermon, argument, joke, or narrative"* (Crystal, 1992: 25). In other words, a discourse always comes with an idea within itself that makes it coherent and relevent. Also, according to Crystal 'discourse'refers to language in context and needs to be defined in terms of meaning since coherent pieces of discourse are those that form a meaningful whole.

Other linguists as Dakowska (2001:81), suggests that the discourse is just an 'extension to the text', and they can be almost be used as synonyms; therefore, the one of them can replace the other in most situations. Another definition of the discourse was given by Cook: '*novels, as well as short conversations or groans might be equally rightfully named discourses*'. (1990:7) Therefore, many texts of different types can be all called discourses, only their names differ,

depending on type of each text. And when examining the discourse from a semantic-linguistic perspective, it is a coherent set of sentences and ideas rather than just a collection of random sentences in order to enable the reader or the hearer to understand one sentence based on the context of the previous sentence.

I.2-Types of discourse

There are several types of the discourse that can be identified on basis of the general idea of the discourse, the purpose or the aim of the discourse, the type of language to be used and the organization of the ideas and information to share (“what is the meaning of ‘discourse’?”,2019) ; therefore we find four types of discourses:

- 1- Narrative: it is about narrating and it involves telling a story.
- 2- Descriptive: it features descriptive words/ phrases and sensory images.
- 3- Expository: to deliver information about an issue, a subject or a method.
- 4- Argumentative: the purpose of argumentative writing/speaking is to convince the readers/listeners to change their mood of thinking or to them to take a specific action. Argumentation can serve to make writings as argumentative discourses and political discourses.

According to the previous categorization, our corpus makes part of the argumentative type of discourse, since it is a ‘political discourse’ by a head of a state.

I.2.1-The political discourse

It is defined as “*Expressions which comment on government action rather than the private conduct of an individual*” (Anon, 2019). According to Benveniste (1971 :208-9) the political discourse aims to analyze and investigate all the features of the communicative act; it can be written, as well as spoken; every utterance assuming the speaker and the hearer as a discourse. In which a text revolves around politics where a political subjects is considered in a situation of political communication. It also refers to the discourse practices engaged in by all actors – from politicians and organizations to citizens- in a political process.

I.3-Semantics

The term semantics (from the Greek for "sign"), and which means the study of signs when literally translated. Semantics was defined also as 'the study of meaning in language' by Hurford and Heasley (1983), and by Saeed (1997) as "the study of meaning communicated through language." Which means that the language serves as means to carry and transmit the meaning. Similar definitions that highlight the concern and the focus of this field of study, the semantics, on the study of the message; the meaning within the text rather than the words themselves separately. Therefore, Semantics' job is to study the meaning of the words in relation to the text, as parts of the language system.

Communication is essentially incomplete and inferential — it is impossible to "say everything about anything at any point in time" (Winter, 1994:47). Behind every utterance or sentence there's always a hidden meaning, and to be able to derive it, many semantic tools have to be applied. With every new semantic representation comes a new understanding on base of the context. This context, or background, is "the space of possibilities that allows us to listen to both what is spoken and what is unspoken" (Winograd& Flores, 1986:57) where meaning is created in an active process whereby linguistic form approaches interpretation rather than conveying messages or information.

This, however, leads us to wonder what is "meaning"? a question, to which the answer would facilitate the understanding of the semantic function in linguistics. In general, the process of meaning goes as follow; since speaking aims to communicate information: the speaker uses vocal noises or written words to transmit a certain feeling or intention or idea to the hearer or the reader, and this later translates the vocal noises or the words in his/her mind and forms an idea, which allows him to read what's in the speaker's mind. The message that was at first in the speaker's mind and is also in the hearer's mind is what is called meaning ("what is semantics",2019).

Moreover, since one of the most important questions that semantics wanted to resolve: How exact is the "copy" of the meaning that goes "from" the speaker "into" the hearer? "That is, how faithful or precise is linguistic communication?"("What is semantics",2019) There have been discussed many ways and tools in semantics to decode the language and read the hidden meanings of the source text, also to guarantee the coherence within the translated one. Since Coherence is the quality of being logical and consistent and forming a unified whole.

I.4-Coherence

Understanding meaning between participants of a natural speech is based on the process of linking interactions in a coherent way. This does not mean that the utterances must be related in the text. The interpretation is more based on the knowledge shared between those participants to emphasize the specific nature of the utterance. Shushane Blum-Kulka (1986) defines coherence as '*a covert potential meaning relationship among parts of a text, made overt by the reader or listener through processes of interpretation*'. Coherence is a the result of various factors combined to make every part of a sentence, a phrase or a paragraph participate to the creation of the meaning of the whole text and guarantees its relevance among the hearers or readers of a certain discourse or text.

Beaugrande and Dressler (1981:84) say that '*if meaning is used to designate the potential of a language expression (or other sign) for representing and conveying knowledge (i.e. virtual meaning), then we can use senses (which could easily be interpreted as coherence) to designate the knowledge that actually is conveyed by expressions occurring in a text*'. Which means that some utterances or expressions tend to have various meanings, but under the right circumstances of a language, there always one meaning that is more exact and appropriate in a given context, and the misunderstanding of that particular meaning may lead to an unintended ambiguity.

Semantic has many elements into it that guarantee the coherence and make possible the analysis of any given text to better understand it and read between its lines and therefore to translate it better. "*Sign*", *signifier*, '*signified*', */sème/* and */Isotopy/* are the main elements to be analyzed in every text to facilitate its comprehension and decode it" (Anon,2019). We based our study on the semantic analysis using Isotopy as the main element of interest.

I.5-Semantic Isotopy

The concept of Isotopy is introduced operatively by A.-J. Greimas in its "Sémantique Structurale" (1966), in which it is defined as a « *ensemble redondant de catégoriessémantiques qui rend possible la lecture uniforme du récitelle qu'elle résulte des lectures partielles des énoncés et la réalisation de leurs ambiguïtés, qui est guidée par la recherche de la lecture unique* » translated as a « *redundant set of semantic categories that makes possible the uniform reading of the narrative as it results from the partial readings of utterances and the realization*

of their ambiguities, which is guided by research of the single reading» (litteraire et al., 2019). Isotopy is based on the repetition of a particular seme, either a word, an expression or a sentence, within a given text to help decode it and facilitate its comprehension.

Isotopy is a semantic process that designates the presence of the same seme in several terms of a text, which makes it possible to link them together. It can group several lexical fields and thus organizes semantic networks, which base the coherence of a text.

Isotopy allows the reading of a text in natural language belonging to several systems at the same time, by establishing its homogeneity. The repetition of similar or compatible elements allows the coherence of the text. The procedure followed is the identification, through the multiplicity of semes, of a dominant category, as much by the number of its occurrences as by the role it plays in the development of the text. Isotopy can travel from the beginning to the end.

Although there is a multitude of isotopies, in this study we will focus on semantic isotopies, that is to say, the recurrences of units of meaning covered by our discourse.

I.6-Translation and Isotopy

Throughout the history of translation studies, translation has been defined in different paradigms. Tens of definitions were pointed out by theorists each from a different perspective; character, purpose, role and object. Still, the translation's definition is developing and improving for years (Anon, 2019). According to Dictionary of Translation Studies, translation is "*an extraordinarily broad notion*" and can be comprehended in many different aspects:

Translation can be talked about as a process or a product, which itself identifies some sub-types such as: literary translation, technical translation, subtitling and machine translation; moreover, while more typically "*it just refers to the transfer of written texts, the term sometimes also includes interpreting*" (Shuttleworth&Cowie, 1997, 2004, p.181). Moreover, translation is not only about translating the text from one language to another but also interpreting the meaning within.

It is undeniable that there is a very important link between semantics and translation, the one dealing with meaning, and the other with the transfer of meaning. A point of view that some of the prominent translation experts and theorists share, like Nida (1964: 30) who emphasizes on the seriousness of that relation. The linguist believes that "*the manner of expressing the meaning*

is essential to discuss translation as language is used as a means to communicate that meaning”, thus it is of a big importance to know the elements constructing the language, the way they function, and the way this language is connected to other languages. Translation can’t be separated from semantics, because it is semantics that guarantees the translation’s coherence through the different linguistic devices.

Catford attempted to give a description to translation in terms of a specific linguistic theory. In his opinion, *“the theory of translation is concerned with a relation between languages; therefore it is unseasonable to study translation without considering its relationship with linguistics”* (Anon, 2019). Moreover, he believes that linguistics should be a guide to translation. Since only the knowledge of the linguistic functioning allows the fluency of the translation process. Catford expressed more his ideas in his work *“Linguistic Theory of Translation”*. A book in which he proposes: that translation can only be performed on a language: an operation that consists of substituting a text in one language for a text the other. Then, it is a must that any theory of translation calls for a theory of language; a linguistic theory.”

I.7-The Interpretive Theory of Translation (theory of sense)

(ITT) is a concept from the field of Translation Studies. It was established in the 1970s by Danica Seleskovitch, a French translation scholar and former Head of the Paris School of Interpreters and Translators (Ecole Supérieure d’Interprètes et de Traducteurs (ESIT), Université Paris 3 - Sorbonne Nouvelle). Back in the time translation was regarded no more than just a linguistic activity, and the process of translating was seen as merely transcoding one language to another. Seleskovitch, an interpreter herself, had to challenge these views and described translation as a triangular process: where the translated had to go from one language to sense, then from sense to the second language. She coined the name Interpretive Theory of Translation and, even before translation Studies became a field in its own right, introduced the process of translation into the vast area of cognitive research (*“sense and reference”*, 2019).

The Interpretive Theory, or Theory of Meaning, sometimes also called Theory of the School of Paris, is based on an essential principle: *‘translation is not a work on language, on words; it is a work on the message, on the meaning’*. The concept of this theory serves perfectly the semantics since they both focus on the meaning within each word, utterance, paragraph or

text, whether it is oral or written, literary or technical translation, the translating operation always has two components: UNDERSTAND and SAY.

Danica Seleskovitch and Marianne Lederer faught for this concept since it seems natural and extremely necessary for it is based on understanding the idea, then deverbalizing it, the reproducing it in another language(“la theorie interpretative ou la theorie dusense”, 2004) However, these phases acquire the knowledge of the language of the text, the right understanding and comprehension of the subject and the mastery of the good reflexes which lead him eventually to achieving the best results in matter of translating.

II.1- Presentation of the corpus:

The corpus on which we are going to work on consists of a speech made by a head of state. This is the speech of Bashar El Assad, the Syrian President, on January the 6th of 2013 of a 59:28 minutes length, after a long silence that lasted eight months, in which he touched upon the latest developments in Syria and the region.

Bashar al-Assad delivered his speech at the Opera House in Damascus as a reaction from the president to the disaster of 101 people losing their lives as a result to the Israeli announcement of building a five meter high fence on the Golan Heights captured by Syria in 1967 in order to reinforce its frontier with neighboring Syria.

The president has pledged to continue fighting "terrorist" violence and urged foreign countries to end support for his enemies while also offering a national dialogue and a constitutional referendum to end Syria's bloody crisis.

The Syrian president proposed what he called a comprehensive plan that included an "expanded government". But there was no sign that he was prepared to step down as the first stage of a political transition – a demand of all opposition groups. "I will go one day, but the country remains," he said.

The Syrian leader referred repeatedly to plots against his country panned by the non-Syrian powers and made sure to enlighten the Syrians of the dangers of external enemies like al Qaida and its role, long-portrayed as the leading element in what began as a popular uprising on March 2011. Syria was not facing a revolution but a "gang of criminals» who want to take advantage of the country through fooling its people. He also made sure to thank his allies therefore, Russia, China and Iran for supporting Syria in the face of hostility faced from the US, Britain and France.

II.2-Methodology of the analysis:

We decided in this work to process to an analysis of the semantic elements and study the structure of the text through three main parts “the narrative program” and ‘the actantial schema’ both inspired from the works of A.J Greimas in order to understand the structure of the text, decode it therefore facilitate its analyzing and reproduction

We then are going to extract ten examples of Isotopy along the discourse to prove how our analysis serves us to be loyal as translators according to the objectives of the theory of sense.

II.3- The narrative program of the discourse

The narrative program of any given text or discourse consists of the following elements:

S1 = the subject to do; the one orders the action	➔	the president Bashar Al Assad
S2 = the state subject; is the one who executes the action	➔	the Syrians
OV = the object of value, is the goal to reach	➔	peace in Syria

In our discourse we noticed that the subject to do and the state subject are the same since Bashar Al Assad uses an inclusive “We” with the Syrian people; while the goal to reach is “the peace in Syria”.

We note that Bashar Al Assad throughout his speech diluted his person and expressed himself as an inseparable part of the people. This is a part of his discursive strategy.

He joined the people completely to fully dissociate himself from the enemies of the people

Us vs. They

Therefore, he protects himself from any accusations of being himself an enemy of the people.

The narrative program according to which the speech of Al Assad is erected is the following one:

NP = Bashar El Assad + Syrian people for the peace in Syria

S1 = S2

Another narrative program can be identified from the point of view of the enemy: in this narrative program we may suggest different subjects and objects demonstrated as follow:

S1 = the subject to do ➡ the West

S2 = the sate subject ➡ terrorist groups

OV: object of value ➡ destroying Syria

In disjunction with the valuable object so to recap:

NP = S1 (the hand of the foreigner)

(S2 = rebel groups) reason of Syria's destruction.

II.4- The actantial schema

The actantial schema is the schema of action, it presents the acting forces, the actants of a story or in a text, the balance of forces that make the action move forward. the actantial schema reveals the functions that each character occupies in the story.

The actantial schema of any given text consists of the following elements :

The subject : the hero the exercises the action

The object : the goal to be reached in the text

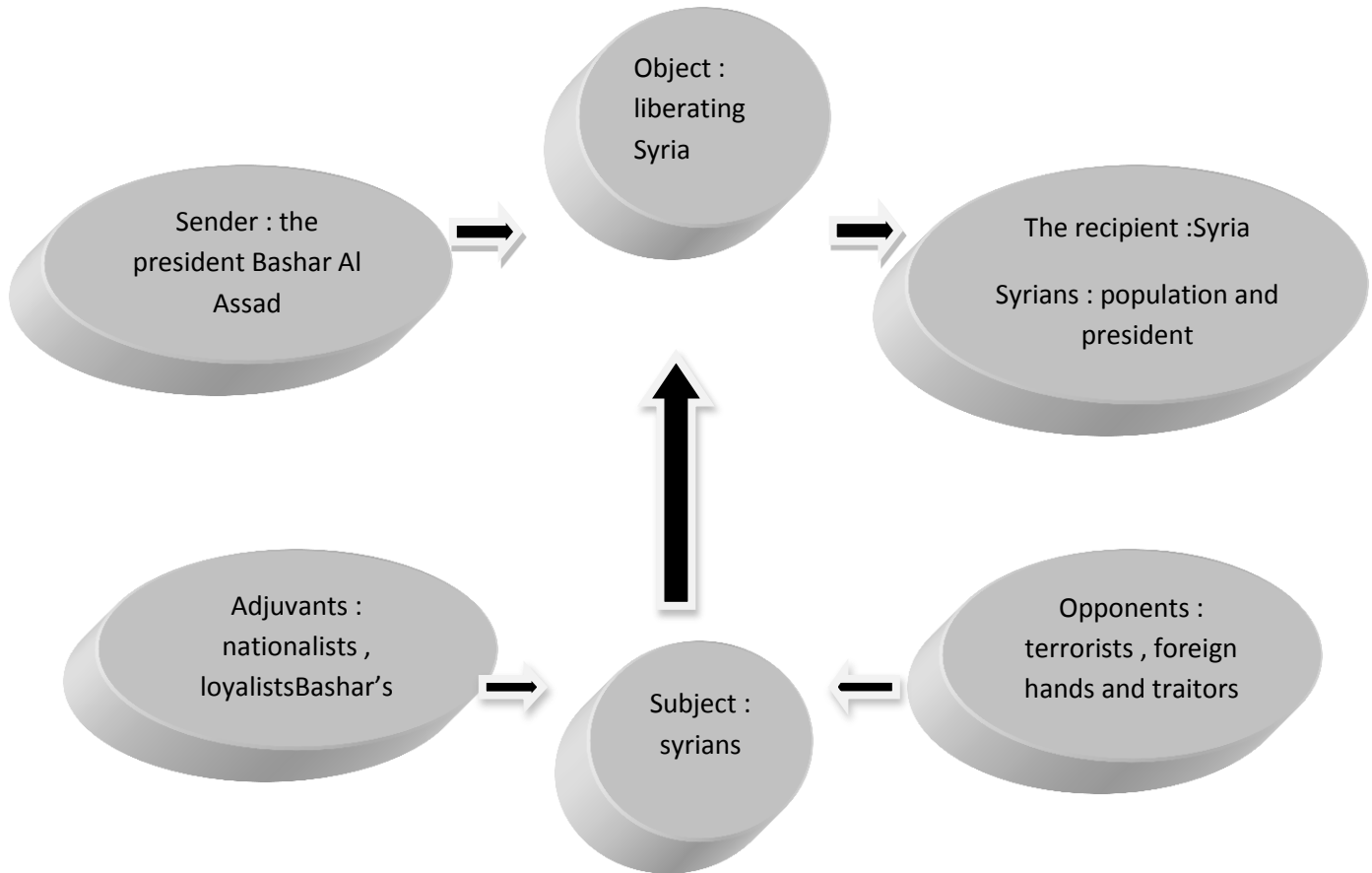
The sender : the person or action that motivates the subject to do the object

The recipient : the beneficiary of the object.

The adjuvant: the person or tool that serves to help the subject to accomplish the object.

The opponent: the person or the action that prevents the subject from reaching his goal.

From our discourse we extract the following actantial schema:



Actantial schema of the discourse of Bashar Al Assad

II.5- The isotopic device in the text

In this part of the analysis we will extract examples of isotopies used in the original text and compare if they match those used in the translated one. As means to prove the rule of semantic isotopy in providing coherence to the text. With every example we will draw the schema of the semantic field of the Isotopy that corresponds as means to facilitate the understanding of the Isotopy and clarify the base of this choice.

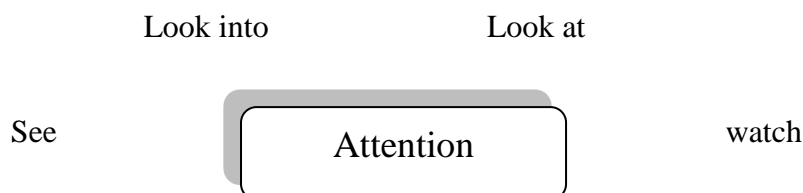
II.5.1-Isotopy of attention

The translation:

‘Today I **look**, I **look into** the eyes of Syria's children, and I don't **see** an innocent laugh, I **watch** the hands of elderly people and i don't **see** them...’

اليوم **أنظر**... **أنظر** إلى عيون أطفال سورية...
فلا أرى ضحكة... **أرقب** أيادي العجائز... فلا
أراها

The semantic field of the Isotopy “Attention”:



In the given passage the president Bashar El Assad used the words “أنظر، أرى، أرقب” five times in three sentences in a row, three different words that refer to the same action and come from the same source that is the “eyes”. but still they are different , because ; * أنظر * نظرللشيء : * ; * أرى * رأى الشيء : أبصره، أدركه بواسطة القدرة البصرية is to “look” which means according to the online dictionary(“meaning in the Cambridge English Dictionary”, 2019) “*direct one's gaze in a specified direction*”, and * أرى * رأى الشيء : أبصره بالعين * which is translated as “see” and means “perceive with the eyes; discern visually”, while “أرقب” translated as “watch” and means according to the online English dictionary “*look at or observe attentively over a period of time*” which is an extended action of looking at something , and since the eyes are the window to the

soul ("Eyes Are Windows To The Soul — Exploring Your Mind") , their use in the text tells a lot about their user ,Bashar Al Assad, by making him sound close and caring to the hearers and adds a sense of subjectivity to the discourse , because you can't see or watch or look at anything if it is not right in front of you , otherwise you'll see it or him/her through your heart , and even so, it has to be important to you to catch your eyes and attention.

In this passage, we can note an Isotopy that aims to highlight the attention given by the Syrian President to his people, it is an Isotopy to give him a paternal and emotional image. The speaker is the subject of the "watch" action, which refers to the attention and consideration shown by Al Assad towards the Syrians, more precisely, a fragile category of these people: children.

We note that the same Isotopy is used both in the original and the translated text. Furthermore, if the following words “ observe, notice, note, stare” were used instead of “look, see, and watch” then the Isotopy would become “observation” instead of “attention”. Therefore, the translation would be considered incompetent because if the Isotopy of the original text and that of the translated text do not match then the translation is incoherent and has to be considered semantically unfaithful.

The translator used the literal translation of the words from Arabic to English and still managed to keep the same Isotopy in the source text. He also chose the expressive function since the Isotopy revolves around the speaker , the president's attention, that aims to show him as an attentive, considerate man when it comes to his people.

II.5.2-Isotopy of liberty

The translation :

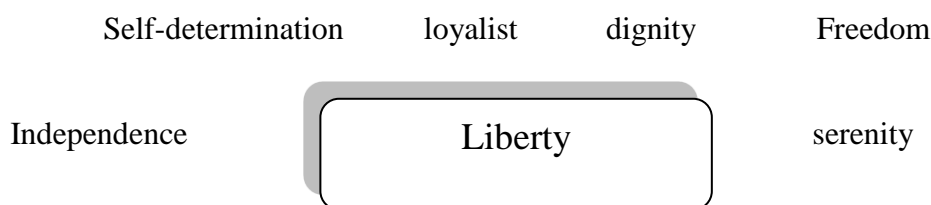
Syria has always been, and will remain, a **free** and **sovereign** country that won't accept submission and tutelage.

The people's **freedom** in determining their destiny, the country's **independence** and hegemony, the **sovereignty** of the state and the **independence** of its decision.

سورية كانت وستبقى حرة سيادة لا ترضى
الخنوع و لا تقبل الوصاية

حرية الشعوب في تقرير مصيرها... سيادة ...
سورية واستقلالها وحرية قرارها

The semantic field of the Isotopy “liberty”:



In the following passage we note an Isotopy of liberty; the President through the previous passages provokes a sense of liberty in the listener: the Syrian population. Al Assad used the words : “السيادة والاستقلال وحرية القرار” all together in one sentence three times in the same passage as a reminder of what Syrians had before the war, and which they will obtain back if they follow the right path.

In this passage “السيادة” which means “سلطة الدولة المطلقة في الداخل و استقلالها في الخارج” was translated literally as “sovereignty” which according to the Cambridge dictionary means “*the power of a country to control its own government*”, a word through which the president gives the Syrian government, himself, the right to govern and rule Syria.

The president tends to remind his people of the value and beauty of being free within their society from the oppressive restrictions imposed by the war, on their life styles, behaviors and political views. He also wishes through this Isotopy to show his intention of bringing back Syria to what it was like, before the war, and clarify the huge misconceptions regarding his involvement and big role in the war of Syria.

Though his discourse Bashar Al Assad talked about “Liberty” and mentioned several times the following words : sovereignty, independence and freedom of decision. To emphasize on the importance of having an identity and keeping it throughout all the circumstances, even under the war. The text was carefully translated using two different words “حرية” “حالة يكون عليها الكائن الحي الذي لا يخضع لقهر أو قيد أو غلبة و يتصرف طبقاً لإرادته و طبيعته” and “استقلال سيادته و انفراد بإدارة شؤونها لداخلية و الخارجية، و لا يخضع في ذلك لرقابة :استقلال” “استقلال بلد” , these two words were used over twelve times and translated consecutively as follow “freedom” which means according to the Cambridge dictionary “*the condition or right of being able or allowed to do, say, think, etc. whatever you want to, without being controlled or limited*” and “independence” which appears in the Cambridge online dictionary

as “*freedom from being governed or ruled by another country*”. The president wanted the Syrians to look back on their lives so far, by talking about a time when they were able to exercise their independence, and encourage them to go against what the enemy imposes on them.

The translator used a mixture of literal and equivalent translation, two different methods chosen depending on the needs of the text to guarantee the fluent transmission of its message in order to save the meaning, he also used the conative function, where the audience was the center of interest in the given Isotopy, since they are the source of liberty.

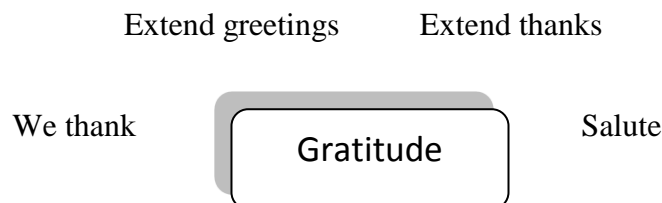
II.5.3-Isotopy of gratitude

The translation:

I **salute** those who made national achievements, each according to his/her capability. I know some of those and met with them directly and there are some others whom I heard of. There are unknown soldiers to whom we **extend greetings** and say that we count a lot on their initiatives.

أوجه تحية إلى هؤلاء الأشخاص الذين
أنجزوا إنجازات وطنية كل بحسب ما يستطيع
وأنا أعرف البعض منهم والتقيت بهم بشكل
مباشر والبعض الآخر سمعت عنه ولكن هناك
جنودا مجهولين ونوجه لهم التحية ونقول لهم
نحن نعول كثيرا على مبادراتهم

The semantic field of the Isotopy “gratitude”



Bashar along his speech showed a desire of rapprochement towards the Syrian population, reinforced in this passage through the use of the expressions “أوجه تحية، ونوجه لهم التحية، الشكر ”، “والتقدير، وأخص بالشكر” in an attempt to show his gratitude to the Syrians for supporting him and some non-Syrians, such as Russia and china for supporting his country to appear as someone who owns the quality of being thankful and ready to show appreciation for and to return kindness. Also to create some sort of intimacy between him and his people, by appearing to the them as a considerate man.

The president used the following expression “أوجه تحية” that can be translated literally as “to direct greeting” and translated in the text as “salute” which means “*a gesture of respect or polite recognition, especially one made to or by a person when arriving or departing*” while the implicit meaning in the text is to thank .

In another context the same expression was translated as “extend greetings” , “نوجه” was translated as "extend" when in fact "نوجه" means “*to direct or to guide*” according to the Cambridge online dictionary, while “extend means “*cause to cover a wider area; make larger*” and in Arabic “يوسع” but the use of this expression guarantees the preservation of the meaning, therefore keeping the same Isotopy.

The president used a personal and subjective way to transmit his message and support his claim using the verbs “نحن نعول ، ، اعراف البعض ، ، ”التقيت شخصيا ، اعراف البعض ، ، نحن نعول” translated as ‘know , met directly , count on ’ , all verbs that imply a personal relationship between the speaker and the one he’s talking about, strengthened by the use of the personal pronoun I which creates a feeling of intimacy with these people whose sadness he deplors.

The translator applied equivalence in his translation of the words but managed to keep the meaning, therefore the Isotopy is the same despite the use of different words. We also note a referential function used to make one language speaks another language by focusing on the context.

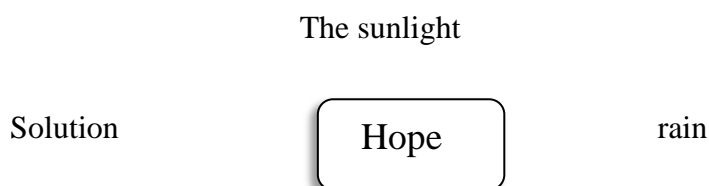
II.5.4-Isotopy of hope

The translation:

Out of the womb of **pain**, **hope** should be begotten and from the depth of **suffering** the most important **solutions** rise. As the **dark cloud** in the sky conceals **sunlight**, it also carries in its layers rain, purity and **hope** of welfare and giving.

فمن رحم الألم يجب أن يولد الأمل.. ومن ..
عمق المعاناة تجترح أهم الحلول فالغيمة
السوداء في السماء تحجب نور الشمس..
لكنها تحمل في طياتها مطراً وطهراً وأملاً
بالخير والعطاء حينما تمطر

The semantic field of the Isotopy “hope”:



In this passage we note an Isotopy of “hope” showed through four dichotomies as follow:

Pain and hope / suffer and solutions / black cloud and light /bad dusty weather and rain that washes that dust away

Throughout this passage Al Assad used a concept called “When life gives you lemons, make lemonade” (Christian anarchist & Elbert Hubbard,1915) a proverbial phrase used to encourage optimism and a positive can-do attitude in the face of adversity or misfortune. Lemons suggest sourness or difficulty in life; making lemonade is turning them into something positive or desirable. Through the use of these dichotomies the president aims to emphasize on the importance of having faith that the change will come and that nothing beautiful ever comes easily, a concept that suggests that there is always something good behind what’s we

think bad. It's true that this situation has taken a lot from you but you'll get out of it with something even better.

The president is leading the people to develop a feeling of expectation and desire for a particular thing to happen which is "freedom". He wants them to cherish their desire with anticipation and patience: to want that freedom in order for it to happen and become true.

The president used two words that have the same letters organized in different order, and have almost opposite meanings *أمل* و *ألم* to create a sense of drama in the speech. The word "ألم" translated as "pain" which means according to the online dictionary "*highly unpleasant physical sensation caused by illness, injury, mental suffering or distress.*" And the word "أمل" translated as "hope" means in the online dictionary "*a feeling of expectation and desire for a particular thing to happen*". The use of these two words together aimed to virtually demonstrate the transitional process from something so negative to something very positive.

The translator used the word "womb" "*the organ in the body of a woman or other female mammal in which a baby develops before birth*" as the literal translation of the word "رحم" "*موضع تكوين الجنين و عاؤه في البطن*" which is a part of the female body that is the most important since it's the source of the human being creation. Bashar goes further to compare the actual situation in Syria to the suffer of giving birth; the most difficult and painful process that, by the end, offers as a result an amazing compensation that is; a new life. Which in other words mean that nothing amazing can be obtained easily, preparing his people for pain and sacrifice and giving them hope at the same time.

The translator in this passage used a literal translation, along with the poetic function that goes perfectly with the Isotopy of hope where the use of metaphor and speech figures was necessary, also the message matters in this passage more than both the speaker and the listener.

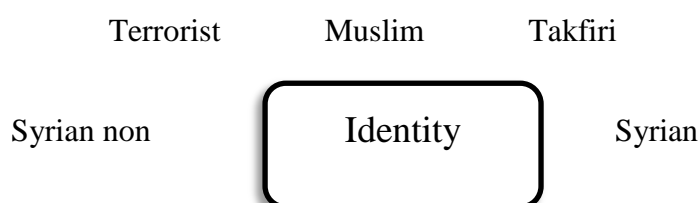
II.5.5-Isotopy of categorization of identity

The translation:

We are fighting **those**, most of whom are **non-Syrians**, who came for twisted concepts and fake terms they call **Jihad**, but nothing can be farther from **Jihad** and **Islam**. Most of them are **terrorists** instilled with **al-Qaeda thought**, and I believe that most of you know how this kind of **terrorism** was fostered.

نحن أيها الاخوة.. نقاتل هؤلاء.. وكثيرا منهم غير سوريين.. أتوا من أجل مفاهيم منحرفة ومصطلحات مزيفة يسمونها جهادا وهي أبعد ما تكون عن الجهاد وعن الإسلام في شيء.. الشيء المؤكد أن معظم من نواجههم الآن هم من هؤلاء الإرهابيين الذين يحملون فكر القاعدة وأعتقد معظمكم يعرف ويعلم كيف تمت رعاية هذا النوع من الإرهاب

The sematic field of the Isotopy “categorization of identity”:



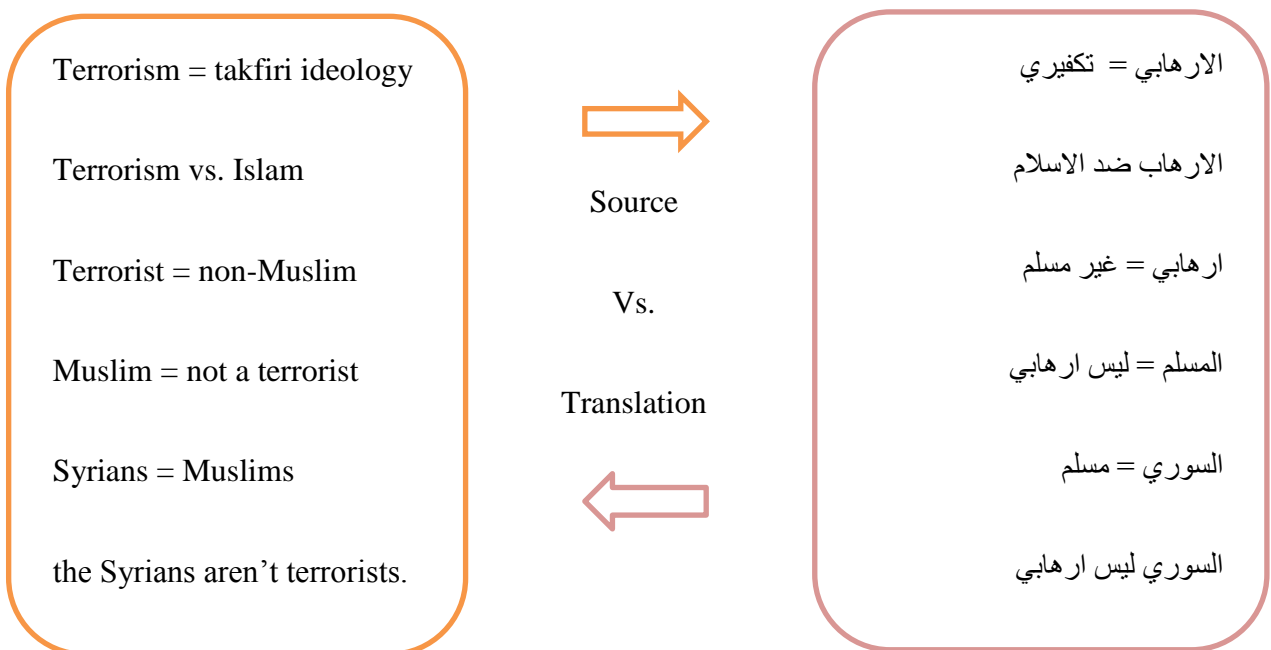
In this passage the Syrian president aimed to categorize the identities of the participants in the Syrian war through the use of their religious, moral and even political orientations.

The translator achieved a literal translation when it comes to the word “ارهابي” which means “من يلجأ إلى ممارسة الإرهاب بالقتل أو التخريب أو إلقاء القنابل و المتفجرات في أماكن عُمومية أو خاصة” translated as “terrorist” which means according to the online dictionary “a person who uses unlawful violence and intimidation, especially against civilians, in the pursuit of political aims”, and used the borrowing to translate the words “تكفيري” = “takfiri” which means according to the

online dictionary (‘ cambridge online dictionary’,2019)“denoting or relating to a Muslim who declares another Muslim to be apostate and therefore no longer a Muslim”, also the word “مسلم” translated as “من صدق برسالة محمد صلى الله عليه و سلم و أظهر الخضوع و القبول لها ،من اعتنق الإسلام” which means “a follower of the religion of Islam”. We note also the use of the phatic function which is concerned with the relations in the passage between these categories rather than focusing on the people themselves.

Bashar Al Assad aimed to guide the people through drawing a virtual image for them of what they should not be, and what he doesn’t want them to be, and that is ; opponents of the system.

He also allowed himself to categorize the people taking “Islam” as a means to measure how religious they are, depending on how loyal they are to the system. The Isotopy of categorization of identity was mentioned in the passage as follow:



The president aimed to make two important points, that Syrians are not terrorists, and those who are resisting the system and standing against Bashar, can be considered neither Muslims nor Syrians. Through this passage, Al Assad showed his opposition against the non-supporters of the system through categorizing their identity.

II.5.6-Rational Isotopy

The translation:

Ideas are forms of **defense**, the **mindful** citizens certainly know

A revolution needs **thinkers**. A revolution is built on **thought**. Where are their **thinkers**?
Revolutions are built on **science** and **thought**, on **spreading light**

فالفكرة دفاع، فكل مواطن واعٍ بات يعلم

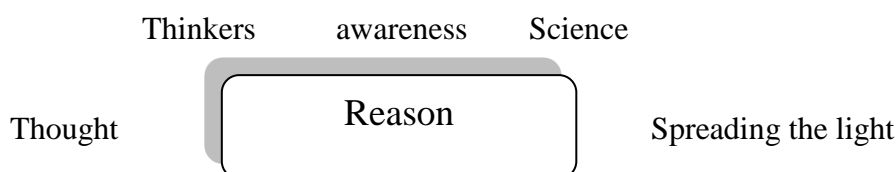
الثورة بحاجة لمفكرين.. الثورة تبنى على

فكر.. فأين هو المفكر

الثورات تبنى على العلم والفكرة، تبنى

على تعميم النور

The semantic field of the Isotopy “reason”:



In this passage we find a semantic field of the word reason shown through the use of mainly the family of the word ‘think’: thought, thinking and thinkers

In the given passage, The word “فكر” was translated as “thought” which means according to the Cambridge online dictionary (“cambridge online dictionary”, 2019) “an idea or opinion produced by thinking, or occurring suddenly in the mind” but it is not the exact translation since ‘thought’ in Arabic means “فكرة” “الصورة الذهنية لأمر” while “فكر” is “the act of thinking”.

The translator used the word thought to limit and precise the message transmitted, since the president speaks about a specific thought that is; the unity of the Syrians, which according to Bashar, being all on the same page, on the same idea and thought, together president and people.

The translator used the equivalence to translate and based his choice of function on what goes the best with Isotopy of reason and that is the conative function, where the receiver is the center of interest.

In the previous passage the president made some indirect assumptions about peoples' levels of awareness and intelligence according to their political positions. We decoded the president's message as follow:

Rational and conscious vs. Ignorant

Rational and conscious vs. Opponent

Opponent = ignorant

Rational and conscious = supports the system

Syrians are rational and smart

Syrians must support the system

واعي و مفكر =/= جاهل

واعي و مفكر =/= معارض

المعارض = جاهل

واعي و مفكر = يدعم النظام

السوري = واعي و مفكر

اذا

السوري يجب ان يدعم النظام

The word "thought" was used many times throughout the speech to emphasize the importance of seeing the war from a rational point of view, which is supporting the system and understanding that being an adjuvant is the equivalent of winning the Syrian war. A war in which the president took upon himself the responsibility to enlighten the people of the dangers that they are facing, and implies that the best way to face them is together as system supporters.

II.5.7-Isotopy of victimization and sympathy

The translation:

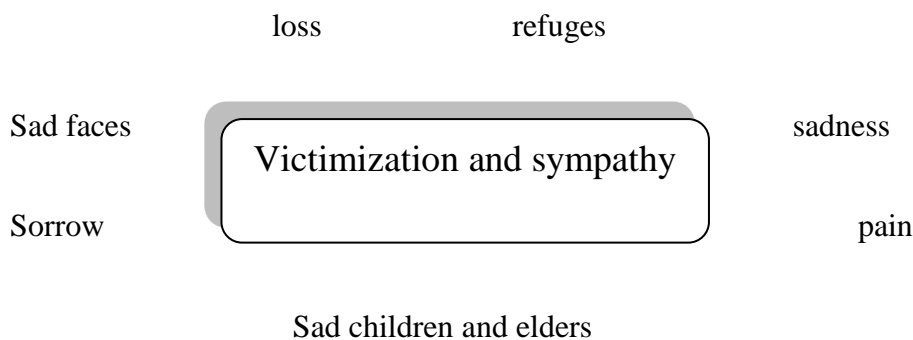
We meet today with **suffering** prevailing over Syria's land leaving no room for joy in any corner of the homeland. **Safety** and **security** have been **absent** from the country's streets and alleys.

We meet today and there are mothers who **lost** their sons, families who **lost** their breadwinners, children who **became orphans** and brothers who **have been parted** from each other, being martyred, displaced or missing.

نلتقي اليوم والمعاناة تعم أرض سورية ولا
تبقى مكانا للفرح في أي زاوية من زوايا
الوطن.. فالأمن والأمان غابا عن شوارع
البلاد وأزقتها..

نلتقي اليوم وهناك أمهات **فقدن** أبناءهن..
خيرة أبنائهن.. وأسر **فقدت** معيها وأطفال
تيتموا وإخوة تفرقوا بين شهيد و نازح
ومفقود

the semantic field of the Isotopy “victimization and sympathy”:



In this passage an Isotopy is used to make the people look pathetic and the president sympathetic.

The president's goal was to touch the peoples' hearts and address their passion to create a sense of 'victimization' in the Syrians towards themselves, and a sense of 'sympathy' from him towards his people. He then emphasizes on the value of the loss to create a certain self-pity within the listener, to clarify that it's not only a loss but has to be seen on a more intense level and deserves a bigger sorrow from the people. Since the lost ones are the strong ones, best sons, fathers, and parents. While the ones left are the helpless that need a "savior" and a "protector" which can't be but Bashar Al Assad.

In the passages above, words that refer to members of the family were used to reinforce the sense of helplessness and pity among the Syrians. the translator used the word "العجائز" "جمع" translated literally as "elderly" which refers to a person that is old or ageing" also the word "عجوز، الهرم" translated literally as "children" which means according to the online dictionary "a young human being below the age of puberty or below the legal age of majority" . These two categories are considered the most vulnerable and helpless among all the society's categories, for they both lack strength, are powerless and dependable.

The president used the word "فقد" "فقد الشيء : ضاع منه و غاب عنه" translated as 'lost' the past simple of the verb "lose", which according to the dictionary refers to "be deprived of or cease to have or retain (something)". The words' family of "lose" was used more than seven times along the discourse as a reminder of how much the Syrians suffered, and how tiring the war was up till now. The president also aimed to show his compassion and sorrow to see his population suffer and express his sense of protection towards them like a father meaning to protect his children and take their pain away and get them out of the misery in which they live.

The translator chose the literal method to achieve his translation of the key words. He also used both the conative and the emotive functions to deliver this two faced Isotopy where both the addressee (the Syrian population) and the addresser (Basher Al Assad) were the center of interest, the first as a victim and the second as a protector and a source of sympathy.

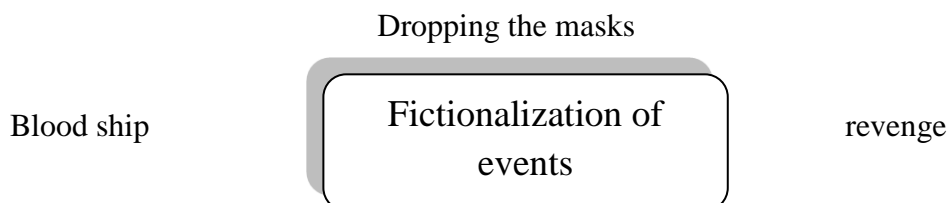
II.5.8-Isotopy of fictionalization of events

The translation:

At the beginning they wanted it a **fake** revolution but the Syrian people rebelled against them; then they tried to impose it **secretly** through money, the media and arms; and when they failed, they moved to the second phase through **dropping the masks** of a "peaceful revolution" and **unveiled the cover** of the weapons they were using **secretly** to use them openly, starting their attempts to occupy certain cities in order to attack other cities. Their **brutality** didn't intimidate our people, thanks to their awareness and steadfastness; so our people rejected them and unveiled their lies. Therefore they decided to take **revenge** on the people through spreading terrorism indiscriminately everywhere.

في البداية أرادوها ثورة مزعومة فنثار الشعب ..
عليهم حارما إياهم من حاضنة شعبية أرادوا
فرضها بالمال و الإعلام و السلاح **خفية** و
عندما فشلوا انتقلوا إلى المرحلة الثانية فأسقطوا
أقنعة السلمية وكشفوا **الغطاء** عن السلاح الذي
كانوا يستعملونه منذ البداية **خفية** فرفعوه علنا و
بدؤوا بمحاولاتهم احتلال مدن **لينقضوا**
كالذئاب من خلالها على باقي المدن .. ضربوا
بوحشية و كلما كانوا يضربون كان الشعب
الكبير بوعيه و صموده ينبذهم و يكشف زيفهم
فقرروا **الانتقام** من الشعب بنشر الإرهاب أينما
حلوا و في أي مكان ودون تمييز

The semantic field of the Isotopy "fictionalization of events":



In this passage we note an Isotopy that gives a sense of a drama and fiction to our discourse. The president used metaphor and manipulation of words and expressions such as “فأسقطوا أقنعة” which means “كشَف القناع عن الأمر : أبرزه و أظهر خفاياه” translated in our target text as “Dropped the masks”, and which means according to the online Cambridge dictionary “*If someone's mask drops or slips, they do something that suddenly shows their real character, when they have been pretending to be a different, usually nicer, type of person*” an expression that fits to be used in movies to create a sense of suspense and drama within the audience. He used also the word “الانتقام” that means “الأخذُ بالثأر” translated as “revenge” which in the Cambridge dictionary appears as “*harm done to someone as a punishment for harm that they have done to someone else*”. The president on one hand implies that the people are partially guilty for what's happening in Syria that's why the enemy is taking revenge on them. On the other hand, he praises their bravery and courage for taking their share of responsibility and accepting the results of their actions by taking part in this war, as an attempt to make them believe in a cause, and get them to fight for it.

In this passage the president used many expressions to describe the current situation in Syria as a theatrical piece or a movie, he aimed to dramatize the events to give a sense of fiction to the war. The president aimed also, to tell the Syrians how unbelievable and unbearable it is, what they are going through, by describing it as a drama, as something unreal, to remind them of what they were and what they have become. Bashar Al Assad demonstrated the current war in Syria to the people, as a story that they never heard of before, to attract their attention and again to sound superior, as someone who knows things his audience doesn't. Like an old wise man telling a story to a little kid, a good strategy to convince since (“*a good story is always far more persuasive than facts and figures.*”) In other words, people tend to believe stories because they create a sense of comfort and excitement among themselves way more than facts do.

Again a literal translation achieved by the translator and the choice of function was obvious and convenient which is the poetic function, since the Isotopy was fictional, the use of the speech figures was necessary.

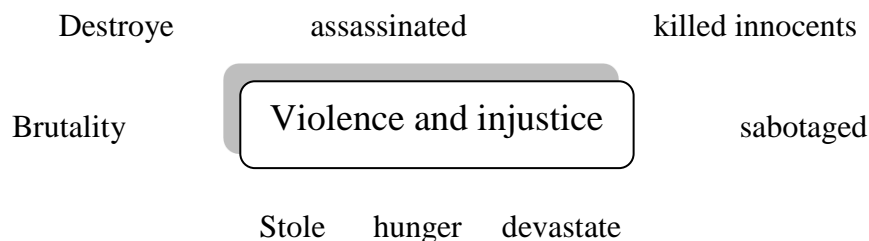
II.5.9-Isotopy of violence and injustice

The translation:

They **have killed** civilians and the innocent in order to **kill** light and brightness in our country. They have **assassinated** qualified and distinguished people in order to spread their ignorance over our minds. They **have sabotaged** the infrastructure built with the people's money to make **suffering** pervade into our lives. They **deprived** children of their schools to **devastate** the future of the country and express their ignorance. They **cut off** power supplies, communication lines and fuel supplies, leaving the elderly and children **suffering** from the cold weather without medicine in confirmation of their savagery. They **destroyed** wheat silos and **robbed** the wheat and flour stocks, to make a loaf of bread like a dream for citizens and to **starve** people.

قتلوا المدنيين والأبرياء ليقتلوا النور والضياء
 في بلدنا.. اغتالوا الكفاءات والعقول ليعمموها
 جهلهم على عقولنا.. خربوا البنية التحتية التي
 بنيت بأموال الشعب لتتغلغل المعاناة في حياتنا..
 حرموا الأطفال من مدارسهم ليخربوا مستقبل
 البلاد ويعبروا عن جاهليتهم.. قطعوا الكهرباء
 والاتصالات وإمداد الوقود وتركوا الشيوخ
 والأطفال يقاسون برد الشتاء دون دواء تأكيداً
 على وحشيتهم أما لصوصيتهم فتجلت في تخريب
 الصوامع وسرقة القمح والطحين ليتحول رغيف
 الخبز حلماً وليجوع المواطن

The semantic field of the Isotopy “violence and injustice”



In this passage we note an Isotopy in which the president is talking about the cruelty practices against the Syrian population. Al Assad in order to make this enemy of Syria look very brutal and savage, he repeatedly used words to express it, such as: "قتلوا" from the verb "قتل" which means "قتل الشخص : أماته، ذبحه، أزهق روحه، فتكبه" translated as "killed" which in the Cambridge dictionary means 'to cause someone or something to die', and to precise he employed the word "اغتالوا" from the verb "اغتال" which means "اغتال الشخص قتله على غفلة منه، و يكثر استعماله في" translated as 'assassinated' which is put in the Cambridge dictionary as "to kill someone famous or important", as an attempt to make the Syrians feel equal government and population, since this enemy of the country killed the people and assassinated the politicians.

The translator went from using a general verb to a specific one. Two extends of the same word, to correctly transmit Bashar's message to his people; that the enemy is targeting Syria as a whole population and government, civilians and politicians.

The word "يُخرب" appeared many times throughout the speech. The word "خرب" which means in Arabic "هدم ودمر" translated to English according to the online dictionary "to ruin" However, the translator employed, along the passage, three different words in English to translate it, depending on the needs of the text, as follow: to 'sabotage' which means according to the dictionary 'to damage or destroy equipment, weapons, or buildings in order to prevent the success of an enemy or competitor', and to 'devastate' which means according to the Cambridge dictionary 'to destroy a place or thing completely or cause great damage', also to 'destroy' which means according to the Cambridge Dictionary 'to damage something so badly that it cannot be used' and means in Arabic 'يُدْمَر' which is a worst extreme of the word 'يُخرب'.

The president aimed to show the enemies of Syria as cruel and brutal to provoke a sense of violence and injustice practiced towards the Syrians, as means to give them an emotional push and raise their anger, then use that anger as a weapon to fight the enemy. Also, to motivate them to support, trust and help the system to protect the country.

The translator used the equivalence to translate the words according to their position and function in the text to guarantee the transmission of the message lying within the source text. He also, used a poetic function since the focus was on the message rather than something or someone else.

II.5.10-sotopy of peacefulness

The translation:

When you're under attack and you **defend yourself**, it's called **self-defense**, **not choosing** a security solution. We **didn't choose war**; **war was imposed on** Syria, and when the state defends the people and we **defend ourselves**, no reasonable person can call that choosing a security solution.

We **never rejected** the political **solution** as we have adopted it since day one based on **dialogue** as its main pillar as we **lend our hands** to those who have a national political project that moves Syria forward.

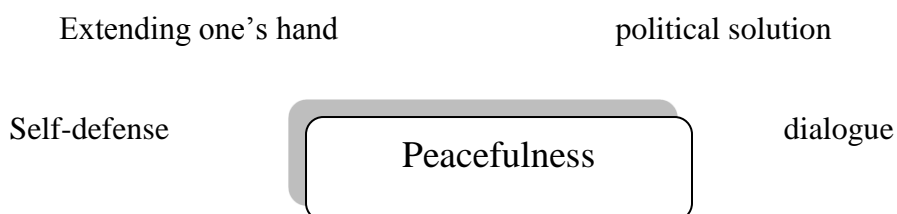
It might seem from all we have went through that there is no one for us to have **dialogue** with, but this is incorrect. We will always **extend our hands** for **dialogue**. We **will have dialogue** with all those who don't agree with us in politics and who have stances contrary to ours providing that those stances are not based on affecting the national principles and basics.

عندما تتعرض لهجوم وتدافع عن نفسك فهذا
يسمى دفاعاً عن النفس ولا يسمى اختياراً
للحل الأمني.. فلسنا نحن من اخترنا الحرب..
الحرب فرضت على سورية

نحن لم نرفض يوماً الحل السياسي.. تبنيناه منذ
اليوم الأول عبر دعامة الأساسية وهي الحوار..
ومددنا أيدينا لكل من يحمل مشروعاً سياسياً
وطنياً يدفع بسورية إلى الأمام

قد يبدو من كل ما سبق أنه لا يوجد أحد نحاوره
وهذا الكلام غير صحيح.. فرغم كل ما سبق..
سنحاور ونمد يدينا دائماً وأبداً للحوار.. سنحاور
كل من خالفنا بالسياسة.. وكل من ناقضنا
بالمواقف دون أن يكون موقفه مبنياً على المساس
بالمبادئ والأسس الوطنية

The semantic field of the Isotopy “peacefulness”



In this passage the president made sure to show that Syrians long for peace through the use of words and expressions such as “dialogue” “imposed” “extend our hands” “defense mechanism” and “peace”...

The word "حوار" means 'يَقَاشُ، جِدَالٌ' was translated as ‘dialogue’ which means according to the Cambridge Dictionary ‘*formal talks between opposing countries, political groups*’. The word “dialogue’ was employed more than twenty-five times along the discourse to show the readiness of the Syrian government to make peace with the enemies and the Syrian population itself.

The translator used this expression to show the President’s call for peace, and that the current situation is imposed on Syria, since Syrians are naturally pacifists, even when they are attacked, they don’t attack back. However, they can’t help but protect themselves due to the defense mechanism and instinct of survival. “الحرب فرضت على سورية” which means “فرض عليه الأمر” “أوجبه و ألزمه، أمر به بالقوة” translated as “ War was **imposed** on Syria” which means according to the Cambridge Dictionary ‘*to force someone to accept something, especially a belief or way of living*’. In other words Syrians would rather remain peaceful if they had to choose to do so. However, the enemy left them no choice but defending themselves.

Defense mechanism is known to be a manifestation of a natural instinct when someone is in danger, it is an unwanted act, the president used the expression self-defense many times in an attempt to justify the actions of the government against who’s called outlaws from foreigners and Syrians who are against him.

The expression “دفاعا عن النفس” means “حماية النَّفس من العنف أو التهديد به بأية وسيلة ضروريّة” was translated as “defense mechanism” which appears in the Cambridge dictionary as ‘an automatic way of behaving or thinking by which you protect yourself from something, especially from feeling unpleasant emotions,’ (‘cambridge online dictionary’, 2019) and means in fact ‘اللية الدفاع’ ‘. هي استراتيجيات نفسية يأتي بها العقل بهدف التلاعب بالأفكار و ذلك لحماية النفس من المشاعر السلبية’. The expression

“defense mechanism” was used instead of ‘self-defense’ which means according to the Cambridge Dictionary “*the protection of yourself*”.

Bashar Al Assad through the previous expression emphasized on the luck of his choices because of the enemy’s savage attacks. Furthermore, the president made sure to explain the involuntarily of his actions and the necessity of practicing those actions, that he was pushed to make, despite their immorality, because what matters is the good intention behind them. Therefore, the protection of Syria and its population.

The translator used literal translation and equivalence to keep the meaning, and preserve the same Isotopy in the target language. He also used again the poetic function since the message is way more important than to focus on something else, to make his point as a pacifist who is open for negotiations and dialogue to save his country and his people from war.

In this chapter, the semantic analysis that were applied on some passages of the speech, allowed us to deeply see through the words, utterances and paragraphs studied. It also demonstrated the correct choice and use of the translation methods and functions, in a healthy way that keeps and respects both the form and the content.

This work consisted in the semantic analysis of the speech of the president Bashar El Assad and its translation. Our research revolved around answering the following question: can semantic Isotopy be a tool of coherence in translation? A question to which the answer is proven to be yes, the semantic Isotopy is in fact a tool of coherence in translation.

And followed by the suggested hypotheses proven as follow:

- The translation which highlights the semantic aspects of the original text guarantees a greater coincidence of the effects of meaning in the translated text, since it guarantees the preserve of meaning in the translated one. We learn through the analysis that the repetition serves to emphasize which serves to persuade the hearer of a certain message. The semantic Isotopy helps to decode every implemented message throughout the text and makes the translation process more fluent and natural, because with the clearness of the sight, we know which way to go, the same thing with translation, if the translator has in front of him all the aspects of the original text, then all he has to do is to choose the appropriate methods and functions to achieve his translation and to keep his messages as faithful as possible, what proves our first hypothesis.
- Semantic Isotopy is the main element ensuring coherence between the original text and the translated text.

In the process of translating if the the Isotopy changes from one language to another, then the meaning changes too. The resemblance between the isotopies of the source text and those of the target text makes that the text be coherent, semantically correct and linguistically faithful. This hypothesis was proven through the comparison made between the original and translated texts and by which we proved that the isotopic devices matched in both of them since Isotopy helps to decode the text relying on redundancy to facilitate the extraction of the main idea within each passage, a text or a discourse.

- The choice of Isotopy defines and guaranties the correct choice of the language functions.

We also noticed that a well understood text leads to a well-constructed translation and a right choice of functions, and with every Isotopy, the choice of function becomes clear and inevitable, since it clarifies what or who's the center of interest in every situation, whether it is the speaker, the hearer, the context or the message..

From the foregoing we conclude that we have verified all the assumptions we have made.

The results:

According to the analysis done on the original text, we concluded that it is identical with the translated one. The two texts are identical from the semantic point of view which leads us to assume that the translator has certain knowledge of the linguistic and precisely the semantic elements what helped him achieve a good translation, based on the transmission of the message rather than words.

The president Bashar El Assad has implied some messages beneath what he said out loud in his speech, using words and phrases that have the same meaning in different ways just to emphasize and assure the importance of his message, and understanding these messages is very important for the translator in the choice of the words, methods and language functions to be used, to insure the correct transition of this message. Furthermore, words can be really tricky at times and the same statement could have several explanations if read by two different people what makes the value of understanding the right meaning as important as translating it or even more important.

The discourser also, in order to show his will and ability to change, speaks about the actions undertaken for the end of the crisis as well as the actions that remain to be undertaken. These actions are, in their majority, associated with the personal pronoun "I", in order to show an ethos of responsibility and sometimes, to the pronoun "us" as a sign of cohesion.

The greater benefit of semantics in translation is that the semantic Isotopy reduces the dangers of making mistakes in translation, since translators may come with different translations regarding the same text, each depending on their luggage and personal way to see things, but understanding the semantic elements guarantees the faithfulness of the translation of each translator despite the difference of the words employed.

Through these thesis we have learnt the importance of the semantics involvement in the translation process. Therefore, we suggest a theme that's related to our study and all other themes that discuss the same matter are suitable such as:

The semantic effect of meaning on the translation of “ a political discourse” “a scientific text” or even “a Romance”.

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Glossary

Glossary

Semantics:

Area of linguistics whose object is the meaning of propositions, ie the description of their conditions of truth.

Study the meaning independently of the context of words and phrases' use.

Semantic Isotopy:

a redundant set of semantic categories that makes possible the uniform reading of the storytelling that results from the partial readings of the utterances and the realization of their ambiguities

coherence:

Is is the quality of forming a unified whole as the result of various factors combined together and make every part of a sentence, a phrase or a paragraph participate to the creation of the meaning of the whole text and guarantees its relevance.

Theory of sense :

It is a theory based on an essential principle: 'translation is not a work on language, on words; it is a work on the message, on the meaning'.

Pragmatics:

Linguistics domain whose purpose is to study the meaning communicated in a particular context (sentence pronounced by a speaker at a specific moment and in a specific place).

Act of language:

Minimal pragmatic unit consisting in carrying out an action of an intentional and conventional, contextual and contextual nature.

علم الدلالة:

هو العلم الذي يهتم بدراسة المعنى، و يعرف ايضا بانه علم يهتم بدراسة الشروط الواجب توفرها في هو الرمز او الكلمة حتى يكون قادرا على حمل المعنى.

النظائر الداللية:

مجموعة من الفئات الدلالية التي تجعل من الممكن قراءة النص بشكل موحد عن طريق القراءات الجزئية للكلمات وتفكيكها و تفسير غموضها

نظرية المعنى:

هي نظرية تهتم بدراسة المعنى و تستند إلى مبدأ أساسي: 'الترجمة ليست عملاً على اللغة ، على الكلمات ؛ إنه عمل على الرسالة ، بالمعنى !'

التماسك:

هو ترابط أجزاء الشيء حسياً أو معنوياً، وفي اللسانيات هو نتيجة لعدة عوامل منفردة المعنى من كلمة و جملة و فقرة تجتمع معا للمشاركة في خلق معنى النص ككل

البراغماتية:

هو مذهب فلسفي، يعني في اللسانيات : مجال اللغويات الذي يتمثل هدفه في دراسة المعنى الذي يتم توصيله في سياق معين (الجملة المنطوقة بواسطة متحدث في لحظة معينة وفي مكان محدد).

Corpus

...السادة رئيس وأعضاء الحكومة

..السادة رؤساء وأعضاء قيادات المنظمات الشعبية والنقابات المهنية.. أيتها الأخوات... أيتها الأخوة

اليوم أنظر إلى وجوهكم ووجوه أبناء بلدي وقد كساها الحزن والألم... أنظر إلى عيون أطفال سورية فلا أرى ضحكة بريئة تشع منها ولا ألعاباً تزرع البسمة على وجوههم.. أرقب أيادي العجائز فلا أراها إلا متضرعة بالدعاء بالسلامة لابن أو ابنة أو حفيد.

نلتقي اليوم والمعاناة تعم أرض سورية ولا تبقي مكاناً للفرح في أي زاوية من زوايا الوطن.. فالأمن والأمان غابا عن شوارع البلاد وأزقتها.. نلتقي اليوم وهناك أمهات فقدن أبناءهن.. خيرة أبنائهن.. وأسرفقدت معيها وأطفال تبتما وإخوة تفرقوا بين شهيد ونازح ومفقود

وإذا كان كل هذا الألم يخيم كغيمة سوداء على البلاد، فإن الحالة الوجدانية وحدها.. على سموها.. ليست كافية لتعويض فقدان الأحبة أو عودة الأمن والأمان إلى البلاد أو تأمين الخبز والماء والوقود والدواء على امتداد ساحة الوطن.. فمن رحم الألم يجب أن يولد الأمل.. ومن عمق المعاناة تجترح أهم الحلول فالغيمة السوداء في السماء تحجب نور الشمس.. لكنها تحمل في طياتها مطراً وطهراً وأملاً بالخير والعطاء حينما تمطر

هذه المشاعر والعواطف من ألم وحزن وتحد وإصرار هي طاقة جبارة.. لن تخرج سورية من محنتها.. إلا بتحويل هذه الطاقة إلى حراك وطني شامل ينفذ الوطن من برائن هجمة لم نشهد أو نتذكر لها مثيلاً في تاريخ هذه المنطقة

هذا الحراك الوطني هو البلسم الوحيد للجروح العميقة التي أصابت أنسجة مجتمعنا وكادت أن تمزقه.. هو الوحيد القادر على إبقاء سورية جغرافياً وجعلها أقوى سياسياً واسترجاعها اجتماعياً وثقافياً وأخلاقياً.. فكل مواطن مسؤول بل وقادر على تقديم شيء ولو كان بسيطاً أو محدوداً بنظرة.. فالوطن للجميع ندافع عنه جميعاً.. كل بما يستطيع ويملك.. فالفكرة دفاع والموقف دفاع والبناء دفاع والحفاظ على ممتلكات الشعب دفاع.. ولأن الهجمة على الوطن كله بما فيه ومن فيه فكل مواطن واعٍ بات يعلم علم اليقين أن السلبية أو انتظار الزمن أو الآخرين ليحلوا المشكلة هو بحد ذاته سير بالبلاد نحو الهاوية.. وعدم المشاركة بالحلول هو إعادة للوطن إلى الوراء لا تقدم به نحو الخروج مما فيه

ولأن كثيرين سقطوا في فخ ما تم تصويره لهم على أن الصراع هو بين حكم ومعارضة أي صراع على كرسي ومنصب وسلطة.. فقد ابتعدوا والتزموا الصمت والحيادية.. وبالتالي فإنه من واجبنا جميعاً اليوم أن نعيد توجيه الرؤية باتجاه البوصلة الحقيقية للوطن.. فالصراع أيها السادة هو صراع بين الوطن وأعدائه بين الشعب والقتلة المجرمين بين المواطن وخبزه ومائه ودفنه ومن يجرمه من كل ذلك بين حالة الأمان التي كنا نتغنى بها وبث الخوف والذعر في النفوس

قتلوا المدنيين والأبرياء ليقتلوا النور والضياء في بلدنا.. اغتالوا الكفاءات والعقول ليعموا جهلهم على عقولنا.. خربوا البنية التحتية التي بنيت بأموال الشعب لتتغلغل المعاناة في حياتنا.. حرموا الأطفال من مدارسهم ليخربوا مستقبل البلاد ويعبروا عن جاهليتهم.. قطعوا الكهرباء والاتصالات وإمداد الوقود وتركوا الشيوخ والأطفال يقاسون برد الشتاء دون دواء تأكيداً على وحشيتهم أما لصوصيتهم فتجلت في تخريب الصوامع وسرقة القمح والطحين ليتحول رغيف الخبز حلماً وليجوع المواطن فهل هذا صراع على كرسي ومنصب... أم هو صراع بين الوطن وأعدائه.. هل هو صراع على سلطة... أم هو انتقام من الشعب الذي لم يعط أولئك الإرهابيين القتلة الكلمة المفتاح من أجل تفتيت سورية و تفتيت مجتمعا... إنهم أعداء الشعب وأعداء الشعب هم أعداء الله وأعداء الله يحشرون في النار يوم القيامة

في البداية أرادوا ثورة مزعومة.. فثار الشعب عليهم حارماً إياهم من حاضنة شعبية أرادوا فرضها بالمال والإعلام والسلاح خفية وعندما فشلوا انتقلوا إلى المرحلة الثانية فأسقطوا ألقعة "السلمية" وكشفوا الغطاء عن السلاح الذي كانوا يستعملونه منذ البداية خفية فرفعوه علناً.. وبدؤوا بمحاولاتهم احتلال مدنٍ لينقضوا كالدئاب من خلالها على باقي المدن.. ضربوا بوحشية.. وكلما كانوا يضربون كان الشعب الكبير بوعيه وصموده ينبذهم ويكشف زيفهم.. فقرروا الانتقام من الشعب بنشر الإرهاب أينما حلوا وفي أي مكان ودون تمييز

يسمونها ثورة وهي لا علاقة لها بالثورات لا من قريب ولا من بعيد.. الثورة بحاجة لمفكرين.. الثورة تبنى على فكر.. فأين هو المفكر.. من يعرف مفكراً لهذه الثورة.. الثورات بحاجة لقادة.. من يعرف من هو قائد هذه الثورة.. الثورات تبنى على العلم والفكر لا تبنى على الجهل.. تبنى على دفع البلاد إلى الأمام لا إعادتها قروناً إلى الوراء.. تبنى على تعميم النور على المجتمع لا على قطع الكهرباء عن الناس.. الثورة عادة ثورة الشعب لا ثورة المستوردين من الخارج لكي يثوروا على الشعب.. هي ثورة من أجل مصالح الشعب ليست ضد مصالح الشعب فبالله عليكم هل هذه ثورة وهل هؤلاء ثوار إنهم حفنة من المجرمين

خلف كل ذلك كان التكفيريون يعملون في الصفوف الخلفية عبر عمليات التفجير والقتل الجماعي.. تاركين العصابات في الواجهة.. داعمين لها من الخلف.. وكلما كان الجيش والشعب يداً بيد يصد قتلهم وإجرامهم كانوا يقتربون من الانهيار.. عندها لم يجد التكفيريون بداً مما ليس منه بد فانتقلوا للقتال في الصفوف الأمامية واستلموا دفة سفينة الدم والقتل والتتكيل.. ولأن الفكر التكفير يفكر دخيل على بلدنا كان لا بد من استيراده من الخارج افراداً وافكاراً.. وهنا انقلبت المعادلة.. تكفيريون.. إرهابيون.. قاعدة.. يسمون أنفسهم "جهاديين" جاؤوا من كل حذب وصوب.. يقودون العمليات الإرهابية على الأرض وأما المسلحون وبعد فشلهم نقلوا إلى الصفوف الخلفية كمساعدين بأعمال خطف ونهب وتخريب.. خدم.. وبأحسن الأحوال أدلاء.. جواسيس على أبناء جلدتهم لصالح تكفيريين قتلة لا يتكلمون لغة سوى لغة الذبح وتقطيع الأوصال

نحن أيها الاخوة.. نقاتل هؤلاء.. وكثير منهم غير سوريين.. أتوا من أجل مفاهيم منحرفة ومصطلحات مزيفة يسمونها جهاداً وهي أبعد ما تكون عن الجهاد وعن الإسلام في شيء.. الشيء المؤكد أن معظم من نواجههم الآن هم من هؤلاء الإرهابيين الذين يحملون فكر القاعدة وأعتقد معظمكم يعرف ويعلم كيف تمت رعاية هذا النوع من الإرهاب منذ ثلاثة عقود في أفغانستان من قبل الغرب وبأموال عربية بعد انتهاء مهمة هؤلاء الإرهابيين بتفكك الاتحاد السوفييتي وخروجه من أفغانستان انقلت من عقاله وبدأ يضرب في كل مكان ضرب في العالم العربي.. ضرب في العالم الإسلامي وانتقل إلى الغرب.. حاولوا التخلص منه بحرب أفغانستان وحاولوا التخلص منه بطرق مختلفة بعد غزو العراق ولكن هذا الإرهاب كان معنوا ومستمر بالانتشار وبدأ يتغلغل في قلب المجتمعات الغربية نفسها فأنتت هذه الأحداث في العالم العربي وخاصة في سورية كفرصة سانحة لهذه القوى.. أقصد القوى الغربية لكي تقوم بنقل العدد الأكبر الممكن إلى سورية لتحويل سورية إلى أرض الجهاد وبالتالي يتخلصون من خصمين مزعجين بنفس الوقت.. يتخلصون من الإرهابيين ويضعفون سورية العقدة المزعجة بالنسبة للغرب

هناك منظمة تعنى بموضوع الإرهاب لا أذكر ما اسمها أصدرت منذ نحو شهر أو أكثر بقليل تقريراً حول تراجع الأعمال الإرهابية بشكل عام وخاصة في منطقة أواسط وشرق آسيا.. صحيح لأن معظم الإرهابيين أتوا إلى سورية من معظم هذه الدول والبعض منهم يأتي من الدول الغربية نفسها.. دخول هؤلاء الإرهابيين إلى أي مجتمع هو خطير من الناحية الأمنية وهذا من البديهيات ولكن ليس مستحيلاً دحرهم عندما نمتلك الإرادة والشجاعة لذلك.. ولكن الأخطر هو الدخول بالمعنى الفكري والاجتماعي.. فهذا النوع من الفكر عندما يتغلغل في قلب مجتمع يتحول هذا المجتمع إلى مسخ مشوه وإن لم نعالج هذا الموضوع بشكل جدي بغض النظر عن الأزمة التي تمر بها سورية بجوانبها السياسية.. وبمعنى آخر يجب أن نسمو فوق الخلافات بالنسبة لهذا الموضوع.. وإلا فنحن نورث الأبناء والأحفاد دماء.. ودماء لأجيال وأجيال.. وسورية التي نعرفها لن تكون موجودة ليس بالضرورة بالاسم أو الجغرافيا وإنما على الأقل سورية التي عرفناها كمجتمع ولكن هذا لا يمنع أن هذا النوع من الفكر يخلق فتنة ويدمر الجغرافيا والمعنى السياسي لأي مجتمع يتغلغل فيه.. هذه مسؤولية كبيرة لا بد من أن نتوحد جميعاً من أجل مواجهتها

لكن للأزمة ابعداً أخرى ليست داخلية فقط.. فما يجري بالداخل بات واضحاً لمن يريد الرؤية.. أما إقليمياً فهناك من يسعى لتقسيم سورية وآخرون يسعون لإضعافها.. بعضها يمد المجرمين بالمال والسلاح والبعض الآخر بالدعم والتدريب.. دول عدوة بنيت على الاحتلال والعدوان لا نستغرب ما قامت وما تقوم به.. ودول جارة جارت على سورية وشعبها لتضعفه وتهيمن عليه.. ودول بحثت عن موقع لها في تاريخ لا تمتلكه.. فكتبت بدماء الأبرياء من الشعب العربي.. والسوري تحديداً.. لكن سورية وشعبها أقوى وأصلب... ويعددهم بأنه لن ينسى

وأما دولياً.. فليس خافياً على أحد أن سورية كانت وستبقى حرة سيده لا ترضى الخنوع ولا تقبل الوصاية.. وهذا ما كان يزجج الغرب ولا يزال.. فأرادوا استغلال أحداث داخلية لإخراج سورية من المعادلة السياسية للمنطقة لينتهوا من هذه العقدة المزعجة وليضربوا فكر المقاومة وليحولونا إلى تابعين شأننا شأن الكثيرين ممن حولنا.. لكن المجتمع الدولي لا يقتصر على الغرب فقط فكثير من الدول في العالم وفي مقدمتها روسيا والصين ومعهما دول مجموعة البريكس وغيرها الكثير ترفض التدخل في شؤون

الدول وزعزعة الاستقرار في المنطقة انطلاقاً من مبادئها ومصالحها وحرصها على حرية الشعوب في تقرير مصيرها.. دول تحترم سيادة سورية واستقلالها وحرية قرارها.. لن ترى منا إلا الشكر والتقدير والاحترام المتبادل.. وأخص بالشكر طبعاً روسيا والصين وإيران.. لكل من وقف إلى جانب الشعب السوري في تقرير مصيره

في ظل كل ذلك لا يمكن لنا الحديث عن الحل إلا بالأخذ بعين الاعتبار هذه العوامل.. الداخل.. والعامل الإقليمي.. والعامل الدولي.. وأي إجراء لا يغير هذه العوامل لن يسمى حلاً حقيقياً ولا تأثير له على الإطلاق

ولنبداً من الداخل.. فالخلاف إن كان بنظر البعض في البدايات بين معارضة وموالة.. وأنا لا أعتقد أنه كان بهذا الشكل منذ البداية.. فهكذا خلاف في العالم المتحضر يكون حول كيفية بناء الوطن لا تخريبه.. حول كيفية تقدمه وتطوره لا إرجاعه عشرات السنين إلى الوراء.. العلاقة بين المعارضة والموالة تكون علاقة الداخل بالداخل.. أما عندما يصبح جزء من الداخل مسيراً ومرتبباً بالخارج فالصراع هنا بين الداخل والخارج.. بين استقلال الوطن والهيمنة عليه.. بين بقائه سيداً حراً واحتلاله من الخارج سياسياً.. وهنا تتحول القضية إلى الدفاع عن الوطن برمته ويتوحد الجميع ضد العدوان الآتي من الخارج بأدوات بعضها داخلي.. لذلك عندما نقول معارضة خارجية أو أي كلام مشابه لا نقصد المكان الذي يقطن فيه هؤلاء الأشخاص وإنما نقصد المكان الذي وضعوا فيه قلوبهم وعقلهم.. ارتباطهم وهرانهم.. والأهم تمويلهم.. هذا ما نقصده بالخارج سواء كان يقطن بالداخل أو بالخارج فهناك أشخاص يقطنون في الخارج ولكن يدافعون عن بلدهم

نعم أيها السادة ليست معارضة وموالة ولا جيشاً مقابل عصابات وقتلة فحسب.. نحن الآن أمام حالة حرب بكل ما تحمل الكلمة من معنى.. نحن الآن نصد عدواناً خارجياً شرساً بشكل جديد وهذا النوع من الحروب هو أشد فتكاً وأكبر خطراً من الحروب التقليدية لأنها لا تستخدم أدواتها لضربنا بل تجيرنا نحن لتنفيذ مشاريعها.. تستهدف سورية عبر حفنة من السوريين وكثير من الأعراب.. تحاول استخدامنا لقطع أشجارنا وهدم أحجارنا وللأسف بأيدي بعض منا.. وهكذا حرب تواجه بالدفاع عن الوطن بالتوازي مع إصلاح ضروري لنا جميعاً والذي قد لا يغير من واقع الحرب شيئاً لكنه يقوينا ويقوي وحدتنا ويعزز مناعتنا في مواجهتها.. البعض يعتقد أن هذا الحل أو هذا الإصلاح سيحل المشكلة.. لا.. هو عامل مؤثر ولكن هو ليس كل الحل

فالإصلاح دون أمان كالأمان دون إصلاح.. لا ينجح أحدهما دون الآخر.. وهذا ما كنا نقوله وما زلنا.. ومن كرر كثيراً أن سورية اختارت الحل الأمني فهو لا يسمع ولا يرى.. فنحن لطالما قلنا مراراً وتكراراً.. الإصلاح والسياسة بيد والقضاء على الإرهاب باليد الأخرى.. ومن يقلب الحقائق تحت هذا العنوان نقل له.. عندما يتعرض شخص للاعتداء ويدافع عن نفسه هل نقول دافع عن نفسه أم اختار الحل الأمني... فلماذا عندما تدافع الدولة عن الشعب وعندما يدافع الشعب عن الوطن يقولون إنهم اختاروا الحل الأمني

الدفاع عن الوطن واجب ليس مطروحا للنقاش وهو واجب قانوني ودستوري وشرعي وهو خيار وحيد فلا يوجد خيار للحل الأمني.. هنا خيار وحيد.. هو الدفاع عن النفس.. فإذا كنا اخترنا الحل السياسي وسعينا إليه منذ الأيام الأولى فلا يعني ألا ندافع عن أنفسنا.. وإذا كنا اخترنا الحل السياسي منذ الأيام الأولى فهذا يعني أننا بحاجة لشريك قادر وراغب بالسير في عملية سياسية والدخول في عملية حوار على المستوى الوطني.. وإذا كنا اخترنا الحل السياسي ولم نر شريكا فهذا لا يعني أننا لم نرغب.. هذا يعني أننا لم نر شريكا خلال المرحلة الماضية.. بشكل أوضح إذا كان الشخص يريد الزواج وبحث عن شريك ولم يجد من يرغب ويقبل به فهذا لا يعني أنه غير راغب في الزواج.. لذلك أي طرح حول اختيار الدولة في سورية للحل الأمني كلام غير صحيح ولم يطرح في يوم من الأيام ولم يصرح أي مسؤول في الدولة أننا نختار الحل الأمني

عندما تتعرض لهجوم وتدافع عن نفسك فهذا يسمى دفاعا عن النفس ولا يسمى اختيارا للحل الأمني.. فلماذا نحن من اخترنا الحرب.. الحرب فرضت على سورية وعندما تدافع الدولة عن الشعب وتدافع عن أنفسنا لا يمكن لعاقل أن يسمى ذلك اختيارا للحل الأمني.. فالدفاع عن الوطن واجبه هو خيار وحيد، وقبلنا بالحل السياسي لا يعني ألا ندافع عن أنفسنا لكن أيضا قبلنا بالحل السياسي يعني وجود شريك سياسي قادر على الحوار وراغب به

نحن لم نرفض يوماً الحل السياسي.. تبيننا منذ اليوم الأول عبر دعامة الأساسية وهي الحوار.. ومددنا أيدينا لكل من يحمل مشروعا سياسياً وطنياً يدفع بسورية إلى الأمام.. لكن مع من نتحاور... مع أصحاب فكر متطرف لا يؤمنون إلا بلغة الدم والقتل والإرهاب... مع عصابات توتمر من الخارج.. تتبع للغريب وأوامره.. فيأمرها برفض الحوار لعلمه ويقينه أن الحوار سيفشل مخططاته بإضعاف سورية والانتهاك منها وخاصة بعض الدول الإقليمية التي يعلم مسؤولوها أن خروج سورية من أزمتها سيقتضي عليهم وعلى مستقبلهم السياسي بعد أن غرقوا وأغرقوا شعوبهم بالأكاذيب وصرخوا مقدرات بلادهم دعماً للإرهاب ولم يعد بمقدورهم تبرير سياساتهم العدوانية وتورطهم في سفك الدماء و قتل الأبرياء.. أم نحاور دمي رسمها الغرب وصنعها وكتب نصوص أدوارها... عندها الأولى أن نحاور الأصيل لا البديل.. نحاور من شكلها لا من يقوم بتأدية الأدوار المكتوبة له على خشبات المسارح الدولية.. نحاور السيد لا العبد

وأما الغرب.. سليل الاستعمار وصاحب الختم الأول في سياسة التقسيم والتناحر الطائفي البغيض فهو من سد باب الحوار لا نحن.. لأنه اعتاد إعطاء الأوامر للإمعات ونحن اعتدنا على السيادة والاستقلال لحرية القرار.. لأنه أدمن الأجراء والأذلاء ولأننا جبلنا على الكرامة والإباء.. وسنبقى.. فكيف يحاورنا... ولماذا يحاورنا... وبالتالي فإن من يتحدث عن الحل السياسي فقط ويتعمى عن هذه الحقائق فهو إما جاهل بالوقائع أو متخاذل يقدم الوطن والمواطن لقمة سائغة للمجرمين ومن يقف خلفهم.. يبيع شعبه ودماء شهدائه بالمجان.. وهذا ما لن نسمح به

البعض يتحدث عن الحل السياسي فقط والبعض يتحدث عن مكافحة الإرهاب فقط وهذا الكلام غير دقيق فالحل يجب أن يكون حلاً شاملاً وفيه محاور.. فيه السياسي ومكافحة الإرهاب وفيه محور ثالث مهم جدا هو الحل الاجتماعي ولدينا نماذج في حمص

ودرعا تحديدا حيث تحسن الوضع بشكل كبير بسبب هذا الحل الاجتماعي فأشخاص وطنيون يمتلكون حساً وطنياً وانتماءً وطنياً واخلاقاً قاموا بمبادرات بين الدولة وبعض المغرر بهم من المسلحين والإرهابيين واعطت نتائج هامة جدا على الواقع وهؤلاء الأشخاص لا ينتمون إلى أحزاب وليس لديهم أي برنامج سياسي وليس لديهم سوى الانتماء الوطني وهذا النوع من المبادرات هام جدا وخاصة ان أي أزمة في أي وطن وحتى لو كانت جريمة عادية تتفاقم فعلينا ان نعود إلى الجذور الاجتماعية دائما

أوجه تحية إلى هؤلاء الأشخاص الذين أنجزوا إنجازات وطنية كل بحسب ما يستطيع وأنا أعرف البعض منهم والتقيت بهم بشكل مباشر والبعض الآخر سمعت عنه ولكن هناك جنودا مجهولين ونوجه لهم التحية ونقل لهم نحن نعول كثيرا على مبادراتهم

قد يبدو من كل ما سبق أنه لا يوجد أحد نحاوره وهذا الكلام غير صحيح.. فرغم كل ما سبق.. سنحاورونمد يدنا دائما وأبدأ للحوار.. سنحاور كل من خالفنا بالسياسة.. وكل من ناقضنا بالمواقف دون أن يكون موقفه مبنياً على المساس بالمبادئ والأسس الوطنية.. سنحاور أحزاباً وأفراداً لم تبع وطنها للغريب.. سنحاور من ألقى السلاح لتعود الدماء العربية السورية الأصيلة تسري في عروقه.. وسنكون شركاء حقيقيين مخلصين لكل وطني شريف غيور يعمل من أجل مصلحة سورية وأمانها واستقلالها

وعليه وانطلاقاً من ثوابتنا المبدئية وفي مقدمتها سيادة الدولة واستقلالية قرارها ومبادئ وأهداف ميثاق الأمم المتحدة والقانون الدولي والتي تؤكد جميعها على سيادة الدول واستقلالها ووحدة أراضيها وعدم التدخل في شؤونها الداخلية.. وإيماننا منا بضرورة الحوار بين أبناء سورية.. وبقيادة سورية.. ومن أجل استعادة المناخ الآمن وعودة الاستقرار فإن الحل السياسي في سورية سيكون على الشكل التالي.. المرحلة الأولى.. أولاً.. نلتزم فيها الدول المعنية.. الإقليمية والدولية بوقف تمويل وتسليح وإيواء المسلحين بالتوازي مع وقف المسلحين للعمليات الإرهابية.. ما يسهل عودة النازحين السوريين إلى أماكن إقامتهم الأصلية بأمن وأمان.. بعد ذلك مباشرة يتم وقف العمليات العسكرية من قبل قواتنا المسلحة التي تحتفظ بحق الرد في حال تعرض أمن الوطن أو المواطن أو المنشآت العامة والخاصة لأي اعتداء.. ثانياً.. إيجاد آلية للتأكد من التزام الجميع بالبند السابق وخاصة ضبط الحدود.. ثالثاً.. تبدأ الحكومة القائمة مباشرة بإجراء اتصالات مكثفة مع كل أطراف المجتمع السوري بأحزابه وهيئاته لإدارة حوارات مفتوحة لعقد مؤتمر حوار وطني تشارك فيه كل القوى الراغبة بحل في سورية من داخل البلاد وخارجه

President Bashar Al-Assad's January 6th, 2013 Speech official translation :

Mr. Prime Minister, Ministers,

Heads and members of the leaderships of popular organizations and trade unions,

Sisters and brothers,

Today I look at your faces and the faces of the people of our country as they are covered with sorrow and pain. I look into the eyes of Syria's children and I don't see an innocent laugh shining, nor do I see toys that draw a smile on their faces. I watch the hands of elderly people and see them open to prayer for the safety of a son, a daughter or a grandson.

We meet today with suffering prevailing over Syria's land leaving no room for joy in any corner of the homeland. Safety and security have been absent from the country's streets and alleys.

We meet today and there are mothers who lost their sons, families who lost their breadwinners, children who became orphans and brothers who have been parted from each other, being martyred, displaced or missing.

If pain is pervading like a dark cloud over the country, the emotional state, though sublime, is not enough to compensate for the loss of the loved ones or the restoration of security and peace to the country or for providing bread, water, fuel and medicine nationwide.

Out of the womb of pain, hope should be begotten and from the depth of suffering the most important solutions rise. As the dark cloud in the sky conceals sunlight, it also carries in its layers rain, purity and hope of welfare and giving.

These feelings of agony, sadness, challenge and determination constitute a huge energy that will not get Syria out of its crisis unless it turns this energy into a comprehensive national dynamic that saves the homeland from a campaign, unprecedented in the history of the region, targeting it. This national dynamic is the only balm for the deep wounds which affected our society and were about to divide it as it is the only way that is able to preserve Syria geographically and make it stronger politically.

Each citizen is responsible and able to provide something even if it is simple or limited in his/her view, because the homeland is for everyone; we all defend it, each according to his/her capacity and capability, because ideas are forms of defense, stances are forms of defense, construction is a form of defense and protecting people's properties is a form of defense.

Since the attack is launched against the homeland with all its human and material constituents, the mindful citizen has certainly known that passivity, waiting for time or others to solve the problem is a sort of pushing the country towards the abyss, and not contributing solutions is a kind of taking the homeland backwards with no progress towards overcoming what the homeland is going through.

Because many have fallen into the trap of what has been cast as a conflict between a government and an opposition, i.e. a conflict over office and power, they have kept at a distance and remained silent and neutral. Consequently, it is our duty all to readjust our vision in the direction of the homeland. The conflict is one between the homeland and its enemies, between the people and killers, between the citizens' bread, water and warmth on the one hand and those who are depriving them of them all on the other, between a state of safety that we used to pride ourselves on, and spreading fear and panic in people's lives.

They have killed civilians and the innocent in order to kill light and brightness in our country. They have assassinated qualified and distinguished people in order to spread their ignorance over our minds. They have sabotaged the infrastructure built with the people's money to make suffering pervade into our lives. They deprived children of their schools to devastate the future of the country and express their ignorance. They cut off power supplies, communication lines and fuel supplies, leaving the elderly and children suffering from the cold weather without medicine in confirmation of their savagery. They destroyed wheat silos and robbed the wheat and flour stocks, to make a loaf of bread like a dream for citizens and to starve people. So, is this a conflict for power and office or is it a conflict between the homeland and its enemies? Is it a struggle for power, or is it revenge against the Syrian people who did not give those terrorist killers the key word for dismembering Syria and its society. They are the enemies of the people; and the enemies of the people are the enemies of God; and the enemies of God will be burnt by hellfire on the day of judgment.

At the beginning they wanted it a fake revolution but the Syrian people rebelled against them; then they tried to impose it secretly through money, the media and arms; and when they failed, they moved to the second phase through dropping the masks of a "peaceful revolution" and unveiled the cover of the weapons they were using secretly to use them openly, starting their attempts to occupy certain cities in order to attack other cities. Their brutality didn't intimidate our people, thanks to their awareness and steadfastness; so our people rejected them and unveiled

their lies. Therefore they decided to take revenge on the people through spreading terrorism indiscriminately everywhere.

They call it a revolution, but in fact it has nothing to do with revolutions. A revolution needs thinkers. A revolution is built on thought. Where are their thinkers? A revolution needs leaders. Who is its leader? Revolutions are built on science and thought not on ignorance, on pushing the country ahead not taking it centuries back, on spreading light not cutting power lines. A revolution is usually done by the people not by importing foreigners to rebel against the people. A revolution is in the interest of people not against the interests of people. Is this a revolution? Are those revolutionaries? They are a bunch of criminals.

Takfiris were working at the back rows through bombings and mass killing, leaving the armed gangs at the front line, but the unity of the Syrian people and army forced them to move to fighting at the front lines where they led the rudder of a ship of blood, killing and mutilation. Because takfiri thought is alien to our country, they had to import it from abroad, whether through terrorists or thought. Thus, takfiris, terrorists, al-Qaeda members calling themselves Jihadis streamed from everywhere to command the combat operations on the ground. The gunmen, having failed, retreated to the backlines as aides in acts of kidnapping, pillaging and sabotage, as servants, and at best, guides who spy on their fellow citizens to serve criminals takfiris who only speak the language of slaughtering and mangling.

We are fighting those, most of whom are non-Syrians, who came for twisted concepts and fake terms they call Jihad, but nothing can be farther from Jihad and Islam. Most of them are terrorists instilled with al-Qaeda thought, and I believe that most of you know how this kind of terrorism was fostered three decades ago in Afghanistan by the West and with Arabs' money. After the mission of these terrorists ended with the disintegration of the Soviet Union and its departure from Afghanistan, terrorism broke loose and started hitting everywhere in the Arab world, the Islamic world and then moved to the West. They tried to get rid of it through Afghanistan War and in the aftermath of Iraq's War, but this terrorism was unyielding and pervasive, and started to infiltrate Western societies. So, the events in the Arab world, especially in Syria, presented the Western powers with an opportunity to transfer as many terrorists as possible to Syria to turn it into the land of Jihad, hence dispensing with two troublesome rivals at the same time through getting rid of the terrorists and weakening Syria which is a nuisance for the West.

An organization specialized in terrorism issued a month or so ago a report on the decrease in terrorist acts in general, especially in the Middle and East Asia, which is true, because most of

the terrorists came to Syria from these countries and some even come from the Western countries. Those terrorists' infiltration into any society is a security threat, but it is possible to vanquish them when we have the will to do so. The most dangerous still is a social and intellectual infiltration. When this kind of thought infiltrates into a society, it becomes deformed unless this issue is seriously tackled regardless of the crisis in Syria. We have to be above differences. Otherwise, we would bequeath blood to our sons and grandsons. Syria, as we know it, won't be there, not necessarily geographically speaking, but Syria as a society, because this thought incites sedition and destroys geography and the political meaning of any society which it invades. This is a great responsibility, and we have to unite in order to shoulder it.

The crisis has other dimensions, not only internal ones as it became clear to all who want to see. Regionally, there are parties who seek to divide Syria, others to weaken it, and some parties are providing the criminals with funds and weapons, while others are providing them with support and training. We were not surprised at what some neighboring countries have done to weaken and control the Syrian people, and the countries who sought a place in a history they don't have, writing it instead with the blood of innocent Syrians, but Syria and the Syrian people are strong, and they vow that they will not forget.

Syria has always been, and will remain, a free and sovereign country that won't accept submission and tutelage. That is why it has been a nuisance for the West, so they sought to take advantage of internal events to drive Syria out of the political equation in the region to get rid of this irksome problem and to strike at the culture of resistance and turn us into subordinates. But the West is not the entire international community, as there are world countries, namely Russia, China and the BRICS countries, and many other countries which won't agree to meddling in the internal affairs of countries and destabilizing the region based on their principles, interests and care for the people's freedom in determining their destiny. To those countries I extend my thanks, namely to Russia, China and Iran, and to all those who stood by the Syrian people to determine their own destiny.

In light of this, there cannot be talk about a solution unless we take into consideration these factors: the internal, the regional and the international. Any measure that does not change these factors is not a real solution and has no impact. Let's start with the internal front: if some tended to see the disagreement in the beginning as one between loyalists and the opposition, this disagreement in a civilized world should be over the way to build the homeland not destroy it, over developing it rather than taking it decades back. When part of the people becomes tied to

foreign powers, the conflict becomes between the homeland and outside powers, between the country's independence and hegemony over it, between staying free being politically occupied; and hence the issue becomes defending the homeland and all of us unify against the outside aggression which is aided by some internal tools.

So, when we say external opposition or any such words we don't mean the place where these people live; rather we mean the place where they set their hearts and minds, their affiliation and bondage, and most importantly their funding. This is what we mean by outside, whether they live inside or outside, as there are people living outside but they defend their country.

It is not a matter of loyalists against opposition, nor an army vis-à-vis gangs and criminals. We are in a state of war in the full sense of the word. We are repelling a fierce outside aggression in a new disguise, which is more lethal and dangerous than a traditional war, because they do not employ their tools to strike us; instead, they have us implement their projects, and target Syria using a bunch of Syrians and a lot of foreigners.

Such war is confronted through defending the homeland in parallel with a reform that is necessary to all of us, which may not change the reality of war, yet it strengthens us and reinforces our unity in the face of the war. Some may believe that herein lies the solution or that reforms will solve the problem, which is not true. Reforms is an influential factor but it is not all the solution.

Reform without security is like security without reform. Neither will be successful without the other. Those who keep parroting that Syria has opted for a security solution do not see or hear. We have repeatedly said that reforms and politics go in one hand and eliminating terrorism in the other.

And to those who twist facts we say: when someone is attacked and he defends himself, do we say that he defended himself or he chose the security solution? Why when a state defends its people and when people defend their homeland, they say that they have opted for the security solution?

Defending the homeland is a duty that isn't up for discussion and is a legal, constitutional and religious duty and is the only choice. The security solution is no choice. Here there is one choice, which is self-defense. If we chose the political solution and sought it since the first days, this doesn't mean not to defend ourselves, and if we chose the political solution since the first days, this means that we need a partner that is capable and willing to move in a political process and

enter a dialogue process on the national level. If we chose the political solution and didn't see a partner, that doesn't mean that we didn't desire one; this means that we didn't see a partner during the past stage. To be clearer, for instance, if someone wants to get married and sought a partner but didn't find someone to desire and accept them, this doesn't mean that he doesn't want to be married. Therefore, any proposition that the state in Syria chose the security solution is incorrect and wasn't proposed at any time; and no state official announced that we chose the security solution.

When you're under attack and you defend yourself, it's called self-defense, not choosing a security solution. We didn't choose war; war was imposed on Syria, and when the state defends the people and we defend ourselves, no reasonable person can call that choosing a security solution. Defending the homeland is a duty and an only choice, and accepting the political solution doesn't mean not defending ourselves, but also accepting the political solutions means the existence of a political partner that is capable of dialogue and willing to engage in it.

We never rejected the political solution as we have adopted it since day one based on dialogue as its main pillar as we lend our hands to those who have a national political project that moves Syria forward. But who do we conduct dialogue with? With those who are carrying extremist thinking, and do not believe except in blood, killing and terrorism.

Should we conduct dialogue with gangs that receive their orders from abroad and follow a foreigner who orders them to reject dialogue because it believes that dialogue will foil his schemes aiming at weakening and undermining Syria?

The leaders of some regional countries know that if Syria came out of the crisis, it will undermine their political future after they were involved and drowned their peoples with lies, spent their countries' potentials in supporting terrorism and involved in the bloodshed and the killing of the innocent.

As for the west, the descendant of colonialism and owner of the first seal in the policy of division and despicable sectarian strife, it is the one who closed the door of dialogue not us, because it's used to giving orders to the submissive, and we're used to sovereignty, independence and freedom of decision, because it's addicted to hirelings and the subjugated and because we're raised on dignity and pride, and so shall we remain. So, how can it hold dialogue with us, and why would it hold dialogue with us? Therefore, those who talk about the political solution only and ignore these facts are either ignorant of the facts or are weak. They deliver their country and

the people of the country as a tender morsel to criminals and those who stand behind them, selling their people and the blood of their martyrs for free, which we will not allow.

Some speak of the political solution only, and some speak of combating terrorism only, and this discourse is imprecise, as the solution should be comprehensive and must contain several axes: the political axis, combating terrorism, and the third axis that is very important which is the social solution. We have examples in Homs and Daraa in particular where the situation improved significantly because of this social solution, as patriotic people with a patriotic sense and national affiliation and morals made initiatives between the state and some of those who were misled among gunmen and terrorists, producing very important results in reality. These people don't belong to parties nor do they have a political program; they only have national affiliation; and this type of initiative is very important, particularly since any crisis in any country, even if it were a normal crime, will exacerbate; therefore, we must always return to the social roots.

I salute those who made national achievements, each according to his/her capability. I know some of those and met with them directly and there are some others whom I heard of. There are unknown soldiers to whom we extend greetings and say that we count a lot on their initiatives.

It might seem from all we have went through that there is no one for us to have dialogue with, but this is incorrect. We will always extend our hands for dialogue. We will have dialogue with all those who don't agree with us in politics and who have stances contrary to ours providing that those stances are not based on affecting the national principles and basics.

We will have dialogue with parties and individuals who did not sell the homeland to strangers, and with those who dropped weapons to have the genuine Arab Syrian blood running back in their veins. We will be real honest partners with every honest patriotic citizen who works for Syria's interest and for its security and stability.

Accordingly and out of our firm principles, on top being the sovereignty of the state and the independence of its decision, and based on the principles and goals of the UN Charter and the international law which all stress on the sovereignty, independence and territorial integrity of countries and non-interference in their internal affairs, and out of our belief in the necessity of having a Syrian-led dialogue among the people of Syria and restoring the atmosphere of security and stability, the political solution in Syria will be as follows:

Stage 1:

First: the concerned regional and international countries commit themselves to putting an end to funding, arming and harboring armed elements. On parallel, armed elements stop their terrorist operations, which will facilitate the return of displaced Syrians to their original residential places safely.

Immediately afterwards, the Armed Forces halt the military operations but preserve the right to respond in case the homeland, citizens and public and private facilities came under any attack.

Second: Finding a mechanism to make sure that all are committed to the aforementioned item, particularly with regard to border control.

Third: The current government immediately starts making intensive contacts with all the spectrums of the Syrian society with all its parties and bodies to conduct open discussion to pave the way for holding a national dialogue conference in which all the forces seeking a solution in Syria take part, whether they are inside or outside the country.

Stage 2:

First: The current government calls for holding a comprehensive national dialogue conference to reach a national pact that adheres to Syria's sovereignty, unity and territorial integrity as well as to rejecting interference in its affairs and discarding terrorism and violence in all its forms.

The government's call upon the parties and the spectrums of the society is aimed at setting the criteria for this conference which is to be held later

Abstract

This research work aims to answer the following question "how do semantic isotopy guarantee coherence between the original and the translated text?"

Syria had been the theatre of violent protest movements that led to the revolution against the government. The Head of State addressed speech to his people with the aim to convince them to put an end to the protest and stand by him to bring back old Syria.

Given this context, we assumed that semantic tools will help us decode the text and reveal the intention of the writer behind his words to achieve the most adequate translation of his speech from Arabic to English.

The analysis done through this dissertation using the theory of sense aim to find out and show to what extent it matters the understanding of the translators to the semantic tools to reach the right comprehension of the original text and therefore to achieving an adequate and a coherent translation.

Key words : semantics, semantic isotopy, theory of sense, coherence.

ملخص

يهدف هذا البحث إلى الإجابة على السؤال التالي: "كيف تضمن النظائر الدلالية توافقاً بين النص الأصلي والنص المترجم؟" كانت سوريا مؤخراً مسرحاً للاحتجاجات ضد الحكومة رغبة بوقف العنف ضد الشعب السوري من قبل الحكومة السورية فوجه رئيس الدولة خطاباً لشعبه بهدف تبرئة ذمته من ارواح العشرات المقتولين و إقناعهم بوضع حد للاحتجاج والوقوف معه حكومة و شعباً لإعادة سوريا القديمة.

بالنظر إلى هذا السياق، افترضنا أن الأدوات الدلالية هي عنصر أساسي يساعدنا على فك شفرة النص و كشف نية الكاتب وراء كلماته منه فهم رسالته بشكل صحيح لتحقيق الترجمة المناسبة و الوفية لخطابه من العربية إلى الإنجليزية.

يهدف التحليل الذي تم إجراؤه من خلال هذه الرسالة، باستخدام نظرية المعاني، إلى اكتشاف وإظهار مدى أهمية فهم المترجمين للأدوات الدلالية للوصول إلى الفهم الأقرب لقصد الكاتب للنص الأصلي و بالتالي تحقيق ترجمة مناسبة و متماسكة.

الكلمات المفتاحية: علم الدلائل، النظائر الدلالية، نظرية المعنى، التماسك.