A STUDY OF THE RELATIVE FREQUENCY OF
COMPLEX SENTENCES IN ARABIC AND
ENGLISH AND ITS APPLICATION FOR
THE PREPARATION OF TEACHING
MATERIALS

By

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ABSTRACT

The purpose of this thesis is to establish the relation-
ship between Arabic and English sentences. This relationship
includes the frequency and length of complex and simple sentences.

Chapter I discusses the various definitions of <u>sentence</u>,
<u>word</u>, and <u>clause</u>. The first section of the chapter discusses the
definitions of <u>sentence</u> and <u>clause</u> in English, then in
Arabic. The second section discusses the definitions of
<u>word</u> both in English and Arabic.

Chapter II discusses the procedure of the study. It
is divided into two sections: the first is devoted to the
consideration of the choice of material for the study; and
the second presents an account of the procedure of analysis
adopted.

Chapter III presents the findings of the study. The
chi-square test was used for establishing the significance
of the results recorded. The most important findings are:

1. Simple sentences are more common in English than in
   Arabic, while complex sentences are more common in
   Arabic than in English.

2. Complex sentences in Arabic contain more clauses than
   Complex sentences in English.

3. Arabic sentences tend to be either extremely long or
   extremely short, and there are more short sentences
   in Arabic than in English.

4. The average length in words of Arabic and English sentences tends to be the same.

5. English clauses on the average are longer than Arabic clauses.

6. The length of Arabic sentences is due to their frequent use of subordinate clauses, but the length in English is due to the use of nominalizations.

7. Most Arabic sentences start with coordinating conjunctions.

8. The function of coordinating conjunctions in Arabic is similar to the use of end punctuation marks, especially the fullstop.

The conclusion discusses the importance of these findings for the preparation of teaching materials.

CHAPTER I

THE SENTENCE AND THE WORD

The purpose of this thesis is to establish a relation-
ship between the Arabic and the English sentences as used
in the standard written languages. This relationship
includes determining the relative frequency of complex
sentences in both languages as well as the relative length
in words both of sentence and clauses. The results of the
study are then analysed in order to determine their
significance for teaching English sentences to Arab students.

It is necessary in such a research as this to start
out by clarifying the terms dealt with. This chapter is,
therefore, devoted to defining the linguistic units needed:
the sentence, the clause, and the word.

A survey of the definitions of <u>sentence</u> and <u>clause</u>
in English is discussed at the beginning in order to arrive
at a suitable definition to be adopted. It is followed by
a similar discussion of the Arabic sentence which leads to
establishing a common criterion for defining this unit in
both languages. The attempts to arrive at a common
definition for the <u>word</u> follow a similar pattern.

<u>THE SENTENCE</u>

A- <u>English</u>:

The definition of a sentence has been, for the last
half century at least, one of the major linguistic concerns.

In his Structure of English,[1] Fries mentions two hundred different definitions which confront a worker in the field. Since the publication of Fries's book in 1952, interest has not abated but rather got more vigorous than before. This shows that so far linguists have not been satisfied with the definitions their predecessors adopted for this important linguistic unit. The fact that they still argue the issue in books and journals indicates that final agreement has not as yet been reached.

The main causes behind such disagreement spring perhaps from the set of assumptions a linguist adopts in his consideration of what language is, and what grammar is. Is language what people speak? or is it what people write? or is it, as Daniel Jones says, "the total material upon which a person can draw when he speaks. But where is that material? It surely 'exists' only in some mentalistic or non-material sense.[2]?" In considering grammar we have more disagreement still. Should it be descriptive or prescriptive? Is it an attempt to describe how people use words and structures or is it a method through which we can derive 'all and only' the correct sentences of the language?

It is outside the scope of this discussion to trace

1C.C. Fries, The Structure of English, (New York: Harcourt, Brace & Co., 1952)

2Quoted by C.L. Ebeling in his Linguistic Units, (The Hague, Netherlands: Mouton & Co., 1956) p.10.

all the different definitions of a <u>sentence</u> arrived at by the different schools of language and grammar. Only a few important definitions will be discussed in order to choose the best suited to my purpose - namely, finding the appropriate formal unit used in writing.

<u>Traditional Definitions</u>: In such a discussion as this, one is bound to start with considering the definitions given by traditional grammarians. Precedence is given to them owing to the amount of space devoted to them in grammar books and to the fact that the results of such definitions ruled the teaching of grammar for a long time and still do in many modern schools. In school grammar books one finds something like this, "A sentence is a group of words so arranged as to make complete sense.[3]"

Such definitions, as Fries and other linguists pointed out, are inadequate. They imply that we know what "complete sense" or "complete thought" is. These implied psychological terms are in fact more difficult to define precisely than the term they are used to clarify. Their inadequacy makes us look for other criteria to base our definition on.

<u>Structural Definition</u>: Bloomfield got round the problem of meaning by defining a sentence as "an independent linguistic form not included by virtue of any grammatical construction

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[3]L. Tipping, <u>An English Grammar for Beginners</u>, (London: Macmillan & Co., 1947), p.1.

in any larger linguistic form"[4]. This brings us to consider
a sentence formally, i.e., through its structure or form
rather than meaning, but does not suggest the best method
to adopt in order to come out with the definition which
would make it easy for us to recognize a sentence when
we see or hear one.

Fries suggests that a sentence, or what he calls an
'utterance unit' is, "any stretch of speech by one person
before which there was complete silence on his part and
after which there was silence on his part."[5] This definition
obviously involves the consideration of the length of
silence suggested. Is the silence after the fullstop twice
as long as that of a comma, or twice as long as that of a
semi-colon; should it be 2 seconds, 5, or 10 seconds? It
also totally ignores the written sentence which is of
major interest here. This and other similar definitions will,
therefore, be disregarded because they have little relevance
to the main purpose of this thesis.

A more recent approach focuses on the study of the
sentence through its component parts. Such a study is

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[4]L. Bloomfield, Language (New York: Henry Holt and Co.,
Inc., 1954) p.170

[5]Fries, op. cit, p. 23.

exemplified in immediate constituent analysis(IC analysis).
An English sentence according to this view can be analysed
into two basic units: a noun cluster and a verb cluster.
Other non-structural linguists analyse the sentence in a
similar fashion. Zandvoort defines a sentence as an "oral
or written communication" and adds:

> Most sentences of more than one word consist of two
> nuclei, one indicating the person or thing about whom
> a statement is made (or a question asked), the other
> containing the statement or question asked.[6]

He calls them subject and predicate.

Simeon Potter, who is not a structural linguist either,
concurs with this part of the theory. He says,

> In all Indo-European languages the sentence is normally
> bipartite. Basically it is a two-in-one. It is a
> binary unit. The subject is that to which the speaker
> wishes to draw the hearer's attention and the predicate
> is that which the speaker has to say about the subject.[7]

Transformational Definition: The structural approach
to the study of the sentence was utilized and modified by
the transformational grammarians.

Transformationalists consider grammar as "a descrip-
tion of the sentential structure of the language"[8], or as
Chomsky explains,

> A grammar of L (any language) is a device which
> enumerates the sentences of L in such a way that
> a structural description can be mechanically derived
> for each enumerated sentence.[9]

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[6] R.W. Zandvoort, A Handbook of English Grammar, (5th
edition; Groningen, Djakarta: J.B. Wolters, 1953),p.227.

[7] Simeon Potter, Our Language, (London: Pelican,1957),p.91.

[8] A. Fodor & J.J. Katz (eds.),The Structure of Language,
(New Jersey: Prentice-Hall, Inc., 1965), p. 153.

[9] Ibid., Chomsky, "A Transformational Approach to Syntax",
pp. 240-41.

In the Transformational system we can generate all
English sentences from some basic ones called 'kernel
sentences'. These kernel sentences consist basically
of two parts: a noun phrase (NP) and a verb phrase (VP).
thus an English sentence in its simplest form is,

$$S \longrightarrow NP + VP$$

($\longrightarrow$ means "can be rewritten or inter-
preted as") Zellig Harris[10] gives seven kinds of kernel
sentences, while Paul Roberts[11] gives ten such sentences.
What is important for us here is that each one of these
kernels has the basic structure,

$$S \longrightarrow NP + VP$$

With the aid of some transormational rules we can derive
all (and only) grammatical English sentences.

A basic English sentence is then "a sentence that
is not derived from some more fundamental sentence".[12]

Synthesis: The ideas discussed above suggest a 'best'
definition related to the written language. The sentence

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[10]Ibid. Zellig Harris, "Co-occurrence and Trans-
formation in Linguistic Structure", p. 205.

[11]Paul Roberts, English Sentences, (New York:
Harcourt, Brace & World Inc., 1962).

[12]Ibid. p. 49

[13]Fodor and Katz (eds.), op.cit., Chomsky, " A
Transformational Approach Syntax". p.240.

will be defined here through its structure which will be
considered as bipartite.

In this thesis the simple English sentence will be
that which is "composed of a complete subject and a
complete predicate."[14] These are the noun cluster and the
verb cluster segments resulting from an IC analysis which
are the same as the nominal phrase and the verbal phrase
resulting from transformational analysis, e.g., "Birds
fly"; "The small boy seemed rather shy".

This definition of a sentence rules out the
imperative sentences which do not usually contain a
subject. Yet, they can be treated as complete sentences
because such a sentence as "Give it to me", can be
rewritten as "You give it to me". Also, if an imperative
is used in a compound sentence[15] it will be treated as
any other sentence, e.g., "Give it to me and I will give
you a pound".

Sentence fragments (Sledd's sentence fragments:
Bloomfield's minor sentences; Chomsky's semi-grammatical
sentences; Katz's semi-sentences; and Jesperson's
amorphous sentences)[16] which do not consist of a complete subject

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[14]
This means the whole nominal phrase and the whole
verbal phrase which compose a sentence. For further
discussion of 'complete' subject and 'complete'
predicate see James Sledd, A Short Introduction to
English Grammar, (US: 1959). pp.138-147

[15]
A compound sentence is composed of two or more
independent clauses with no subordinate clauses.

[16] see p. 8.

and a complete predicate will not be counted or considered as sentences. This does not mean that they are not important. In discussing 'semi-grammatical' sentences Chomsky says,

> "There is no implication that this sentence is being 'censored' or ruled out or that its use is being forbidden . . . . . Use of a sentence that is in some way semi-grammatical is no more to be censured than use of a transform that is remote from the kernel."[17]

This is quite true because such sentences are not censured but often used. Their use, however, is more frequent in speech than in writing. Paul Roberts expresses a common view about the use of fragments in standard English writing and says,

> "The fragment is considered- not only by teachers and readers of college entrance examinations, but also by editors and others who control writing standards - as grievous error".[18]

Fragments can be formed of one syllable (ugh), (oh) or single words 'yesterday', 'good', or phrases "oh dear! ", "quite so", "if you can".

The simple sentence has the same structure as a clause.

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[16] Sledd, op.cit. p. 169; Bloomfield op.cit. pp. 170-71; Fodor and Katz, op.cit., Chomsky, "Degrees of Grammatical-ness", pp. 384-389; Ibid. Katz, "Semi-Sentences", pp. 400-416; Jesperson, Essentials of English Grammar, (New York: Henry Holt & Co. 1933) p.105. Chomsky uses the same terminology in his article "Some Methodological Remarks on Generative Grammar", available in H. Allen's (ed.) Applied English Linguistics (New York: Appleton-Century-Crofts, 1964), second edition, pp. 187-92

[17] Fodor & Katz, op. cit., Chomsky, "Degrees of Grammaticalness", p. 384.

[18] Roberts, op.cit., p. 100

Both of them are composed of a subject and a predicate.
They differ, however in that the simple sentence is an
independent unit of language while the clause forms part
of a sentence. It can be either independent or dependent.
The independent or main clause is that clause which can
stand alone to form a simple sentence. A dependent or
subordinate clause on the other hand cannot stand alone
but 'depends' on the main clause. It helps expand some
grammatical units and takes the place of nominals, adjec-
tivals or adverbials. For example: "That boy has an I.Q.
of 200"is a simple sentence, but, "That boy, who is
sitting next to Mary, has an I.Q. of 200" is complex.
The clause "That boy has an I.Q. of 200" is the main
clause; and "who is sitting next to Mary" is the subor-
dinate clause. Notice that the main clause can stand
along to form a simple sentence, but the subordinate
cannot.

A complex sentence, which is of major interest here,
is that which contains one independent clause and one or
more subordinate clauses. In tranformational terms it
is the sentence which is a transform of two or more
Kernel sentences and which has two or more clauses.

B- Arabic:

The Traditional Approach: It is interesting to note
that Arab grammarians give much the same type of

definition of the sentence as do their English traditional colleagues.

The independent growth of the study of the two languages has made Arab grammarians use the same criterion of meaning in defining a sentence. In Arabic language books, the recent ones included, such definitions are found: "A sentence is a meaningful composite of speech";[19] "A sentence is a meaningful composite of speech which gives complete sense";[20] or "A complete sentence is that which conveys to the hearer a complete thought after which a stop is possible".[21] Students are usually asked to give examples of " meaningful sentences" جمل مفيدة i.e., sentences that have 'complete sense'.

The inadequacy of such a definition based on meaning has already been discussed. What is needed is a definition based on the formal characteristics of the sentence.

A student of Arabic grammar is surprised at the meagerness of information given in modern texts in this field. For the last one thousand years at least there has been practically no progress in the study of grammar.

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[19] R, Ash-Shartūni, Mabādi' al-ᶜArabiyya fi al-Sarf wa an-Nahw, (Beirut: Catholic Press) 4th edition, vol. IV, p.409.

" الجمله هي الكلام المركب المفيد "

[20] Yūsef as-Sawda, Al-Ahrufiyya, (Beirut:1960),2nd edition.

" الجمله هي الكلام المركب المفيد الذى يتم به معنى "

[21] Anīs Frayha, Tabsīt Kawāᶜid Al-ᶜArabiyya, (Beirut: 1952), p.81.

" الجمله التامه هي التي تنقل الى السامع فكره تاما يصح الوقوف عليها "

Modern linguists are not interested in founding modern schools of language study, but rather in explaining, abbreviating or simplifying the older great texts like Al-Kitāb by Sībawayhi, The Alfiyya of Ibn Mālik, and Mughni al-Labīb of Ibn Hishām. The reason behind this might be that Arabic syntax has practically not changed at all in the last thousand years. Grammarians have felt that there was no need to describe what has been so completely and comprehensively discussed by those early masterpieces. The few attempts[22] so far at simplifying the language have not been strong enough to establish themselves in the face of traditional grammar. The revolutionary theories of grammar in English have, therefore, no correspondence in Arabic. The traditional approach in Arabic is still dominating the language study and the methods of linguistic analysis.

The Simple Sentence: The lack of balance in the sentence description between Arabic and English, makes one go back to consider the structure of an Arabic sentence leaving aside definitions based on meaning. An Arabic sentence consists, like an English one, of two parts - subject and predicate.[23] "A sentence is composed of two basic parts, and a complement, if needed, otherwise it is left out depending

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[22]See the writings of Anīs Frayha, Yūsef as-Sawda, Mansūr Abu-Sāleh and Wadī῾ Dīb.

[23]Ash-Sheikh Mustafa Al-Ghalayīni in his Jami῾ ad-Durūs al-῾Arabiyya defines the "sentence" through its structure of Musnad and Musnad Ilayh. He uses the term sentence (الجملة) in the sense of clause. He uses the term speech (الكلام) as the equivalent of a sentence in the traditional sense, and defines it through meaningfulness.

on the speaker and what he intends to communicate."[24]

These two basic parts are called (المسند والمسند اليه)

or (الموضوع والمحمول) i.e., subject and predicate.

A more elaborate definition of the Arabic sentence
is given by Wright:

> "Every proposition or sentence (جملة , plur. جمـــل ,
> a <u>sum</u> or <u>total</u> of words) necessarily consists of
> two parts, a <u>subject</u> and a <u>predicate</u>. The latter
> is called by the native grammarians المسند <u>that
> which leans upon</u> or <u>is supported by</u> (the subject),
> the attribute; the former المسند اليه <u>that upon which
> (the attribute) leans</u>, or <u>by which it is supported</u>,
> <u>that to which something is attributed</u>. The relation
> between them is termed الاسناد , properly <u>the act of
> leaning (one thing against another)</u>, then as a
> concrete, <u>the relation of attribution</u>."[25]

A simple Arabic sentence has two types: (S_1) the
nominal sentence, which starts with a noun;[26] and (S_2)
the verbal sentence, which starts with a verb. If
Arabic is studied transformationally these types would
be its first kernel sentences and would be described as
follows:

$$S_1 \rightarrow NI + N1^{27}$$
$$S_2 \rightarrow V^1 + N1$$

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[24] Mohd. Khader Hussein, <u>Dirāsāt fil ʿArabiyya wa Tārīkhihā</u>,
(Damascus: Almaktab Alʾlslami, 1960). The above definition
is quoted from a report issued by a committee for simplifying
Arabic grammar.

تتألف الجملة من جزأين اساسيين ومن تكمله تذكر حين يحتاج اليها وقد يستغنى
عنها تبعا لغرض المتكلم ولما يريد ان يعبر عنه

[25] W. Wright, <u>A Grammar of the Arabic Language</u>, Vol.II,
<u>Syntax</u>, (London: Fredric Norgate, 1875) p.271.

[26] ' Noun' is Arabic includes 'noun, pronoun and adjective'

[27] The nominal sentence composed of N1 + VI will be
considered complex as discussed later.

This discussion points to the fact that as far as the simple sentence goes there is considerable similarity between the Arabic sentence and the English sentence. If the English sentence is to be that which is composed of a complete subject and a complete predicate, the Arabic simple sentence is any nominal sentence whose predicate is either a noun or a semi-sentence (شبـــه جمـــله); or a verbal sentence with a single subject and a single predicate.

Complex Sentences: Complex sentences in Arabic are comparable in structure to complex sentences in English in that they have more than one clause - one being essential and the other (or others) not. Jabr Dūmiṭ defines the complex sentence as follows:

> If two or more sentences occur together, one of them is essential and indispensible linguistically, while the other is subordinate and limits the subject or the predicate of the first, then the resulting sentence composed of the above two is a complex sentence. 28

Wadiᶜ Dīb says:

> "If a sentence contains more than one verb and more than one subject, or more than two nominals - one definite and one indefinite -; and is expanded beyond that by containing adverbials etc. then it is a complex sentence." 29

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28 Jabr Dūmiṭ, Al-Khāwāṭir al-Hisān fi al-Maᶜānī wa al-Bayān (Beirut: Wafā' Press, 1930).
" اذا اجتمعت جملتان او اكثر احداهما اصلية مقصودة بالذات لا يمكن الاستغناء عنهـــا بحسب الصناعة اللفظية والاخرى فرعية قيدا لموضوع الاولى او محمولهـــا ويمكن طرحهـــا والاستغناء عنهـــا ولو صناعة فالجملة المولفة من هاتين الجملتين ا و هاتيك الجمل هي الجملة المركبة . "

29 Wadiᶜ Dīb, Nahw Jadīd, (Beirut, 1959).
" اذا اشتملت الجملة على اكثر من فعل واحد وفاعل واحد وعلى اكثر من اسمين معرفة ونكرة وتجاوزت ذلك الى اشتمال الحال او الظرف او المفعـول لاجله الخ . فهـي جملة مركبة . "

There are many types of complex sentences in Arabic.
Each writer classifies them in a different way. The
Arabic complex sentence in this thesis will be considered
that which includes another sentence as:

1-   a predicate   الولـد ذهب (خبر)

2-   an object   قـال انـه آت (مفعـول به)

3-   an adjective   جـاء رجـل يتصدق (صفـه)

4-   possessive   وقفت حيث وقف العلمـاء (مضـاف اليه)

5-   an adverb of manner   جـاء الفارس يـركض(حـال)

6-   a conditional clause   اذا لم تستح فاصنع ما شئت (جملة جـواب الشرط)

7-   that which follows a relative pronoun
            جـاء الولـد الـذى فـاز بالمسابقة (صلـة المـوصـول)

8-   the negative sentence   مـا كنت لأخـون العهـد (الجملـة المنفية)

9-   the answer of the imperative sentence ادرس تنجـح (جملة جواب الامر)

10-   that which includes a simile   صـاح كـأنـه مجنـون (تشبيه)

11-   that which is introduced by swearing وحقك لأفعلـن (الجملة القسمية)

Compound Sentences: A compound sentence which is
composed of two or more main clauses joined by a coordina-
ting conjunction will not be treated as one sentence. Each
main clause will be considered as a single sentence. This
decision is based on the fact that coordinating conjunctions
in Arabic are used as starters of sentences. Most sentences
start with (لـكـن ، بل ، ثم ه ، ف ، و). The use of the fullstop
is very unsystematic and it does not have the same function
it has in English.

The English compound sentence is also considered as
two sentences:
first: to apply the same criteria in studying both
languages,
second: to make use of the significant results of Kellogg
Hunt's study in this field.[30] Hunt introduces the term
T-unit (Minimal Terminable Unit) to mean "one main
clause plus whatever subordinate clauses happen to be
attached or embedded within it ".[31]

My "sentence", therefore, is equivalent to Hunt's
T-unit, and is so applied to both Arabic and English.
Thus if two subordinate clauses are joined by a
coordinating conjunction they will be considered as two
subordinate clauses, but if two main clauses are joined
by a coordinating conjunction they will be considered
as two separate sentences.

This last definition is much more reliable than
that which considers a written English sentence as that
'which starts with a capital letter and ends with a
fullstop or any other end terminal'. Depending on
what a writer punctuates is hazardous, because he might
use fragments or join two sentences by commas or semi-
colons.

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[30]Kellogg Hunt, Differences in Grammatical Structure
Written at Three Grade Levels, Cooperative Research Project
1998, Florida State University, 1964.

[31]K. Hunt, "A Synopsis of Clause-to-Sentence Length
Factor", English Journal, Vol. 54, No. 4, April 1965, p. 305.

Fries in his Structure of English gives a passage which,
he says, might cause considerable disagreement in
punctuation. People might punctuate it as including
anything from three to nine sentences.[32]

Another advantage of taking the T-unit as
equivalent to a sentence is that it keeps all the
subordinate clauses in the sentence, thus giving us
the smallest formally independent construction in the
language.

Since my purpose is to compare the frequency of
complex sentences in Arabic and English, the T-unit
concept seems the most appropriate to apply.

THE WORD

A-   English:

"The word is one of the most difficult concepts
in English morphology to define, though in the vast
majority of cases little question can arise as whether
a given sequence of morphemes is or is not a word."[33]

Speech vs. Writing: The difficulty arises mainly
from having to apply the same term in two different
realms: that of speech and that of writing. Barbara Strang

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[32]
Fries, op.cit., p. 10

[33]
H.A. Gleason, An Introduction to Descriptive
Linguistics (New York: Holt, Rinehart & Winston, 1961) p.110.

'puts this categorically by saying,

> If we apply it (the term'word') to both speech and writing, we cannot define; we can at best trace a series of family resemblances through all its referents.[34]

Although the spoken and the written words in English have common correspondence, yet this is not absolute. The / + / which generally indicates the word boundary in speech, is not always congruent with the space left before or after the written word. Word division in speech is much more difficult to ascertain than word division in writing. We cannot always say that spoken words are separated by a plus juncture. "One common case is unknown, usually /ən+nown/".[35] In other cases we pronounce two words without a/+/ to separate them, e.g. don't /downt/.

If we say that a word is either one morpheme or a series of morphemes, we do not get information to enable us to recognise a word seen or heard. It is vague because a certain series of morphemes can form one word or several words - we do not know where to draw the line.

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[34] Barbara Strang, Modern English Structure, (London: Edward Arnold Ltd., 1963), p.66.

[35] Gleason, op.cit., p.43.

Bloomfield defines a word as "a minimum free form"
i.e., the free form "which does not consist of lesser
free forms".[36]   A little later he admits of certin words
being 'bound forms'.   He says,

> The forms $[z]$ in John's ready, $[m]$ in I'm hungry,
> or $[nt]$ in Don't are unpronounceable in English,
> but we have to class them as words, for they are
> merely alternates of the pronounceable forms is,
> am, not. [37]

Word, therefore, cannot be consistently defined as
the 'minimum free form'.   Stress is one of the major
indicators of an isolated word.   But since this applies to
spoken words rather than written words it will not be
discussed here.   The major concentration will be on the
identity of the written.

Arbitrariness of the Writing Systems: Writing
systems are arbitrary and conventional.   It is conventional
to write each word alone separated, from the word
preceding it and the word following it, by spaces.
This criterion is "single, simple to apply and consciously
learnt".[38] Yet, it is not so simple as is suggested.
Sometimes we come across certain illogical instances.
"Why, for example, is cannot one word, when must not
is two?"[39]

The conventional system of writing gives
equal weights to words that can stand alone as sentences,
e.g. 'Read', and words which cannot, e.g. 'The'.

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[36] Bloomfield, op.cit., p.178

[37] Ibid., p.179.

[38] Strang, op.cit., p.179.

But since each of them has its syntactic function which is of importance to the whole structure in which it occurs, we have to consider the as much an independent word as any other in English. Bloomfield gives another reason for this treatment. He says,

> The form the, though rarely spoken aloud, plays much the same part in our language as the forms this and that, which freely occur as sentences; this parallelism leads us to class the as a word.[40]

Contractions: A second difficulty besides arbitrariness of the English writing system was touched upon above-namely that of allowing contractions. Here the word loses its syllabic form as well as its identity, by becoming part of another word not separated from it by the usual spaces. Yet in spite of this fact most linguists consider contracted forms as separate words by virtue of their origin as words recognised by the above discussed criteria.

Ralph Long says,

> The words that combine in such contractions as I'm, let's and isn't, retain all their individual force syntactically.[41]

Bloomfield has been already quoted to express the same opinion.

In my word count, therefore, such contractions will be treated in conformity with the above discussed views, i.e., as two words.

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[40] Bloomfield, op.cit., p. 179.

[41] Ralph Long, A Grammar of American English, (Austin, Texas:1954) p.164

Compound Words: The third weakness of the conventional writing system is exemplified in the use of the hyphen between two originally separate words, and which causes them to be treated as one. Sometimes two words are joined together without having a hyphen between them: they are not only treated as one word but also look like one.

The use of the hyphen indicates one stage of development of what is called 'a compound word' from two words to one word. Simeon Potter gives the examples:

> Book mark to book-mark to bookmark, or from no body (XIV-XVIII) [centuries] to no-body (XVII-XVIII) to nobody (XIX-XX).42

Generally speaking an English word consists of one root plus certain derivational or inflectional affixes. It is rare that a word is composed of two roots plus affixes - but such rare cases are the compound words e.g. salesman (roots are sales and man). Writers do not always agree on the definition and use of the compound word. This is obvious in the use of the hyphen by some writers and its omission by others between words like snub-nosed. Since this matter has not finally been agreed upon, an arbitrary decision has to be made. A compound word shall be considered as one if it is written as such with space before it and space after it. If a hyphen is used to separate the two parts, or if the parts

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42
Potter, op.cit., p.86

are written separately then it will be considered as two words.

A final problem is related to the writing of compound verbs. Do we consider for example <u>upset</u> or <u>overtake</u> as single compound words or not ? If so, do we consider <u>Take off</u> and <u>break out</u> as single words? The answer to be adopted here is that given by Henry Bradly. He considers <u>upset</u> or <u>overtake</u> "as one word because they don't mean the same as 'set up' and 'take over '"; but he considers <u>break out</u> and <u>give up</u> as compound verbs composed of a verb and an adverb, which ought to be treated as separate words.[43]

The writing convention is, therefore, to be the main criterion for distinguishing English words. <u>An English word is counted as such if it is preceded and followed by space (or hyphen)</u>. One exception is allowed in the case of the use of contracted forms, where the contractions are to be treated according to their original forms.

B- <u>Arabic:</u>

If writing conventions are to be the main criteria for distinguishing English words, a different set of criteria is to be adopted for distinguishing words in Arabic. This is so because the Arabic writing system

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[43]Henry Bradly "Word Making in English", <u>Introductory Readings on Language</u>,ed. W.L. Anderson and N.C. Stageberg (New York: Holt, Rinehart & Winston,1962), pp.68-69.

is not as helpful as the English in drawing word
boundaries.

When discussing the definition of word in Arabic
we find that most grammar books just give its three
different types: noun, verb, and particle and then
define each in relation to its meaning.

The Joined Pronouns: The Arabic writing system does
not separate between each word and the other. Sometimes
we have a complete sentence written as one unit e.g.,
رأيتها "I saw her." Although this is written as an
inseparable unit it is easily distinguishable in
Arabic into three parts each having its special
function. In the process of i'rāb (اعراب) رأيتها is
said to be composed of (رأى = a verb, ت =
subject or agent, ها = object). In its structure,
therefore, رأيتها is equivalent to any complete
sentence of the type (رأى الولد الفتاة) = "The
boy saw the girl". This is also because we have what
is called the 'joined pronouns الضمائر المتصلة which
have syntactic functions but must be joined in writing
to the words preceding them. This is the reason why
joined pronouns will be considered as separate words
in Arabic. Another reason for this decision is the
fact that these pronouns correspond to free morphemes
in English, which are treated as full-fledged words in
the English word count. The above example (رأيتها)
has the English equivalent I saw her. (رأى is 'saw',
ت is 'I', ها is 'her').

(The): اَلْ [44] It was discussed above why the article the is to be counted as a word in English. Its Arabic counterpart (اَلْ) will also be counted as a separate word. This is not only to apply the same criteria for word count in both languages, but also because the article (اَلْ) can be separated from the noun when it is indefinite.

It might sound odd that (اَلْ) is treated as a word in spite of the fact that it has no consideration in I'rāb. This is true, but still it has a function, namely making nouns definite. Besides, the articles a, an and the are considered as separate words in English. It would not be consistent not to consider their only correspondent in Arabic (اَلْ) as a word too.

Particles: There is a set of particles in Arabic which have definite syntactic functions but are not written separately. They are usually attached to the words following them in a similar way to that in which the joined pronouns attach themselves to the words preceding them. One example is (لِ) in a phrase like (لولده) for his son; or (بِ) in the phrase (بِهِ) = in it. It is not difficult to see why these particles are so considered. They have their functions in sentences, and correspond to words so considered

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[44] (اَلْ) is considered by some grammarians to be an abbreviation of (الذى) or (التي) . See A. Frayha Tabsit Kawa'd Al-Arabiyya, (Beirut: 1952)p.35.

in English. [45]

To summarise this discussion of the <u>word</u> we can say
that the major criterion for counting the word as such
in English is its being written so. The major criterion
for identifying a word in Arabic is its having a
syntactic function, and its corresponding to a <u>word</u>
in English.

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[45] It must be remembered that a word in Arabic has
a separate morpheme as an equivalent in English.
Words like(هذا، هؤلاء) have single corresponding
morphemes. (هذا) = ها + ذا (هذا) is the
common form used in modern Arabic writing, its
equivalent in meaning (ذا) is rather rare and used
in old books. (ها) Seems to the modern hearer to have
lost its original function which is to draw attention.
For these reasons (هذا) and other similar forms of
demonstrative pronouns were considered as single words.

CHAPTER II

PROCEDURE

Choice of Material:

After having defined 'sentence', 'clause', and 'word', written material for analysis was to be chosen. Representative English and Arabic prose could have been selected in many different ways - but any representation is bound to be partial and incomplete especially in a limited study such as the present. It is hoped, however, that the arbitrary decisions taken in the choice have yielded a more or less representative sample.

The first decision made was that all material chosen should be written in 1965. Only current prose styles were analysed.

The second decision was that of using journals, periodicals or magazines from which articles were to be studied. Books were not used, not because they are less representative of the modern prose of the two languages, but because the choice of books is difficult to make. It is hard to find two books, one in Arabic and one in English, which have wide circulation and at the same time discuss the same subject in an equally high linguistic standard. Choosing articles discussing the same subject might be more revealing for analysis, because different styles are adopted for the different subjects discussed. In this way the subject element is more or less controlled.

A third decision concerns the subjects of the chosen samples. All articles chosen are either reports or discussions of a factual nature. Creative literary writing was avoided, because writers of fiction or any other kind of literature tend to use many stylistic devices for one reason or another. To reduce rhetorical devices to a minimum, only straightforward scientific style is used. The subjects of the articles chosen include reports on Arab affairs; the modern cultural life in Egypt and the Soviet Union; the economy of capitalism; the situation in Vietnam; and a criticism of Sartre.

The length of each piece of writing is 1000 words ± 25. The piece is terminated at the end of the sentence which is nearest to the 1000 word margin. It is assumed that a one-thousand-word article is long enough to include a sufficient number of complex sentences worthy of analysis.

American vs. British English:

Writings from both American and British sources are used. It might be argued that American and British English are two different languages which ought not to be treated as one. Some linguists tried in fact to force this idea on people. Mencken wrote a book in 1919 which he called The American Language. This does not, however, represent the true picture. The differences

between American and British English are discussed in
great detail in Marckwardt's American English.1
Marckwardt explains the differences encountered in
phonology and morphology. When he comes to syntax
he says,

> One must remember, however, that no matter how
> striking the differences between British and
> American English may be, the similarities
> far outweigh them, for it is in grammatical
> structure and syntax - essentially the opera-
> tional machinery of the language- that the
> difference is negligible.[2]

Much the same opinion is expressed in the
conversations between Marckwardt (American) and
Quirk (British), which were broadcast by the BBC
and the Voice of America. They were recently
published under the title A Common Language.[3]

Since the main interest of this thesis is in
syntax, British and American English are one and the
same language - the syntactic difference between them
is considered, as Marckwardt says, negligible. Four
articles were chosen from British sources and one
from an American magazine.[4]

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[1]
A.H. Marckwardt, American English (New York:
Oxford University Press, 1958).

[2] Ibid. p.182.

[3]
A.H. Marckwardt & R. Quirk, A Common Language,
(London: Cox & Wyman Ltd., 1964).

[4] They are all found in the appendix.

Egyptian vs. Lebanese Arabic:

The written Arabic used for the present analysis
is the Eastern Arabic which has the major, or rather
the sole, influence in this part of the world.
Western Arabic (used in West North Africa) is not
represented at all.

The problem of choice from the Eastern standard
Arabic is reduced to the two countries which play a
major part in the literary scene. There is no doubt
that Egyptian Arabic prose is the most widely read in
all parts of the Arab world excluding Lebanon.[5]   It
was decided, therefore, that a study of the difference
between the prose styles in the two countries be
carried out. Two articles of one thousand words each
were chosen - one from (الاسبوع العربي) Al-Usbu'
al-'Arabi (Ala , Lebanon) and one from Al-Musawwar
(المصور) (A_{1b}, Egypt) - both giving reports
about the Palestine problem. The results are shown
in the following table:

Ratio of $S : Cl$ [6]	Article	No. of words	No. of sentences	No. of clause	Average words per sentence	Average words per clause
1A: 2.68	A_{1a}	1018	47	126	21.65	8.07
1 : 2.65	A_{1b}	1025	46	122	22.28	8.40

[5]Jacob Landon, A Word Count of Modern Arabic Prose,
(New York: American Council of Learned Societies, 1959),
Introduction, p X.

[6]S = Sentence; cl= Clause.

The last column is of major interest to us and it shows that the difference in the use of complex sentences is negligible. The similarity is quite striking in the results recorded in the other columns as well.

This could be compared to the difference between British and American English discussed above. Arabic in Egypt, Lebanon and the other parts of the Arab world is a "common language" in the same way that the English written in England, the United States and elsewhere is "a common language". Three articles are, therefore, taken from Egyptian sources and two from Lebanese.[7]

Analysis:

The main aim behind this study is to compare statistically the frequency of complex and simple sentences in Arabic and English. The study will also determine other comparative features of the English and Arabic sentences, chiefly - the length of sentences, the length of clauses, and the ratio between simple and complex sentences. The findings will be analysed in order to determine their importance to the teaching of English to Arab students.

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[7] See Appendix.

After choosing the articles in the manner discussed above, they were copied out with every sentence written on a separate line to simplify its analysis into clauses. Then each article was given a code number to be used throughout the analysis. The Arabic articles were numbered from 1 - 5 with the letter A preceding the numbers. They appear on the tables later as having the code numbers (A_{1a}, A_{1b}, A.2, A.3, A.4, A.5). A_{1a} and A_{1b} were compared together, as shown above to establish the similarities between Egyptian and Lebanese Arabic. A_{1a} was used in the analysis with its corresponding English article E.1. The English articles were given the numbers (E.1, E.2, E.3, E.4, E.5). It should be noted that (A.1) which discussed Arab affairs has the corresponding article (E.1) on the same topic. Similarly (A.5) and E.5) discuss Sartre and so on.

After copying the articles, the sentences were numbered, and the final number is the same as the total of sentences in the article. The words composing the sentence were, then, counted and their total recorded on a separate line left for this purpose under the sentence. The total sum of words was then determined.

Each sentence was divided into its composite clauses and the number of these clauses was recorded

on the blank line under the sentence. These numbers
were also summed up to determine the total number of
clauses used.

To determine the average length of a sentence,
the total number of words was divided by the total
number of sentences. This gave the average number of
clauses used in each sentence in the article. In
other words, the figure obtained expresses on the
average how many clauses are used per sentence in
the article studied.

Other techniques of study will be discussed later
in the appropriate places. The following chapter will
be concerned with recording and interpreting the results
of the analysis.

CHAPTER III

FINDINGS

In reporting the findings of the study, the question of subordination shall be given precedence. The results recorded in comparing the different features of complex sentences will be discussed first. This will be followed by a discussion of the frequency of complex sentences in both languages, which is the major question raised in this thesis. Other results which are found to be significant will be recorded lated in the chapter.

1- Complex Sentences:

The complex sentence was defined in chapter I as "that sentence which is composed of a main clause and one or more subordinate clauses." Two major aspects of the complex sentence were compared: the subordination ratio and the distribution of clauses.

A- Subordination Ratio:

This ratio shows how many clauses are used per sentence in both Arabic and English. It has the importance of showing how 'complex' a complex sentence is. This result was arrived at by dividing the number of clauses (main and subordinate) in the article by the number of sentences. The averages were then obtained, and

for each language the total number of clauses was
divided by the total number of sentences in order
to get the average ratio.

Table I shows the results recorded. The subordi-
nation ratio is shown to be much higher in Arabic than
it is in English. In Arabic the subordination ratio
is 1: 2.79; i.e., every Arabic sentence, from the corpus
studied, contains on the average 2.79 clauses. The
average English sentence on the other hand contains
only 1.81 clauses (the result recorded by Hunt was
1: 1.74). This difference was found to be significant
at the .01 level.

Notice that the lowest ratio recorded for Arabic,
which is 1:2.38, is higher than the highest ratio recorded
for English, which is 1: 2.20. This ratio can be as
high as 1: 3.36 in Arabic but not lower than 1: 2.38.
It goes as low as 1: 1.45 in English.

This means that, on the average, an Arabic complex
sentence is more 'complex' than an English complex
sentence; it contains more clauses.

B- Distribution of Clauses in Sentences:

Table II shows that Arabic uses more clauses
per sentence. In Arabic there are more sentences
containing 6, 7, 8, or 9 clauses. Three sentences
include 11 clauses each. It can be seen that the
highest number of clauses recorded for English

TABLE 1

Subordination Ratio

Arabic Articles

Article	No. of Words	No. of Sentences	No. of Clauses	Ratio of S: Cl
A.1$_a$	1018	47	126	1:2.68
A.2	1021	47	158	1:3.36
A.3	1021	43	119	1:2.76
A.4	1008	48	135	1:2.80
A.5	1001	50	119	1:2.38
Averages	1013.8	47	131.4	1:2.79

English Articles

Article	No. of Words	No. of Sentences	No. of Clauses	Ratio of S: Cl
E.1	1013	37	76	1:2.05
E.2	1011	51	90	1:1.72
E.3	1024	36	79	1:2.20
E.4	988	44	70	1:1.45
E.5	1010	52	84	1:1.61
Averages	1009.2	44	79.8	1:1.81

Distribution of Clauses in Sentences

Arabic Articles

Arti-cle	1 Clause	2 Cls.	3 Cls.	4 Cls.	5 Cls.	6 Cls.	7 Cls.	8 Cls.	9 &—more Cls.
A. 1a	19	8	9	2	3	4	1	-	1
A. 2	9	15	5	7	1	5	2	1	2
A. 3	21	4	6	4	4	6	-	1	2
A. 4	14	11	9	3	1	1	1	-	3
A. 5	14	20	7	4	2	2	-	1	-
Total	77	58	36	20	11	18	4	3	8
Ave-rages	15.4	11.6	7.2	4.0	2.2	3.6	.8	.6	1.6

English Articles

	1	2	3	4	5	6	7	8	9
E.1	15	12	5	3	2	-	-	-	-
E.2	26	15	7	2	1	-	-	-	-
E.3	14	12	5	2	2	1	-	-	-
E.4	25	13	5	1	-	-	-	-	-
E.5	30	10	10	1	-	-	-	-	-
Total	110	62	32	9	5	1	-	-	-
Ave-rage	22	12.4	6.4	1.8	1	.2	-	-	-

was 6 clauses per sentence, and in one case only.
This is almost half the number recorded for Arabic.

A careful study of the table shows that there are
more sentences having one or two clauses in English than
in Arabic. But those composed of three or more clauses
are more common in Arabic.

2- <u>Frequency of Complex Sentences:</u>

The question to be answered now is: which language
uses more complex sentences in standard writing ? The
best way to determine this was to compare the number of
simple sentences with the number of complex sentences.
But to give a clearer picture of the results, simple
sentences were counted, summed and averaged; then their
percentage rate of occurrence was determined. This was
found to be 32.79% for Arabic and 50% for English. The
percentage rate of occurrence for complex sentences was
then obtained. This result was 67.21% for Arabic (or
100-32.79), and 50% for English (or 100-50). This is
shown in Table III.

This means that exactly half the English sentences
studied were simple and half of them were complex ,
containing two or more clauses, while a little less than
a third of the Arabic sentences were simple and more than
two-thirds were complex.

TABLE III

Ratio of Simple to Complex Sentences

Arabic Articles

Article	Simple Sentences	Complex Sentences	Total	Ratio of Simple	Ratio of Complex
A.1$_a$	19	28	47	40.42	59.58
A.2	9	38	47	19.15	80.85
A.3	21	22	43	48.64	51.16
A.4	14	34	48	29.14	70.86
A.5	14	36	50	28.00	72.00
Averages	15.4	31.6	47	32.77%	67.23%

English Articles

E.1	15	22	37	40.54	59.46
E.2	26	25	51	50.98	49.02
E.3	14	22	36	38.89	61.11
E.4	25	19	44	56.81	43.19
E.5	30	22	52	57.69	42.31
Averages	22.0	22.0	44.0	50.00%	50.00%

This result was tested statistically and found to be significant at the .01 level. This means that it is characteristic for Arabic to use more complex and fewer simple sentences than English. If we accept Lado's views about the transfer of native language characteristics to the foreign language, we might expect Arab students to use more complex sentences than is common in standard English prose. They would tend to use fewer simple sentences than are found in accepted English prose. These tendencies, the writer believes, are often encountered but not clearly diagnosed by most teachers. That is why the attempts at remedy are not always successful.

3- Length of Sentences:

A common complaint among teachers of composition is that Arab students usually write extremely long sentences. Why this is so will be answered later in the chapter. In this section, however, a comparative study of the length of sentences in standard Arabic and English will be discussed.

It would be helpful at this stage to remember that an English or an Arabic sentence is composed of a complete subject and a complete predicate. It is the same as Kellogg Hunt's T-unit which is the smallest unit that contains the subject and the predicate with or without the subordinate clauses.[1]

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[1] See Chapter 1 p.15

In comparing the length of Arabic and English sentences, the results in Table IV were recorded. It was found that the average length of an Arabic sentence was 21.54 words, and that of an English sentence was 22.91 words. (The result obtained by Hunt was 20.3 words as the length of the average T-unit). When tested statistically this result was found to be insignificant. The difference in length might very well be due to chance. Averages, however, do not show the whole picture. Tables V and VI show the percentages of sentences shorter than 9 words and longer than 20 words respectively.

Table V shows that only 12.77% of English sentences are shorter than 9 words, while 21.28% of Arabic sentences are. This result is significant at the .05 level. It means that there are more short sentences in Arabic than in English.[2]

Table VI shows that 52.27% of the English sentences are longer than 20 words each while only 40.85% of the Arabic sentences are longer than 20 word each. This result is also significant at the .05 level.

If this is so, one might ask, why is the average difference between Arabic and English sentences in length not significant? The answer is that there are some

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[2]Kellogg Hunt used a limit of 9 words for short sentences and 20 words for long sentences. The same was used here.

TABLE IV

Length of Sentences and Clauses

Arabic Articles

Article	No. of Words	Average Words/ Sentence	Average Words/ Clause
A.1a	1018	21.65	8.07
A.2	1021	21.27	6.46
A.3	1021	23.74	8.58
A.4	1008	21.0	7.47
A.5	1001	20.02	8.41
Averages	1013.8	21.54	7.78

English Articles

Article	No. of Words	Average Words/ Sentence	Average Words/ Clause
E.1	1013	27.38	13.33
E.2	1011	19.82	11.23
E.3	1024	28.44	12.96
E.4	988	22.45	14.11
E.5	1010	19.42	12.02
Averages	1009.2	22.91	12.64

TABLE V

Sentences Shorter than 9 Words Each

Arabic Articles

Article	Sentences Shorter Than 9 Words	Total Sentences	%
A.1$_a$	13	47	27.60
A.2	10	47	21.28
A.3	7	43	16.28
A.4	12	48	25.00
A.5	8	50	16.00
Averages	10	47	21.28%

English Articles

E.1	-	37	00.00
E.2	7	51	13.72
E.3	7	36	19.44
E.4	3	44	36.81
E.5	11	52	21.15
Averages	5.6	44	12.77%

TABLE VI

Sentences Longer Than 20 Words Each

Arabic Articles

Article	Sentences Longer than 20 words	Total Sentences	%
A.1$_a$	21	47	44.68
A.2	22	47	46.81
A.3	15	48	31.25
A.4	18	43	41.86
A.5	20	50	40.80
Averages	19.2	47	40.85%

English Articles

E.1	24	37	64.86
E.2	23	51	45.09
E.3	23	36	63.88
E.4	23	44	52.21
E.5	22	52	42.31
Averages	23	44	52.27%

'very long' Arabic sentences. This balances the results of Table VI which lead us to expect a significant difference in length in favour of English. There are four Arabic sentences longer than 60 words each - one of them is 74 words - while there is only one English sentence in the 220 sentences studied which is longer than 60 words.

This means that in Arabic we are likely to meet with extremes as far as length is concerned. Arab students might transfer the length characteristics of their native language and write either very long or very short English sentences.

Length of Clauses:

A look back at table IV shows that the average length of Arabic clauses is 7.78 words and that of English clauses is 12.64 words (Hunt's clause is 11.5 words long). This difference in length is so because there are relatively more clauses in Arabic than there are in English for approximately the same number of words as shown in Table I. The difference in length was found statistically significant at the .05 level.

This result might shed some light on the length of sentences discussed above. Since English clauses are longer than Arabic clauses, one would expect Arabic to use more short sentences than English. This was found to be the case as shown in Table V. Length of sentences or clauses in English seems to be due to certain

.nominalizations within the clause and not to the number of clauses in the sentence. This important feature of the English language must be taken into consideration in teaching English to Arab students. One would expect nominalizations to be of major difficulty to them. (For further discussion of nominalizations see next chapter.)

4- Run-on Sentences:[3]

In this section an answer will be suggested to the question raised in section 3 above. If English and Arabic have, on the average, sentences of equal length, why do Arab students tend to write run-on sentences? The answer will be based on two major findings:

The first one was touched upon in section 3 above. It was found that there are more 'very long' sentences in Arabic than in English. This is one important result which might be transferred by Arab students to the new language.

The second and perhaps more important reason is the difference in the use of coordinating conjunctions in the two languages. Most Arabic sentences begin with a coordinating conjunction. The most commonly used

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[3]By 'run-on sentences' is meant those long sentences in which commas are used instead of fullstops. A run-on sentence could be broken down into several smaller sentences.

TABLE VII

Use of Coordinating Conjunctions in Beginning Arabic Sentences.

Article	و	ف	ثـم	او	بــل	لكن	Total	Nothing	Total Sentences	% of Coordination Use
A. I a	17	3					20	27	47	42.55
A. 2	21	6		1	2		30	17	47	63.61
A. 3	22	11	2	1	1		37	6	43	86.04
A. 4	25	8			2		35	13	48	72.91
A. 5	36	4			1	1	42	8	50	84.00
Total	121	32	2	2	6	1	164	71	235	
Averages	24.2	6.4	.4	.4	1.2	.2	32.80	14.2	47	69.78
Percentage	51.5	13.6	.85	.85	2.6	.4	70%	30	100	

TABLE VIII

Coordinating Conjunctions as
Beginners of English Sentences

Article	Sentences Begin-ning with 'and' or 'but'	Total Sentences	% of Coordina-tion Use
E.1	4	37	10.81
E.2	5	51	9.80
E.3	4	36	11.01
E.4	4	44	9.09
E.5	7	52	13.46
Total	24	220	
Averages	4.8	44	10.90

are (لــكن، او، ثــم، ف، و). Their frequency
is recorded in Table VII. (و) is by far the most
common of all. It precedes more than 50% of all
sentences.

The table shows that about 70% of all Arabic
sentences start with a coordinating conjunction. Most
of the rest start with words like (لقد، ان، على، ان),
whose main function is to start sentences. It is true
that they have "meanings" in grammar books, but these
meanings have almost vanished in modern Arabic. To
the modern mind there is practically no difference in
meaning between (لقد رأيته امس) and (رأيته امس);
or between (ان الولد مجتهد) and (الولد مجتهد).

Table VII shows that the ratio of sentences beginning
with coordinating conjunctions might reach 86% or 84%
as used in the articles A.3 and A.5. In one case only
(A_{1a}) does it go below 50%. The writer believes that
the reason behind this phenomenon is that some modern
Arabic writers tend to imitate foreign language styles,
chiefly English or French. They reduce their use of
coordinating conjunctions to a much lower level than
is customary in Arabic, so that the result is foreign
and rather stiff. The use of coordinating conjunctions
as sentence starters is an inherent characteristic of
the language. They give Arabic its smoothness.

English in this respect is different, the link is
mainly one of thought within sentences. Therefore, only

about 11% of the English sentences are started with
coordinating conjunctions (mainly <u>and</u> and <u>but</u>). This
is shown in Table VIII. The difference between the
figures obtained was found to be significant at the
.001 level.

It is essential that teachers of English be aware
of this fact. Arabic and English are very different in
their use of coordinating conjunctions. Their use in
Arabic is similar to the use of punctuation marks,
chiefly the fullstop.

Although punctuation marks are now widely used in
Arabic, their use is not at all systematic. They have
not replaced coordinating conjunctions, although some
writers try to impose this replacement on their styles.

The findings reported in this chapter can be
summarised as follows:

1- There are more clauses per sentence in Arabic than in
English. The Arabic sentence tends to be more
'complex' than the English sentence.

2- There are more Arabic sentences with 6,7,8,9, or
more clauses. No more than 6 clauses per sentence
were recorded for English.

3- Simple sentences are more common in English than in
Arabic while complex sentences are more common in
Arabic than in English.

4- Arabic sentences tend to be either extremely long

. or extremely short, and there are more short sentences in Arabic than in English.

5- The average length in words of Arabic and English sentences tends to be more or less the same.

6- English clauses on the average are longer than Arabic Clauses.

7- The length of Arabic sentences is due to their frequent use of subordinate clauses; but the length in English is due to the use of nominalizations.

8- The simple sentence in Arabic is more 'simple' and uses fewer words than the simple sentence in English.

9- Most Arabic sentences start with coordinating conjunctions.

10- The function of coordinating conjunctions in Arabic is similar to the use of end punctuation marks, especially the fullstop.

CONCLUSION

The findings of this study discussed in Chapter III have some important implications for teaching. These implications are the subject of the following pages. It can be assumed throughout that students tend to transfer their native language characteristics to the foreign language. The degree of interference of the native language is difficult to determine. But there is not a doubt that interference does take place at all levels of learning a foreign language.

1- Simple and Complex Sentences:

From the results recorded in Chapter III one would expect Arab students to write fewer simple sentences than are found in standard English writing. They might also use more complex sentences than native speakers of the English language. This would be the result of the interference of the Arabic sentence characteristics in the new language.

Several implications can be drawn from this:

A- Teaching Simple Sentences:

The findings of the study showed that simple sentences are more frequently used in English than in Arabic. This does not mean that English sentences have 'simpler' structures than Arabic sentences. It was mentioned above that not one single kernel sentence was used in the 220 sentences analysed. Simple English sentences must not be

.confused with kernel sentences. The latter are
necessarily 'simple' in structure, but the former
are not. Here are two examples of simple sentences
analysed in the study:

> Possibly one of the most significant developments
> of all is the departure on Thursday of Mr. Asnag
> to Cairo to attend the Egyptian revolutiohary
> celebrations of July 23rd. (28 words)
>   (E.1 : S.18)

> The communist movement, now turbulant with rivalry
> for leadership, is seeking to enlarge its area of
> control, especially by rushing into the near-
> vaccums of power in the new countries of Asia
> and Africa and identifying itself with their
> aspirations for progress. (42 words)
>   (E.4: S.18)

They are called simple sentences not because they
have a 'simple' structure, but because they are composed
of one clause each. The first sentence is composed of
a subject and a predicate. The predicate has the
structure <u>be</u> + NP. Notice how complicated the structure
of this NP is. It can be analysed into kernel sentences
in the following way :

The departure was on Thursday .)
)→ The Departure of Mr. Asnag
Mr. Asnag departed.   ) was on Thursday.

The departure of Mr. Asnag was on Thursday,) The departure of
)→ Mr. Asnag to Cairo
The departure was to Cairo.   ) was on Thursday.

With the addition of the other kernel sentences forming
this NP we can generate the whole sentence. The process
of combining kernel sentences in this way is called
'nominalization'. This process is expected to cause
the major difficulty for Arab students in their
formation of English simple sentences.

From the results recorded in chapter III, it
was found that Arabic simple sentences are 'simpler'
in structure than English simple sentences. Arab
students would tend to use basic structures in their
writing of English. This would result in sub-standard
English style. Students need to be taught the
transformational rules for the use of phrases as
modifiers, adverbials and adjectivals. It might
help a lot to drill students on 'nominalizing' by
giving them two sentences and requiring them to form
a third from the combination of the two.

> The boy is good   ⟶   The good boy went home.
> The boy went home.

The opposite process of analysing sentences into their
kernels might also be helpful in training students to
use standard simple sentences.

B- Teaching Kernel Sentences:

Kernel sentences are the basic sentences of
English from which all other grammatical sentences
can be generated. These have the structure NP + VP.

Among kernel sentences we have the following: "He
went home", "It seems easy" and "She is a teacher".
There are seven or ten[1] types of kernel sentences
which ought to be taught to students at the beginning
of any course in English. This does not mean that
kernel sentences are the most frequent in the language.
In fact they are extremely infrequent. In the 220 sentences
studied none was a kernel sentence. Yet, once
students master these simple basic forms they can
proceed to the more complicated structures. Trans-
formational grammar, with a set of transformational
rules, helps students to generate all questions,
passive forms and other complicated structures from
these basic forms.

It must be noticed that kernel sentences are
not the same as simple sentences with which language
courses are usually started. Structural grammarians
recommend the use of certain structures which have
high frequency. Thus it is found that questions and
answers appear at the beginning of a course. This
might be the right way to start a course for people
who need to learn how to speak a language in a short
time. But frequently used structures are not the
simplest or most basic. Simple sentences, which have
quite complicated structures, are the most frequently

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[1] See Chapter 1, p. 6

used in standard English writing. But they are not the ones with which we ought to start.

In teaching English to Arab students it is recommended that the course starts with teaching kernel sentences.

This is useful in three ways:

1- It introduces the simplest forms of sentences to students.

2- The mastery of kernel sentences by Arabs is expected to be easy, because the simple Arabic sentences are very 'simple' in structure and correspond in their simplicity to kernel English sentences. For example: (الاسماء غامضة ومجهولة) (names are vague and unknown) / A.1a ; S.15/ (Supply exceeds demand) "فيزيد المعروض منها عن الطلب" ./A.3 ; S.18/.

3- Teaching kernel sentences helps students to recognize the two basic parts of a sentence, namely the NP and the VP. This last point is especially important for the teaching of punctuation marks later in the course.

C- <u>Complex Sentences</u>:

The use of complex sentences is more frequent in Arabic than in English. This means that the idea of complexity is far from foreign to Arab students. But why are complex sentences difficult to master ? The difficulty is not due to their frequency or

infrequency in use. It is rather caused by the
difference in <u>structure</u> between complex sentences
in both languages. Notice, for example, that the
Arabic complex sentence (الولد ذهب) is a
literal translation of the kernal English sentence
"The boy went". An Arab student who uses the
complex structure in his own language would tend
to use the corresponding simple structure in English.

Only a few complex sentences in Arabic have
corresponding English complex sentences. They are:

1) The sentence that contains another as an object
   e.g., (قال انه آت ; he said that he was
   coming.). Yet other instances of this type
   correspond to simple sentences in English:

   (قل له ان يحضر : Tell him to come).

2) The sentence that contains another as an adverb
   of manner sometimes corresponds to a complex
   sentence in English and sometimes not.

   (نام وهو يدرس :He slept while he was
   studying? ; or (جاء الفارس يركض : The
   knight came running).

3) The sentence including a relative pronoun is
   equivalent to a complex sentence in English,
   but the structure is not always the same.

   (جاء الولد الذى فاز بالمسابقه :The boy who
   won the competition came)

ضاع القـــلم الـــذى اشـــتريتـه :The pencil which I ( )

bought is lost) not "which I bought it ".

4) Possessive, corresponds to a complex sentence with an

adverb of manner (وقفت حيث وقف العلمـــاء : I stood where

the scientists were.)

5) The conditional corresponds to the conditional sentence

in English. (اذا لـم تستح فاصنـع ما شئت : If you

have no sense of shame do whatever you like).

6) Simile corresponds to a complex structure. (صـاح كـأنه مجنـون :

He shouted as if he were mad).

This means that the results recorded about the compa-

rative frequency of complex sentences is not revealing

enough. It would be more illuminating for the purpose of

teaching to study the comparative structure of complex

sentences in Arabic and English. Some complex Arabic forms

have no corresponding structures in English; e.g., the

sentence introduced by swearing (الجمـــلـــة القسمية)

" وحـقك لأفعلـن " the negative sentence (الجملـــة المنفية)

(مـا كنت لاخـــون العهـــد): the imperative sentence

(جمـــلـة الامـــر) (ادرس تنجـــح).

D- Number of Clauses in a Sentence:

Arabic complex sentences contain 7,8,9, or more

clauses while English complex sentences do not contain

that many. This might mean that Arab students would

transfer this characteristic into their writing of

English. Yet, because some complex sentences correspond

to simple English sentences, the result might differ from what we expect. It is, therefore, necessary to study the comparative structures of complex sentences before giving any suggestions for teaching.

Joining Sentences: Sentences in Arabic and English are joined in two ways: by subordination and coordination. Subordination is related to complex sentences which have already been discussed. This section will, therefore, be concerned with the problems resulting from coordination.

Coordinating Conjunctions: The use of coordinating conjunctions is one of the major differences between Arabic and English. Most Arabic sentences start with coordinating conjunctions, especially 'and'. They perform the function of 'marking' sentences which is the same as the function of terminal punctuation marks in English. This wide difference ought to be recognized and taught to students as early as possible.

The use of coordinating conjuctions as connectors of sentences is to be greatly discouraged. Instead, fullstops or other appropriate punctuation marks are to be used.

Teaching Punctuation Marks: One of the major difficulties encountered by Arab students is the correct use of punctuation marks. In Arabic they are not important and have no systematic rules to which writers adhere. In 1930 the Egyptian Ministry of Education

published a booklet about the correct use of punctuation marks in Arabic[1]. It tried to enforce their use but without any success. The Arabic language has other devices performing the same function - namely, the coordinating conjunctions.

Arab students have, therefore, to get rid of the habit of overusing coordinating conjunctions in writing English and be drilled to use punctuation marks instead.

The traditional method of teaching punctuation marks put a heavy burden on the shoulders of students. They were told to "use a fullstop at the end of a sentence." Yet, little agreement is reached among teachers on breaking a passage into its composing sentences[2]. If this is difficult for native speakers of English to do, it would be much more so for Arab students. The difficulty is made worse by having no systematic rules for punctuation in Arabic.

The writer, therefore, believes that the problems of teaching punctuation should be approached in a different way. The sentence must be defined for students through its syntactic structure. The defi-nition given in Chapter I might be useful. A sentence

[1] وعــلامـات الترقيـم ،حروف النابـع ،وزارة المعـارف العمـومية (القاهــــرة المطبعة الاميرية ١٩٣٠)

[2] Fries, op.cit. , p. 10

in this sense is composed of a complete subject and
a complete predicate. After students study the
basic structure of English sentences from the kernels
they would find it easy to recognize the subject
and the predicate of other sentences.

Students need to be drilled on breaking passages
into sentences - using the above definition - and
using the appropriate punctuation marks. Constant
drill on such exercises might be helpful in solving
the problem of using 'very long' sentences.

In conclusion it can be said that:

1- The most frequent structures are not necessarily
the easiest. Simple sentences have quite compli-
cated structures although they are the most
frequently used in English. It is impractical,
therefore, to start an English course with simple
sentences.

2- Kernel sentences must start any course of teaching
English to Arab students.

3- Once kernel sentences are mastered, the teaching of
simple sentences needs to be emphasized. This is
achieved by teaching the necessary transformational
rules for the use of modifiers, adverbials, and
adjectivals.

4- Students need to be drilled on nominalization.
This is done either synthetically by forming

nominalized sentences, or analytically by breaking nominalized sentences into kernels.

5- The use of the simple sentences must be encouraged after that, and kernels discouraged. The former are common in standard English but the latter are not.

6- A comparative analysis of the structure of complex sentences in Arabic and English is needed, before it is possible to suggest appropriate methods for teaching complex sentences.

7- The use of coordinating conjunctions as connectors of sentences needs to be discouraged.

8- Punctuation marks need to be taught early in the course. It is advisable that punctuation marks be taught syntactically.

APPENDIX

.E.1

SOUTH ARABIA FEDERATION

"Highland chiefs and city slickers",Economist, July,24, 1965,
p.326

Any prospect that Aden and the 16 tribal states
that comprise the South Arabia Federation will march
peacefully to independence "not later than 1968" now
looks exceedingly dim. The ruler of the small state
of Sha'ib, who was killed on July 7th in a premeditated
operation, was the only tribal ruler who openly sympa-
thised with the demands for "universal franchise" made by
Mr. Abdul Mackawee, the chief minister of Aden, and by
Mr. Abdullah Al-Asnag, the leader of the Aden's People's
Socialist Party. During the last week, granade throwing
and similar incidents in Aden have declined but British
and federal troops have found "dissident" tribesmen
crossing the frontier from Yemen in larger numbers than
before and ready to fight by day as well as by night. An
operation north of Dhala, that your correspondent witnessed,
showed that the two sides are well-matched and the
British and federal forces are unlikely to gain any
decisive advantage on the present scale of effort.

On Tuesday Mr. Mackawee withdrew the Aden representatives
from the South Arabian federal council. The next day the
chief minister went on to disprove the British jibe that

he is not as strong as he sounds by persuading the
Sudanese members of the three- man South Arabia consti-
tutional commission, Sayyid Abu Rannat, to withdraw
from the commission, (which has now postponed its
visit to Aden indefinitely). He clinched this
demonstration of Arab unity by demanding of Sir Richard
Turnbull, the British high commissioner, that the 1964
treaty of friendship and protection between Britain
and the federation be revoked.

But in spite of his tough attitude, Mr. Mackawee
is anxious to avoid letting the impasse degenerate into
violence. In an interview with your correspondent on
Thursday he implied that if a British government minister
were to come to Aden in genuine search of a solution,
the Adenese would drop their insistence on the British
government lifting the state of emergency and with-
drawing British troops from internal security duties.

The "international" commission was the result of
the visit to the federation of the colonial secretary,
Mr. Anthony Greenwood, last December. Mr. Greenwood
then mooted the idea of an independent unitary state;
his critics in Aden thought that this was a measure
meant to postpone immediate discussion of practical
issues and Adeni demands. In any case, the object
of the proposed commission has never been clearly
defined and in Aden there were doubts as to how the
members, however pragmatic and patient they might be,

could reconcile the insistence of the tribal rulers that
their already considerable powers should be increased
with the fears of Mr. Asnag and Mr. Mackawee that to
give in to the rulers would simply sweep rich Aden into
the arms of the Arab Rob Roys. The commission's
secretary, Mr. Oliver Myles from the British embassy
in Amman, is still expected to arrive later this month
but it is difficult to see what he can do at the point.

Possibly one of the most significant developments
of all was the departure on Thursday of Mr. Asnag to
Cairo to attend the Egyptian revolutionary celebrations
on July 23rd. The recent coolness between Mr. Asnag and
Cairo is clearly forgotten. The People's Socialist
Party leader had previously made it clear in an interview
with your correspondent that although he was still willing
to meet Mr. Greenwood either here or in London, provided a
specific programme of constitutional advance could be agreed
on, he saw little further point in trying to free the
colonial secretary from the common British delusion that
the ruler of Beihan and other highland chiefs represented
the "real Arabia" Mr. Asnag, whose reputation for reasona-
bleness has been enhanced by the recent successful
mediation of his Aden Trades Union council in the disputes
between Shell and local labour insisted in this interview
that the United Nations resolution in 1963 (which calls

for a federal referendun on a common roll and
elections under impartial supervision) must form
the basis of any future talks. He added for good
measure that local British and colonial office
opposition to the resolution was now absurd since even
the tribal rulers are now prepared to support it although
doubtless for reasons of their own.

Mr. Asnag said that he saw the whole tide of
events swimming against the British. The militant
"national liberation front" looks as if it might
crack the stalemate by passing from sporadic to
systemetic murder. The NLF is a proscribed organi-
zation with its headquarters at Tais in Yemen and
is said to be directed by Qahtan al-Shaabi, a loyal
man of Egypt. Since the recent murder of senior
members of the Aden police special branch, British
intelligence officials have been working hard but
they will admit privately to not knowing who, in
fact, directs the NLF. The organisation is evidently
effective enough (as another Stern gang or Eoka
group) to command the respect of a man as moderate
as Mr. Asnag. It seems to him to be the one force
that might bring the colonial administration and
the labour government to heel.

Some of the local British reaction to these
sanguinary possibilities reminds one alarmingly of
Palestine and Cyprus before murder became commonplace.
This is not so much in the support for tribal leaders

as "good chaps" and Britain's loyal allies coupled with a detestation of Aden's politicians and all their works. This attitude is one which the enlightened high commissioner, and the commander-in-chief, Sir Charles Harington (who is more concerned in improving comunications in the federation than shooting down dissidents) seem unable to prevent.

The equivalent of nine battalions of British and federal troops, plus growing RAF support, is needed to keep the tribal rulers in power. The punitive method these rulers employ disgust the British troops serving in tribal areas and their views are shared, even if as yet rarely expressed, by Arab commanders and officers of the federal regular army. This army, like most armies in the Middle East is officered by middle class men; in the words of one British officer serving with them, they "are all good labour party voters".

E. 2

New Statesman, July 2nd, 1965

" CULTURE AND TYRANNY"

A new kind of saturation scholarship is being
applied to the Krushchev period, with special emphasis
on the politics of art and literature. Before long,
not a move in the Moscow literary scene in the last
10 years will have gone unrecorded. To add to what
the experts have been doing about it in England,
reports are arriving from tracking-stations where
few knew they existed - MIT has published a massive
documentary Krushchev and the Arts and a useful
evaluation comes from the Munich Institute for the
study of the USSR. Krushchev has probably given rise
to more talk about culture and tyranny than anyone
since the Medici. Due shortly is Marc Slonin's
history of Soviet Literature, which includes Krushchev's
reign, and the intransigent Tarsis, and encompasses
what is in effect a bibliography of the period.

This hasn't been without risk to the Soviet
writers concerned; quite apart from the political
danger of arousing ttoo much public attention in the
West, as writers they've suffered from over-exposure.
On their merits, not many are worth all the words that
have been written about them. The West isn't solely

to blame: a lot of misunderstanding about their stature
began in Russia - false values were inevitably created
by the runaway success of stars like Yevtushenko and
guitar-playing Bulat Okudzhava (who appears now to
be forbidden to perform); the 'personality'cult'
entered into literature hardly less damaging than
politics. On the other hand, genuine literay
criticism still exists in Russia, and has shown
advantage for instance, in the debate over One Day
in the Life of Ivan Denisovich. Solzhenitsyn's
novel was a powerful weapon in the hands of the
liberals, but not just as anti-Stalinist propaganda;
the interesting thing was that its real original
literary merits were frankly recognised even by those
who, on political grounds, opposed its nomination for
a Lenin prize.

The West has been less interested in literary
merits or rather, it has simply taken them on trust.
The importance attached to the new writers really had
little to do with that side of things. All centres of
Soviet Studies naturally seized on the novels and
stories released by the thaw: They were one source
of information that hadn't been hushed away in Soviet
archives; and both what the writers said and what
happened to them gave the politico-socio-economic
experts a lot to talk about. It's still in their

terms that the literary situation in Russia is not
often discussed. The West, moreover, has often
played a tendentious political game, as Richard
Mayne suggested here recently - 'Question One in the
Critics Tripos: name four Soviet novels overrated in
the West on account of their supposed anti-communism.'
There is little sign of true anti-communism in these
writers, attractive as it may be to feel that they're
rebels and nonconformists and that you go behind their
government's back to make contact with them. The
Observer extracts helped to give an inflated significance
to the dangerous thoughts of Valerity Tarsis's here in
Ward 7, as if they made a good advertisement for anti-
communism when in fact his case, if it's even meant as
one, is so wild and unsubstaniated that no serious
anti-communist would touch it.

We need to modify our expectations in order to
see even the best of the writers for what they are.
They have neither created a new Russian literature nor
abandoned communism. They've started to restore a
tradition by going back to the Twenties and to Chekhov,
and as far as Pushkin in order to make out the authentic
Pushkin underneath the official version. And the writers
and artists who have been seeking roots are also those
who have been making demands in the present - no other

section of the population has been so active in support
of freedom or in attaking the legacy of Stalinism. We're
quite right to acknowledge the political motivation and
function of their work, though wrong to ascribe to it
a convenient anti-communism. If they believe in
freedom, and criticism, and much else that nearly died
under Stalin, including the Russian language, it
doesn't follow that they disbelieve in communism.
Possibly they have better grounds for believing in
it than the old Stalinist had.

Krushchev's own posture, as between liberalism
and reaction, was always unstable, with every wobble
endangering those who commited themselves openly.
The incoherent tyrany of the time seems well-nigh
farcical. When Krushchev jumped on the artists at
the Manege exhibition in December 1962, it wasn't
anti-communism or even 'formalism' that seemed to
worry him, so much as sex; 'Judging by these
experiments, I am entitled to think that you are
pederasts, and for that you can get 10 years...'.
The Manege exhibition was in fact a trap organised
by the 'hard-line' conservatives, and next year
they suffered a reverse; the government vacillated,
or possibly, it's argued in Krushchev and the Arts,
the party deliberately played off right against left,
never wholly committing itself to either side. The

intrigues this gave rise to justify the comparison
with the Medici; but there was also plain muddle and
incompetence, and dominating the scene was always
Krushchev himself, whose no-non-sense views remained
superbly equivocal.

Our own problems with censorship and the pressures
on writers to conform tend to have drifted out to what
the new journal Censorship discusses as 'the border of
permissiveness'. The issues Russian writers had to face
were a good deal more central and important. The 'heirs
of Stalin' whom Yevtushenko and Sclzhenitsyn wrote
against were well-entrenched, and it was far from
certain whether Krushchev wasn't really with them,
at least after his first moves in the de-Stalinisation
had given him a glimpse of the radical alternative.
But under the banner of liberalism - which officially
wasn't disapproved - a real criticism was being made,
and at real risk; it was directed against the whole
apparatus of reaction, conformism and power.

E. 3

"IS CAPITALISM A SUCCESS?" by Andrew Shonfield,

Encounter, July 1965, p.3.

What was it that converted capitalism from the
cataclysmic failure which it appeared to be in the
1930s into the great engine of prosperity of the post-war
Western world ?

There is one simple answer which rests on a denial
of the validity of the question itself. The economic
order under which we now live and the social structure
that goes with it are so different from what preceded
them that it is misleading - so it is alleged - to use
the word "capitalism" to describe them. Since a larger
part of my argument is about the changes which have indeed
taken place in the economic managment of the modern
societies of the Western world, I have some sympathy
for this position. If, inspite of that, I have decided
to stick to the old-fashioned capitalist label, it is
because I believe that our societies continue to possess
many characteristics which are inextricably connected
with their antecedents in the ninteenth and the first
half of the twentieth centuries; the word helps to
emphasise the continuity. There are, after all, still
large areas of economic activity which are open to
private venture capital, and in these areas what determine

,its success or failure are the familiar ingredients:
the amount of liquid funds available, the efficiency
with which they are manipulated, the personal initiative
of the controllers of this private wealth, and the
enterprise of competing owners of managers of private
capital. Moreover, the prizes for individual success
are still large, and they convey on those who win them
considerable economic power. The popular idea of
"how to make good" and realize one's private dreams
has not altered much; and this no doubt reflects the
fact that post-war parvenu millionaires have not been
in noticably shorter supply than in other periods in
the past. There is one further justification for the
continued use of the word "capitalism", and that is
that no one, not even its severest critics, has
proposed a better word to put in its place.

One of the reasons why people of my generation,
brought up in the 1930s, have to argue their way
through this semantic difficulty is that the perfor-
mance of capitalism since the end of World War II has
been so unexpectedly dazzling. It is hard for us to
believe that the bleak and squalid system which we
knew could, in so short a time, have adapted itself,
without some covert process of total destruction and
regeneration, to achieve so many desired objectives.
In the early post-war period we were inclined to dismiss

the high rates of economic growth in Western Europe
as evidence of an effort of reconstruction, which was
bound soon to come to an end. Then there was the Korean
war boom in 1951 and the recession which followed it in
the year after. Things seemed to be moving back into
familiar pattern. If they did not do so quite at once,
this could be explained by the delay in catching up on
certain amenities and improvements in living standards,
where progress had been held back by the war-time and
post-war shortages. Thus, in the years immediately
following 1952, Europe experienced its first major
boom in durable consumer goods, in the American style.
So far it all had a highly precedented look.

However, the second half of the decade of the
'50s, when the transient impulse behind the prosperity
ought surely to have run out, produced in the event a
further sharp increase in West European output. Against
the anticipated trend, the rate of advance slowed down
most of all in the United States and Canada, where the
exceptional activity engendered by the repair of war-time
destruction and neglect had contributed least to the
prosperity of the early 1950s. In Europe, several
countries - Italy, Sweden, Denmark, and Switzerland -
actually increased their output faster during the late
1950s and early 60s than they had done between 1950
and 1955. Even countries like Britain and Belgium,

which lagged well behind the European average during the period 1956-61, showed no sign of any reversal trend: they still maintained a rate of growth which was quite respectable by historic standards. In Britain, for which these were years in which the economy was especially hindered by "stop go" policies, national production nevertheless increased at an average annual rate of 2.1 per cent, which compares with an average rate of growth of 11.7 per cent a year between 1913 and 1950 and 2.2. per cent from 1870 to 1913.

High European rates of growth, especially in the early 1950s, were stimulated by the great influx of labour into industrial employment. Hours of work also tended to be longer during the early reconstruction period; this was especially true of Germany. But in the second half of the 1950s output per man hour in the twelve Western industrial countries taken together increased slightly faster than during the period 1950-55. By historic standards the productivity increase achieved during the 1950s as a whole - an average for the twelve countries of 3.5 per cent a year - was quite exceptional; twice as much as the average for the whole of the period beginning just before the First World War, in 1913, until the conclusion of the main reconstruction phase after the Second World War in 1950.

Only the United Stated had achieved in its earlier history a sustained rise in productivity comparable to that of the 1950s. Throughout Western Europe the rate of increase in output per man employed was well above that of any earlier for which records are available. By the time that the decade ended, it had become clear that Western Europe was reaping the benefit of a significant change of trend, and that the change was not simply the reflectioh of a full employment policy which had put more people to work.

The extraordinarily rapid increase in output per worker was accompanied by a mounting demand for more labour. By the end of the 1950s it had become normaḷ in several European countries for the number of vacant jobs advertised by employers looking for workers to exceed the total available unemployed persons by a large margin.

E. 4

LIFE, Vol. 39, No. 1, July 12, 1965.

"The hard Realities of Power Demand that we Fight on"

by Eugene V. Rostov

Our dilemmas in South Vietnam are freighted
with a burden of error, And opinion is colored by
an intense storm of world feeling, altogether natural
in the presence of war; shock that the conflict with
Communism has once again become so perilius; revulsion
against the use of force, and especially aerial bombing,
as an arm of politics; concern that we are supporting a
controversial and unstable government; anxiety at the
possibility of a protracted land war in Asia.

Recognizing the strength of these feelings, American
policy in Vietnam must nevertheless be judged from
the point of view of world peace as a goal. From
this perspective it is a stage in the evolution of
the Cold War toward what the Soviet Union calls
"The Regime of Peaceful Coexistence".

Large parts of the world are now Balkanized
into small states whose weakness is a temptation
to rival great powers. Without tacit rules of
coexistence, general peace is inconceivable. The
rage and panic which leads men to war was evident in

all its fury during the Cuban missile crisis in 1962.

The ultimate issue for us in South Vietnam, therefore, is not obscure, although it is disagreeable: it is to maintain the policy which former Ambassador George Kennan, 18 years ago, first labelled, "Containment". Kenan's idea - that of mutual respect for the frontiers of the Communist and free worlds - is a necessary if not sufficient condition of Peaceful Coexistence. It implies that we halt agression at the boundaries of the Cold War as we did in Greece, Korea and Berlin, in the natural hope that passage of time will reduce the danger of general war. It has been a demanding and wearisome policy, but it has kept the Cold War within tolerable limits and has helped to preserve nuclear peace.

In Indochina the North Vietnamese government has broken the first and most basic rules of peaceful Coexistence; that the frontiers of the two systems not be altered unilaterally, or by military, or by military action. To cite a clear parallel, it has been deemed self-evident in Washington and in Moscow that it would be unthinkably dangerous for either East Germany or West Germany to attack the other, either openly or through infiltration. Yet what North Vietnam, with Chinese backing, is attempting in

Indochina - to conquer a country the United States
has agreed to protect - is the precise analogue
of such a hypothetical German conflict, or of the
Korean war of 1950 - 53, or of the Soviet Union's
early post war probes against Greece, Turkey and Iran.

The Communist movement, now turbulant with
rivalry for leadership, is seeking to enlarge its
area of control, especially by rushing into the
near-vacuums of power in the new countries of Asia
and Africa and identifying itself with their aspira-
tions for progress. The Western nations, and notably
the United States. have sought to conquer this outward
trust of the Communist movement and to help the
nonindustrialized countries master the secrets of
modern wealth. Both sides have shown prudence in a
series of moves and ripostes. These have helped to
define not a new international law but a pattern of
custom, an understood rule-of-the-game-of-Cold-War,
from which new law might grow.

Were the Communization of Poland, Czechoslovakia,
Hungary, Rumamia and Bulgaria - which occurred without
benefit of the eletions promised at the Yalta Conference
in 1945 - exceptions to this axion? By the rules of
Peaceful Coexistence these events are not exceptions
but confirm the particular form of the rule that we

have come to accept, which treats the 1945 armistice lines as the boundary of two Spheres of Influence. When the Soviet Union in 1946 sought to annex Greece - on our side of the line - we resisted, and the Soviets finally retreated. They withdrew similarly after making feints toward Iran and Turkey. In the same period the Berlin blockade became a test of the same principle. We mounted the airlift and the Soviets finally ended the blockade. Later, of course, they changed one aspect of the situation unilaterally by building the Berlin wall. We did nothing, probably because the wall consolidated the frontier and, in effect, formalized a disputed segment of the 1945 boundary.

In retrospect of the Czech coup d'etat of 1948 appears to have been a decisive turning point - a missed opportunity in one view; or, in another, an acceptance at least in our part, of the idea of Spheres of Influence. The Soviet take-over in Czechoslovakia, in the teeth of its promise to allow free elections, was accomplished during the period of our atomic monopoly and could probably have been prevented by a firm and secret diplomatic warning. No such warning was given, however.

John Foster Dulles made the U.S. attitude doubly clear in 1956, during the Hungarian uprising, when he

said that we would not intervene in Eastern Europe.

In the context of this history - but only in that context - the Cuban missile crisis of 1962 becomes intelligible. The United States, with the backing of its allies, and of world opinion, treated the implacement of Soviet missiles in Cuba - very like those we had stationed in Turkey, Italy and elsewhere - as an act of war. It is difficult to consider the reprisals we threatened as justifiable self-defense under the United Nations Charter, or other doctrines of international law. But it made perfect sense, as every one understood, in terms of the brutal logic of the Cold War.

E. 5

"SARTRE'S MARXISM" by Raymond Aron,
Encounter, June 1965, p.36

History is not governed by necessity. It has
its origin and its intelligible foundation in a
contingent fact, co-existent with the life of our
species on this planet: the lack of resources in
relation to the number of mouths to be fed. This lack
condemns all societies to eliminate certain of their
actual or possible members either after birth or before.
An obscure awareness of it is interiorised in the human
conciousness and creates the climate of scarcity which
is, at the same time, the climate of violence in which
all human history takes place.

This first phase of Sartre's critical process is
obviously foreign to the thought not only of Marxists,
but also of Engels or Marx. Neither of them goes back
beyond the ancient societies, i.e., socialised man.
The division of labour or violence (preferably the
former) seemed to them to be the source of the class-
struggle, which they did not attribute explicitly
either to human nature or to a Hegelian dialectical
relationship between master and slave. They were more
interested in the historical mechanism of the class-
struggle than in the "transcendental deduction"

to be drawn from it. However, it does not necessarily follow that the Sartrian conception, on the transcendental level on which it is expressed, is incompatible with Marx's inspiration. At any rate, it allows Sartre to open up an avenue of escape from the hopeless world of L'Etre et le N'eant and Huis Clos. Man's inhumanity to man has an ontologically accidental cause. Volume II of La Critique will presumably take us beyond scarcity and show us the dawn of the age of plenty and of reciprocal conciousness.

Scarcity, which sets the dialectic of history in motion, would not produce such consequences if freedeom of the individual praxeis were not immediately threatened by the praxeis of others. Or again, to use a different form of language, each of us is project, a total apprehension of our environment in terms of the percieved situation and the end in view. How can innumerable liberties coexist without reciprocal subjugation ? The answer is that, as a matter of fact, they cannot, at least not in a world of scarcity: conciousnesses are objectified in their works and this objectification turns into alienation because the opposing conciousnesses deprive it of significance, or distort its significance. All individual freedoms are finally bogged down in what Sartre calls the

practico-inert, the thinginess of social organization,
tb which everyone is subject as if it were a form of
physical necessity; it is a necessity which remains
intelligible because it derives from the free praxeis
of individuals, but it is, in a way, a negation of
that liberty.

Jean-Jacques Rousseau wrote: "Man was born free
and he is everywhere in chains." According to Sartre,
man is free by his nature, or rather he has no nature
because, being free, he decides for himself, but
everywhere man is the instrument of man and can nowhere
exercise his liberty without violating that of others.

The concept of the series, illustrated by the
well-known example of the queue of people waiting
for the bus of Saint-Germain-des-Pres, characterises
relatiohships between individuals in their submission
to the practico-inert. The members of the queue are
together but they do not see each other. They are
standing in line, and only the accidental order of
their arrival, not the urgency of their journey,
will determine the order of their getting into the bus.
Each of them is going about his own business and
knows nothihg of the concerns of the others. They
have nothing in common except their need of a means
of transport, and the phenomenon of scarcity (there

will not be room for them) turns them into potential
enemies.

It goes without saying that the various collec-
tives that Sartre analyses in turn are not all as
simple as this. Still, even a class is fundamentally
only a collective of serial type. The proletariat, in
a state of repose and as an objective entity, is no
more than a scattered plurality, subject to internal
conflicts and characterised by the enslavement of
free praxeis of individuals not only to the employers
or the organization of labour but also to the general
context of the practico-inert, of which its innu-
merable members inevitably form part. How could
things be otherwise? Each member of the proletariat
is born to a social situation which is not of his
own choosing; he interiorises that objective situa-
tion, not because he has lost his freedom but because
he has no other way of exercising it. Within the
existing framework, the members of the proletariat
have, up to a point, a common being, but they are
divided precisely by the divisions of society.

Only within a common undertaking do the
individual praxeis succeed in oversoming their
isolation, their rivalries, and their enslavements
one to another and to the general context of the
practico-inert. The common undertaking is the

collective project, the single goal towards which all the conciousnesses, fused into one and the same act of will, are striving. A queue at a bus-stop symbolises serial collectives; the crowd which stormed the Bastille symbolises the group. At once, there is a reversal of meanings: number, which in the collectives was a source of dispersal, solitude and enslavement, becomes a factor of confidence and dynamic action. The crowd storming the Bastille has only one soul and, as it were, only one conciousness. The proletariat is a form of being, an exis, in which the individual conciousnesses participate but within which they are alienated; the active group, the first distinguished by the critical process, the crowd storming the Bastille, restores their lost liberty to the individual praxeis.

Thus the fusion of individuals within a revolutionary crowd becomes a symbol of collective Liberation.

We cannot storm a new Bastille every day. Although I am fighting side by side with my fellow-campaigner to-day, I have not renounced my freedom.

"المستقبل الفلسطيني غبر ثلاث منظمات"، تحقيق صحفي — الاسبوع العربي
العدد ٢١٣ – ٧ حزيران ١٩٦٥، السنة السادسة ص ٢٠ .

يعترف الصف الثاني ان منظمة التحرير تعيش في واقع عربي متناقض
الانظمة الاجتماعية والسياسية . وان هذا الواقع المتناقض يعكس نفسه على   المنظمة،
ويجعلها مضطرة لقبول اشخاص ومواقف ما كانت مضطرة لقبولها في ظروف طبيعية .
ولكن هذه الظروف "الموضوعية" التي تعيشها المنظمة ، وتفرض عليها "المداورة
السياسية" . يجبان لا تعني (بنظرهم) تحويل المنظمة الى حكومة منفى او
الى مكاتب اعلام ودعاية ، على حساب التنظيم الداخلي للشعب الفلسطيني الذى
هو الاساس .

وتطرح عناصر الصف الثاني مشروع المساومة التالي على رجال الصف الاول :

نحن وانتم حريصون جدا على وجود هذه المنظمة ، ودعمها لتتمكن من
ابراز الشخصية الفلسطينية وفتح مجالات عسكرية وسياسية لا نقوى عليها منظماتنا
الصغيرة في مرحلتها الحاضرة ٠٠

فقوموا انتم بدور الواجهة الرسمية لمنظمة التحرير ٠٠ ودعونا نحن نقوم
بدور الواجهة الشعبية ، لان لنا تجربتنا ومقدرتنا على التنظيم الشعبي والتحريك
السياسي .

وتقول منظمات المكتب السياسي ان منظمة التحرير اذا لم تقبل هذا الحل
فستظل الفئات الثورية الفلسطينية مستغلة سياستها العامة ولن تشعر بمسؤولياتها
كاملة امام المنظمة وستشق طريقها وحدها في ميدان العمل الفلسطيني ٠

ان التقاء جيلين فلسطينيين، كل منهما له نظراته في العمل والحياة ،
كان لا يمكن ان يمر بدون اصطدامات ومشادات   وكذلك فان التقاء الفلسطينيين بعد
١٧ عاما من التشرد والانقطاع والحياة في بيئات مختلفة كان لا بد وان يصحبه
والاصطدام .

ولكن المؤتمر بجيليه وبجميع افراده عرف كيف يعطي لهذه التجربة ،
التي اصبح عمرها عاما من الزمن، فرصة جديدة يستطيع بعدها ان يصدر حكما
اكثر نضوجا على الاشخاص والاتجاهات، وهذا هو الجانب الايجابي في رصيد
المؤتمر الفلسطيني الثاني في القاهرة ، لانه كان المناسبة الواسعة للالتقاء
وللتعارف ولبدء مرحلة جديدة من التفكير المشترك.

اليوم الاول من كانون الثاني (يناير) ١٩٦٥ سيكون يوم الثورة الفلسطينية،
وتماما كما كان اول تشرين الثاني (نوفمبر) يوم الثورة الجزائرية .

هذا ما يطمح اليه رجال العاصفة الفلسطينية ، وما رشحتهم اليــــ
جريدة "المجاهد " لسان الثورة الجزائرية وهي تقدم لهم تحية رفاق السلاح .

المعروف عن حركة العاصفة قليل جديد . . الاسماء غامضة . . ومجهولة . .
أماكن الانطلاق اكثر غموضا . . الشيء الوحيد الذي يدل على وجودها بالنسبة
للشعب العربي هو اخبارها داخل الارض المحتلة وتعليقات السلطات الاسرائيلية .
انها بالنسبة "لاسرائيل " الشبح الزاحف المخيف تصف اثارها مجلة "كول هاعام "
فتقول "لقد استسلم الكثير للخوف من الموت الامر الذي افقدهم ايمانهم وعقيدتهم،
فقد قيل ان المكالمات التليفونية انهالت على الاقارب الموجودين في المستعمرات
المجاورة للحدود تتوسل اليهم ان يتركوا المستعمرات ويعودوا الى ذويهم في
المدن . .

وتقول جريدة حيروت "حزب عصابة الاغون" :

"ان تسلل عصابات عربية مسلحة تحمل على رؤوسها صناديق الموت، هو
امر يجعلنا نتذكر عدد اولادنا وافراد اسرتنا . . ان على بن غوريون ان يراجع
بيان الناطق العسكري السري، لعل البيان يفيده علما بصدد القتلى في الحوادث
الاخيرة . . ان عدد القتلى فيها يقبل القسمة على عدد الكلمات التي صاغ فيها

بن غوريون تصريحه المضحك عن تطهير الفدائيين "؟ . ويصرح موش ديان رئيس اركان جيش العصابات في "الجيروزالم بوست": لنواجه العرب وجها لوجه ، قضينا على الفدائيين وسنقضي على منظمة "الفتح" .

ويبقى السؤال الملح من هم رجال العاصفة ؟ كيف يفكرون؟ انهم كما تقول نشراتهم السرية، مجموعة من الشباب الفلسطيني، بدأوا حياتهم السياسية منذ خمس سنوات بتشكيل منظمة سرية سياسية صغيرة حملت اسم "حركة تحرير فلسطين" (حتف) . وقلبت احرف اختصارها الاولى هذه ، فاصبحت (فتح) . والعاصفة هي التشكيل العسكري المنظمة فتح . وظلت هذه المجموعة من الشباب تكون نفسها سياسيا وفكريا من خلال الدراسات والابحاث والمناقشات الفكرية التي قامت بها للتجربة الفلسطينية ولتجارب التحرير المسلح وخصوصا في الجزائر . واصدرت المنظمة نشرة سياسية تحمل اسم "فلسطيننا"، لتكون المنبر الفكري لحركة التوعية .

لماذا قامت العاصفة ؟ بماذا تبرر وجودها ودورها ؟

يجيب البيان السياسي للمنظمة :

قامت العاصفة لان الزمن يسير باتجاه مضاد لمطلب العودة والتحرير ، وسيستمر ــ بنظرها ــ هذا التضامد وينمو مع بقاء القضية الفلسطينية في واقعها السيء . فمنذ ١٦ عاما والقضية بعيدة عن الفلسطينيين، تعالج على الصعيدين العربي والدولي كقضية لاجئين مشردين، بينما العدد يخطط بكل امكاناته المحلية والدولية لاقامة طويلة الامد .

قامت العاصفة لتؤكد ان الثورة المسلحة هي طريق العودة والنصر ، لانها تعيد القضية الى شعبها ، وتؤكد للعالم كله ان هذا الشعب لم يمت وان قضية فلسطين قضية وطن قبل كل شيء .

وانطلقت العاصفة لتريح الوطن العربي الغارق في التناقضات الفكرية والسياسية ، المنصرف بخلافاته عن مهمته المقدسة وهي تؤمن بان معركة فلسطين امتحان ارادته وطريق وحدته .

"ثورة فلسطين بعد منظمة فلسطين:" تحقيق بقلم فوميل لبيب – المصور العدد
٢١٢١، ٤ يونيو ١٩٦٥، دار الهلال– مصر ص ص ١٤٠

بدأت الدورة الثانية للمجلس الوطني للمنظمة التحرير الفلسطينية مساء
الاثنين الماضي في القاهرة. وقبل ان يبدأ المؤتمر اعماله فوجئ بالرئيس جمال عبد
الناصر يقبل قبل افتتاح الجلسة بدقائق ويلقي خطابا ... يشرح فيه المسالك
التي تؤدى الى تحرير فلسطين، ويضع حقائق الموقف في الجامعة العربية وفي مجلس
الرؤساء والملوك كاملة امام المتطلعين الى العودة عبر هذا النوع من العمل
العربي ... وقال جمال عبد الناصر ان السبيل الوحيد هو العمل الثورى من اجل
فلسطين وصفق اربعمائة عضو في المجلس الوطني يمثلون كل الفلسطينيين في كل ارجاء
الوطن العربي ... جاءوا الى القاهرة وهم يتوزعون بين الرجاء واليأس في استمرار
منظمتهم بعد كل الذى حدث من بورقيبه والاستعمار وبعض الدول العربية. وتبدل
الحال بعد لقائهم مع عبد الناصر .. فان العزم والتصميم والاعيان تحالفوا واضاءوا
طريق العمل الفلسطيني ..

ان منظمة التحرير الفلسطينية اطفأت شمعة واحدة من عمرها. ففي نفس
التاريخ من العام الماضي وبالتحديد خلال الفترة من ٢٨ مايو الى ٢ يوليو التقى
فوق جبل الزيتون ببيت المقدس، ولاول مرة منذ سنة عشر عاما ابناء فلسطين تطبيقا
لاحد مقررات مؤتمر القمة الاول وهو احياء الكيان الفلسطيني ... وبدأت قضية
فلسطين منذ ذلك التاريخ صفحة جديدة ارقت الاستعمار وشحذت اسلحته ضد شعب
فلسطين، وخلال عام كامل من العمل استطاعت منظمة تحرير فلسطين ان تحقق بعض
المكاسب. ولكن الكسب الاكبر الذى حققته – كما قال احمد الشقيرى، هو تأكيد
الشخصية الفلسطينية المستقلة من ناحية الوحدة مع العمل العربي والامة العربية
من ناحية اخرى ...

وقد تخللت العام الماضي تجارب النجاح والخطأ. وفي دورة القاهرة
للمجلس الوطني للمنظمة استعرض الاعضاء ليصغوا قاعدة للتخطيط ومبدأ للانطلاق

وتوزع الاعضاء بين لجان متخصصة واصلت اجتماعاتها في الجامعة العربية .

ان اسلوب العمل في اجتماعات القاهرة جد جديد . ان الاقتراحات التي تحصل على التأييد المطلق هي الاقتراحات التي تتسم بطابعين طابع الثورية ، وطابع الواقعية . . . ان الحماسة ليست صفة الشبان وحدهم في مؤتمر المنظمة . ان الشيوخ شهود النكبة اشد حماسة . . ان المرأة لا تقل حماسة عن الرجل ، انها تشارك في العمل الفلسطيني بكل امكانياتها . ان الفلسطيني في غزه يمد يده الى الفلسطيني في فلسطين وسوريا ولبنان والكويت ليستردوا ما ضاع . . . انهم يستقبلون عاما من العمل المضني الشاق ، وقد استعدوا له ، ما من فلسطيني سمعته الا وقال لي ان ابلغ ما سمعه من جمال كان عبارة : " ليس الطريق لفلسطين مفروشا بالورود . . . انه مفروش بالدم " والمليون فلسطيني الذين بعثرتهم المحنة قد تجمعوا صفا واحدا وارادة واحدة ليمشوا طريق الدم الى نهايته .

وتحدث المصور الى عدد من اعضاء المؤتمر . .

قال برهان الدجاني :

سوف تكون مهمة منظمة التحرير الفلسطينية في العام القادم من شقين :

الشق الاول تخطيطي . وهذا التخطيط يجب ان ينتقل بالقضية الفلسطينية من مرحلة النوايا الى مرحلة مخطط العمل المدروس ذى التوقيت . ولا بد ان يقوم هذا التخطيط منذ اللحظة الاولى على ادراك كامل لنقطة في غاية الجوهرية بالنسبة للعمل الفلسطيني وهو ان العمل الفلسطيني قسم من مخطط عربي عام لاستعادة فلسطين ، فهو لا يستطيع بالانفراد ان يقوم بهذه المهمة، وهـو بالتالي لا يمكن ان يكون بديلا عن مجهود عربي عام وكامل، وهذا يتطلب ايجاد ثقة وعلاقة وتبعة مع جميع القوى العربية المستعدة لهذا المقدار من الجهد . .

الشق الثاني تعبئة القوى الفلسطينية في كل مكان ماديا ومعنويا ونفسيا وعسكريا في سبيل اداء الدور المحدد لفلسطين في هذا المخطط العام . ولا

بد هنا ان يكون هذا الدور هو الدور الذى يتحمل اكثر التضحيات لان قضية فلسطين هي في الدرجة الاولى قضية شعب فلسطين وعلى هذا الشعب ان يكون في قمة استعداده لان يكون في الصف الاول وان يبذل اقصى التضحيات لان هذا يشكل تشجيعا معنويا لكل القوى الاخرى في المعركة .

ولا شك ان الوصول الى الشعب الفلسطيني في مختلف مواقعه وفئاته وتنظيمه تنظيما قادرا على الحركة مسألة اساسية في مهمة العالم القادم .

وما زالت المنظمة حتى الان جهاز قمة للشعب الفلسطيني اعني انها لا تملك وسائل الاتصال والتحريك الفعالة . على ان العمل ليس صعبا اذا صنفنا امكانياته . فيمكن في قطاع غزه مثلا العمل بكل الامكانيات وغزه منطقة تجمع كبير، وهناك مناطق فيها فلسطينيون يمكن ان يوجه اليهم العمل المعنوى من تثقيف وتنظيم فكرى وهناك نوع من التنظيم يمكن ان يمارس في كل مكان كالتنظيم المهني والنقابي وفي هذا المجال ستجد المنظمة تنظيمات نقابية ومهنية محدودة الامكانيات ويمكن لها ان تقويها .. كاتحاد عمال فلسطين الذى يوحد جهـــــود، عمال فلسطين في كل مكان، واتحاد الطلاب وهو يضم ٢٠ الف طالب جامعـي منهم ٦ آلاف في القاهرة ، وهيئات التجار والمحامين والصناعيين والمهندسين.

عدد الكلمات ١٠٠٦

A.2

"حكاية الهبوط للشعب" ليوسف ادريس – الكاتب العدد ٥١ – السنة الرابعة – يونيو ١٩٦٥ ص ١١٦٠

المشكلة الاساسية بالنسبة لكاتب القصة او المسرحية ان موضوعه الدائم هو حياة الناس مثلما ان الدائمة لتجسيد هذا الموضوع هي نفس اللغة العادية التي يتحدث بها الناس. انه ليس كالمصور باستطاعته ان يبتكر الوانه ويخلقها خلقا ويفعل هذا بحرية كاملة غير محدودة وليس كالموسيقي باستطاعته ان يبتكر النغمات ويستمتع بالحرية الكاملة وهو يخلقها او وهو يعالجها ، الكاتب لا يستطيع التحرك الا في حيز الموجود والكائن ، لغته محدودة باللغة التي يتخاطب بها الناس فهو لا يستطيع ان يضيف اليها او ينقص منها ، وموضوعه محدود الاسس او هي نفس الاسس التي تقوم عليها حياة الناس الاجتماعية لا يستطيع ايضا ان يضيف اليها او ينقص منها • ولهذا فالكتابة من هذ ، الزاوية هي أشق الفنون جميعا واصعبها ، وربما لانها ، من هذ ، الزاوية ايضا اسهل لانواع الفنون وابسطها ، بل ان نقد القصص والمسرحيات هو اصعب انواع النقد ايضا لان التمييز بين الفن واللافن، بين الكلمة التي تؤدى دورا فنيا وبينها حين تكون عادية تؤدى دورا عاديا ، مسألة شاقة نحتاج آلى خبرة وموهبة وثقافـــة ضخمة •

ولهذا السبب يجد الشخص الذى وهب نفسه لفن من فنون الكتابة انه اتعس مخلوقات الله فمشكلته الكبرى ليست، كالموسيقي او المصور او النحات، ليست مشكلة او مشكلات فنية بحتة اذا استطاع حلها كان له ببساطة ما يريد، من فن، مشكلته الكبرى هي اولا كيف يحيا ، فمن خلال حياته سيجمع محصوله الفني ، ونوع حياته سيحدد نوع فنه وقربه او بعده ، عن الحياة في اعماقها واغوارها سيحدد قربه او بعده ، عن الفن في اعمانه واغواره •

والمشكلة ايضا انها ليست عملية ارادية محضة ، بمعنى اننى لو اردت لنفسي وامرتها بان تذ هبوت حيا في الارياف لكانت النتيجة اننى حتما سأظفر بقصة رائعة

عن الفلاحين ... كم من كتاب فعلوا ذلك ولم يخرجوا الا بروايات وتحقيقات صحفية جيدة على احسن الاحوال ، وكم من دعوات نسمعها تردد ليل نهار للمثقفين وللكتاب والفنانين، ان اذ هبوا الى الريف وعيشوا مشاكله واختلطوا بترحيلته وفلاحيه لتجددوا فنكم وتكتبوا قصصا جيدة عن الكادحين .. ان لهذه الدعاوى اكثر من اربعين عاما بل ربما خمسين او سبعين عاما وهي تردد ، والموقف يختلف بالنسبة اليها ، بعض الناس يوافقون ويتحمسون، وبعضهم يهزون اكتافهم غير مبالين، ولكن احدا لم يتصد بعد لهذه القضية ويناقشها على اسس علمية وفنية ليظهر مدى ما قد يكون لها من فائدة على المجتمع او ما تحمله من حذر .

انه حقيقة شعار رائع يبدو ثوريا صادقا ، فليس على الكتاب وحدهم وانما على كل السياسيين، الحكام والسياسيين والعلماء ان يتجهوا الى الشعب، دعوات تصل في تطرفها احيانا الى صيحات ساخطة ترتفع وتريد ان تغطي كل انتاجنا الفني والادبي وتقول ان الفن الحقيقي لن يستطيع انتاجه الا فنانون وادباء يظهرون من بين ابناء الشعب الكادح ويعبرون عنه ، وكان هــؤلاء الموجودين في حياتنا الادبية والفنية مستوردين من خارج شعبنا وطبقاتـــه .

هذا الشعار يصدر عن وجهة نظر تؤكد ان الكتابة عملية ارادية بحتة، باستطاعة الكاتب، بمطلق ارادته ان (يخنار) الموضوع الذى يكتب عنه وايضا ان يختار له الشكل المناسب فنيا ، ولهذا ايضا في حسابها للكتاب والفنانين تصدر عن هذا المنطق ايضا ونلوم الكاتب او تزجره حسب الموضوع الذى "اختاره " وحسب التفاؤل او التشاؤم الذى "اختاره" ليعالج به موضوعه ، وحسب السلبية او الايجابية التي "اختارها " ايضا ليصنع منها نمط ابطاله . ومعنى هذا الرأى ببساطة ان العملية الفنية هي الاخرى عملية ارادية محضة، بارادتك ايضا تستطيع ، اذا شئت ان تكون فنانا ، اذ الامــــــر لــــن يكلفك اكثر من ان تختار موضوعا شعبيا ثوريا مناسبا وابطالا ايجابييـــــن

وطريقة متفائلة للكتابة وينتهي الامر . ولكن المشكلة التي ينساها السادة
اصحاب هذا الرأي "الثوري" ان العملية ليست ابدا عملية ارادية ، بل ان
الارادة لا تكون منها غير جزء ضئيل لا يذكر ، ولا دخل
في انه ولد كاتبا كما ان لا دخل له ابدا في انه ولد بملامح مختلفة عن
ملامحي او ملامجك، فالكتابة والقدرة عليها "موهبة" او "خاصية" فريدة
يتمتع بها بعض الناس دون البعض الآخر . صحيح ان هذه الموهبة لا
فائدة منها دون تنمية هذه الموهبة وتدريبها وتثقيف اصحابها ، ولكــن
ثقافة العالم كله وتدريبات اعمار بكاملها لا يمكن ان تصنع كاتبا ، فالكاتب
لا يصنع ، الكاتب يوجد بطريقة لا دخل لارادتنا ــ للآن على الأقل ــ فيها ،
ربما في المستقبل نستطيع ان نصنع كاتبا في   او باستعمال انـــواع
من الاتصال ولكن، الى لحظتنا هذه ، لا تزال الكتابة قدرة توجد مــــع
الشخص ولا يمكن خلقها او صناعتها . وكما ان الكاتب لا يصنع ، فالكتابة
لا ايضا لا تصنع .

"القطاع العام في النظام الرأسمالي " — الدكتور خليل حسن خليل

الطليعة ، اغسطس، سنة ١٩٦٥م.

من المعروف ان الغلاة من انصار المذهب "الحر" او الفردى كانوا لا يرضون بأى تدخل من الدولة في الحياة الاجتماعية او الاقتصادية ، الا في المجالات التي تعتبر متصلة بوجود الدولة ذاتها ، كتنظيم الأمن سواء أكان داخليا في شكل بوليس، او كان متصلا بالدفاع في شكل جيش، وكذلك فيما يتعلق بالعدالة ، وهي عملية تتصل بأمن المواطنين كذلك وقد يكون من الطريف في هذا الصدد ان نذكر ان المذهب "الفردى" هذا وصل في الولايات المتحدة الامريكية الى أقصى تطبيقاته ، فحتى المعدات والاسلحة اللازم لجهاز الأمن والجيش، تصنع في مصانع مملوكة ملكيه خاصة للرأسماليين الامريكان، وتحقق لهم أرباحا طائلة من صناعة الحرب، فهو امر قد لا يكون له مثيل في الوقت الحاضر في اى بلد من البلاد الرأسمالية الاخرى في العالم كله .

ثم تطور تدخل الدولة في النظام الرأسمالي الى مجالات اخرى، هي مجالات الخدمات الاجتماعية ، فتحت ضغط كتابات المصلحين والاشتراكيين، ونضال الجماهير في تلك البلاد ، امتد نشاط الدولة الى بعض الخدمات التي تهم السكان كالخدمات التعليمية والصحية. ثم اشتد ضغط الجماهير مرة أخرى فانتقل تدخل الدولة الى مجال جديد ، هو مجال المرافق العامه الاخرى التي تمد السكان بخدمات أساسية ، كمرافق المياه والكهرباء والمواصلات وغيرها . فقد كانت هذه الخدمات يعطى احتكارها امتيازا للشركات الرأسمالية ، التي كانت تحقق ارباحا كبيرة منها على حساب الجماهير ، مهما كانت الشروط التي تضعها الحكومات في عقود الامتياز. وقد استجابت معظم الحكومات الرأسمالية لضغط الجماهير ، فأممت هذه المشروعات وادارتها ، او عهدت بها الى شخص او شركة رأسمالية وتدخلت في خفض سعر الخدمة ، وتحسين شروط تقديمها

الملايين المستعطلة وفترات الانخفاض في النشاط الاقتصادى التي يتعرض لها الاقتصاد الرأسمالي بين وقت وآخر •

ولقد ساعد على هذا الوضع ان الاقتصاد الرأسمالي لا يقوم على التخطيط العلمي فكل منظم او صاحب مشروع، يصدر قراراته الخاصة بالانتاج وبالعرض حسب تقديراته الشخصية دون جهاز تخطيطي يربط بين هـذه الآلاف او الملايين من القرارات، فيصبح الانتاج قائما على التخمين الشخصي وعدم اليقين.

ولقد تصدى لعلاج الازمة أئمة الاقتصاد الرأسمالي وعلى رأسهم "اللورد كينز " الاقتصادى الانجليزي المشهور الذى أثار زوبعه كبيرة في الصحافة المصرية في العام الماضي (١٩٦٤) حيث وصفه بعض الكتاب عندنا بأنـــه اشتراكي • والواقع ان "كينز " من أكبر كتاب الرأسمالية، بل ان كتاباته قــد أسهمت في ايجاد علاج وقتي لازمة الرأسمالية• والخلط الذى يحدث في أذهان بعض الناس هنا، هو ان "كينز " قد استعار بعض الافكار الاشتراكية وأراد ان يطعم بها الاقتصاد الرأسمالي، او يرقع بها الثوب الرأسمالي المهلهل الذى مزقته الازمة• على ان هذه الجرعات التي استعارها "كينز " من الافكار الاشتراكية قد اخذت على يده، لونا اصلاحيا، يمكن القول معه ان "كينـز " كان اقتصاديا رأسماليا اراد ان ينقذ النظام الرأسمالي من الازمة فنصح ببعض الافكار الاصلاحية لكي يعالج الركود العضوى في النظام •

ولسنا بصدد التعرض لافكار "كينز " وانما لعرض ما يتصل منهـــا لموضوعنا عرضا مبسطا فهو قيام الدولة في النظام الرأسمالي ببعض المشروعات العامة، فقد اهتم كينز اهتماما خاصا بالطلب المؤثر أر الفعال.

« بعد ايام سيلقن شعب فيتنام امريكا درسا لن تنسى » بقلم صبرى ابوالمجد ،
المصور ، العدد ٢١٢١ ، ٤ يونيو ١٩٦٥ ، ص٢٥ .
_____

ان ثلث الاساطيل الاميركية ، وثلث القوة البرية والجوية الاميركيــة ،
منتشرة في جميع انحاء العالم . واذا كانت الولايات المتحدة الاميركية قــد
اشعلت النيران في كثير من انحاء العالم ، فانها سوف تكون اول من يحتــرق
بها . . .

واذا كانت الولايات المتحدة الاميركية تدعي ، بأن وراء ثورات الشعوب
الشيوعية وهي التي تقوم بنشاطات هدامة في هذه المناطق فان احدا لم يعد
يصدقها . . والولايات المتحدة الاميركية نفسها لا تريد ان تصدق انها هــي
السبب وانها هي التي اشعلت النيران . . اذ انه ما دام هناك استعمار اميركي
وما دام الاستعمار الاميركي لم يسحب قواته وقواعده العسكرية من جميع انحاء
العالم . . فلا بد ان توجد الاحداث التي هي من عمل الاستعمار الاميركي ،
والتي تضع جميع حبال المشانق حول عنقه كما يقول الرئيس ماد شي تونج . واولئك
الذين يمسكون هذه الحبال من أحد طرفيها هي الشعوب التي تشد هذه الحبال ،
لتخنق الاستعمار الاميركي . . .

اننا في هذه الايام نجد بلدانا كثيرة تشتعل فيها النيران . في الكونغو
« ليوبولد فيل » نضال مرير ، وفي البلدان العربية نضال عنيف بين الشعب العربي ،
وبين اسرائيل ، وعملاء اسرائيل .

وفي فيتنام وسائر اجزاء الهند الصينية مثل لاوس وكامبوديا كذلك فــي
كوريا الجنوبية ، وتايوان ، وغيرها ، ويتداخل الاستعمار الاميركي مع الاستعمار
البريطاني ، في مشكلة ماليزيا . . واذا كان الاستعمار الاميركي في الماضي قــد
حاول التدخل في شئون كوبا ، فهو اليوم يتدخل في شئون الدومنيكان . وفيتنام . .
واذا كانت الشعوب في هذه المناطق ، وفي غيرها تقوم بنضال عنيف اثـاره

للجمهور الى غير ذلك . وقد كانت هذه المشروعات هي النواه الاولى لظهور القطاع العام في المجتمعات الرأسمالية .

أزمة الرأسمالية وافكار كينز :

من المعروف ان النظام الرأسمالي تنتابه بين آونه وأخرى فترات رضاء تعقبها فترات ركود او انخفاض قد يصل الى اغوار عميقه ، يتروى معهـــا الاقتصاد الرأسمالي في هوه ازمة عنيفة تتعطل معها القوى البشرية العاملة ، وتقفل فيها المصانع ، فتتعطل كذلك الموارد الاقتصادية المادية من رأس ما ل ومواد أولية وارض زراعية وغيرها . وحسب ذلك ان الاقتصاد الرأسمالي فهـو يقوم على الملكية الفردية للمشروعات او لوسائل الانتاج يسعى الرأسمالي فيه الى تحقيق اقصى قدر من الارباح ، وذلك ببيع اكبر كمية من الانتاج وقد أدى استخدام الآلات وتطورها في العملية الانتاجية الى تسهيل انتاج كميات كبيــرة تغرق الاسواق فيزيد المعروض منها عن الطلب ومن ثم تتكدس البضائع دون تصريف الأمر الذى يجعل الرأسماليين او اصحاب المشروعات لا يقومون بالانتاج في الفترة التالية ومن ثم لا يوظفون العمال او رؤوس الأموال وغيرها في انتاج جديد فيحدث كساد يصيب القوى البشرية والمادية بالبطالة ويعرض الاقتصاد القرمي لضياع كبير في موارده جميعا .

يضاف الى ذلك ان الاجور التي تعطى للعمال صغيرة لا تتناسب مـــع زيادة انتاجيتهم الامر الذى يعتبر طابعا للرأسمالية ، فالرأسمالي يخفض باجر العامل لكي يكفل لنفسه اكبر قدر من الارباح ويترتب على ذلك ان القوة الشرائية في يد العمال تكون صغيرة فينخفض الطلب على السلع ويساعد ذلك في حـــدة الازمة .

ولقد أوشكت الازمة ان تعصف بالنظام الرأسمالي كله في الثلاثينيات . وما زالت ازمات الركود تصيب الدول الرأسمالية الى اليوم ، فنحن نسمع غـــن

الاستعمار واشعل ناره ، واذا كان هذا الاستعمار يبدو في الظاهر قويا فانه في حقيقة امره اضعف ما يكون، لان قواته في هذه الحالات قد تناثرت في كثير من انحاء العالم ، فاميركا الآن- مثلا- ضعيفة تماما ، وضعفها أمر طبيعي وحقيقي ، فني حرب الفيتنام ٥٠ ألف جندى اميركي ، ولم يستطع هذا العدد ان يحل المشكلة ، فماذا سيفعل؟ هل سيزيد العدد عشرة آلاف جندى، عشرين ألف جندى، كل هذا لا يمكن ان يسوى المشكلة الفيتنامية !!!

وفي الدومنيكان يقاوم الشعب الاستعمار، والرجعية المحلية واذا كانت ثورة الدومنيكان لم تقمع بواسطة ٣٠ ألف جندى اميركي فماذا يفعل بعد ذلك؟ هل يضاعف العدد ؟ ان التاريخ العسكرى يؤكد ان اى قائد محنك عندما يستخدم قوته لا بد وان يزنها بدقة.

والان بالنسبة للولايات المتحدة الاميركية فان خطوط التموين طويلة جدا والمسافة بين اميركا ومياديـن القتال طويلة جدا ، فاذا اضفنا الى ذلك كله ان نفسية الجنود الاميركية وروحهم المعنوية منخفضة جدا ، لانهـم لا يريدون الحرب امكننا ان نعرف سوء الحال بالنسبة لاميركا . ومن خـلال الرسائل التي كتبها الجنود الاميركيون في سايغون، والبرقيات التي ارسلهـا مراسلو الصحف الاميركية في جنوب الفيتنام يتأكد تماما كراهية الجنود الاميركان للحرب وهبوط روحهم المعنوية .

لقد اراد الاستعمار الاميركي ان يوسع الحرب في فيتنام الشمالية منذ ٧ فبراير الماضي ، ولما لم يمض على هذه العملية – عملية توسيع الحرب- اكثـر من ١٠٠ يوم ، ومع ذلك نجد البيت الابيض الاميركي ووزارة الدفاع الاميركية مشغولة جدا .. بل ان جونسون يقول انه لا يجد وقتا ، وانه يستمر فـي عمله بدون غذاء حتى الساعة الرابعة بعد الظهر .. وجونسون يحب الكـلام

الكثير ، شأنه شأن خروشوف تماما وهو يقول ان مشكلة فيننام ومشكلة الدومنيكان قد اخذت ٨٠٪ من وقته ٠٠ اذا كان ذلك يحدث وليس امام جونسون الا مشكلتان فقط ، فماذا يحدث له اذا جاءت مشكلة ثالثة ، يعني ذلك انـــه بحاجة الى ضعف وقته ٠٠ واذا كانت الصحف الاميركية بالذات تصف جونسون بانه اسوأ رئيس جمهورية في تاريخ الولايات المتحدة الاميركية ٠ واذا غضب الشعب الاميركي قد وصل الى هذا الحد ، الذي لم يصل اليه من قبل ، ايمكننا القول بان الاستعمار الاميركي قد وصل الى ورطة لا يستطيع فيها ان يتقـــدم او يتأخر ما السبب في ذلك؟ هل هو شخص معين مثل جونسون؟ كلا ٠٠ بـــل السبب يعود الى ان اميركا بدأت تسير الى منحدر بعد ان وصلت الى هــــذه الحالة ٠

ويخطئ اولئك الذين يظنون ان الاستعمار الاميركي والاحتكارية الاميركية قوية في الظاهر فان واقع الامر خلاف ذلك، فالاستعمار الاميركي ، والامبرياليـة الاميركية في حالة انحطاط وضعف وهو اليوم لا يستطيع ان يركز قوته في مكان واحد ، ولا في اية مشكلة من مشاكل العالم ٠ لان الشعوب في افريقيا وآسيــا واميركا اللاتينية تقوم بحركات تحريرية وطنية بصورة جديدة لم يسبق لها مثيل٠ وهذه الحركات هي التي ستقتصر على الاستعمار الاميركي ٠ ولا شك اننا نحـن الشعوب الافريقية الاسيوية وشعوب اميركا اللاتينية عندما نقوم بنضال جدي فـي جميع النواحي سنهزم الاستعمار الاميركي لانه في هذه الحالة سيتلقى ضربات في جميع انحاء القارات الثلاث وسيضطر الى تفريق قواته في أماكن مختلفة مـن هذه القارات وفي النهاية سيكون النصر لنا والهزيمة له ٠٠

فالوحدة الوثيقة في مناهضة الاستعمار الاميركي والقيام بالنضال ضـــد ، في كل مكان وكل ميدان، هما الطريق الذي يؤدي الى النصر ٠ اما الطريـــق الآخر ، طريق الخوف وعدم الجرأة في النضال ، ومسالمته والاستسلام لـه ، ثم الانهزام امامه دولة بعد اخرى فهو الطريق الذي يؤدي الى الفشل ٠

وما تفعله الفيتنام اليوم هو الطريق الى النصر ٠

"الندم بين كامو وسارتر ؛ " بقلم عبد الفتاح الديدى٠ ص ٣١ مجلة الآداب٠ السنة الثالثة عشرة ١٩٦٥ ــ العدد الثامن ــ آب (غسطس)٠

لا شك في اننا نواجه في مجموع مشاكل الفكر الوجودى طرقا جديدا من التناول الفلسفي٠ وهذا قد يدفعنا الى الاحساس ببعض الغرابة٠ اذ كيف يتيسر لنا ان نقيم بناء اخلاقيا من القيم على مثل هذه الاحاسيس الوجدانية ، ونحن لم نعتد في واقعنا الفلسفي ان نفكر في المسائل على هذا النحو٠ بل اننا قد نخشى من ناحية ان تطغى علينا التفاسير المادية ولكننا لا نقل اساءة ظن بالعاطفيات منا بالماديات وسارتر يجيب على ذلك اجابة واضحة في كتابه عن الوجودية نزعه انسانيه فيقول "لا بد ان يخترع القيم شخص ما٠ لا بد من ان نعترف بالاشياء على نحو ما هي عليه٠ وفضلا عن ذلك لا يعني قولنا اننا نخترع القيم شيئا آخر سوى هذا م ليس للحياة معنى ؛ وليست الحياة اى شيئ قبل ان نعيشها ولكن علينا نحن ان نعطيها المعنى، وليست القيمة شيئا سوى هذا المعنى الذى نختاره٠ ويمكن ان نلمس عن هذا الطريق امكانية خلق طائفة انسانية٠"

وقد شرح سارتر معنى هذه الانسانية الجديدة شرحا وافيا٠ ولم يعد التفكير في بناء الوجود الانساني وبناء الفكر الفلسفي وبناء السلوك الاخلاقي ابتداء من الشعور الذاتي للفرد شيئا مخيفا على نحو ما كان الامر منذ اربعين سنة٠ لقد استطاع الفكر المستند الى حقائق الشعور الذاتي من علمية الحقائق التي تقوم عليها فلسفات الوجود لسبب بسيط هو انها حقائق جزئية٠ ويشير جيلبرت رايل في كتابه عن "تصوير العقل " الى ان الشعور الذاتي يستخدم احيانا بمعنى اكثر تعميما للدلالة على ان بعض الناس قد بلغ مرحلة الاعتناء بخصائص طبعه او ذهنه مستغلة عن تقدير الناس٠ واذا بدأ الصبي يتبين انه اكثر شغفا بالريا ضيات او اقل احساسا

بالوحشة نحو البيت من كل اترابه • فمعنى ذلك أنه صار اكثر شعورا ذاتيــا
بنفسه • والشعور الذاتي بهذا المعنى كما يقول جيلبرت رايل ذو أهميــة
اولية بالنسبة الى السلوك في الحياة • ولهذا كان تصويره اذن اشدّ اهميــة
في ميدان الاخلاق • كذلك يشير نوويل سميث في نهاية كتابه عن الاخلاق
الى انه يجب اجابة السؤالين، ماذا اصنع؟ واى مبادى، الاخلاق اتبـــع ؟
لدى كل منا امام نفسه على حده • ويعد هذا على الاقل جزءا من دلالــة
كلمة "الاخلاق" •

وليس لي هنا ان ارجع بالقارئ الى قضايا عديدة في موقف الوجوديــة
حيال المذاهب العقلية البحتة • فهذا يتطلب شرح الوجودية بأكملهــــا •
لكن يكفيني ان اشير عابرا الى ان العواطف ذات وضوح مخصوص وذات حقيقــة
نوعية في الوجودية رغم انها لا تتكون من اشياء موضوعية ورغم انها لا تستضيئ
الا من نفسها • ويمكن ان يدرك احساسنا بالواقع نموا مستقلا مع ابداء
الثنائية الداخلية في شعورنا • وبهذا المعنى صار الاتجاه السائد اليـــوم
وخاصة في علوم النفس ينمو نحو فصل الشعور الذهني   القاصد المتكشف
للشيء التميز منه عن الشعور العاطفي الذى يظل في المستوى الوجدانـــي
الملتزم • ولما كان رد العاطفي الى الذهني شبه مستحيل يظل الشعور
العاطفي غير متصف بالعوز او الخلط ويحتفظ بايجابيه معينه ويستند الى
نوع من الارادة الوجدانية • ويتبدى هذا الشعور العاطفي في الخوف مـــن
المستقبل وفي التعلق بما كنا عليه وفي الاشفاق من الموت وفي رفض المحنــة
ورفض الزمان• فليس الشعور العاطفي اذن مجرد شعور مرتبط بالانا ارتباطــا
اراديا ويرفض باسم هذه الانا الخضوع للتعاليم الاشياء ومعايير الحقيقــة •
ويبدو هذا الشعور ايضا بالنسبة الى البعض لا كأنه شعور مختلط ولكـــن
كأنه شعور مذنب • وليس من شك في ان الشعور لا يمكن ان يكون عاطفيــا
مائه في المائه او ذهنيا مائه في المائه • ولكن لا يمكن تحويل احــــد

الشعورين الى الاخر او رد الآخر اليه • ومن هنا ينشأ الاحساس بالعبث •

فالوجوديه والفكر الحديث عموما يستندان الى احد شطري الشعور الانساني • وهو شعور عاطفي لا يمكن ان يقوم بدونه نافع او ضار ولا انسجام او تعلم ولا يمكن ان تصل اى حركة نحو غاية او هدف على معنــــى بدونه كما يشير الى ذلك الكيبه • وهذا صحيح فيما يظهر من جملة احتياجات الشعور الذهني المتكررة المستمرة الى الشعور العقلي • وكذلك كان استنــــاد الفكر المعاصر الى العاطفيات رغم كل ما يقال عنها ذا ارضيه صلبه •

وهذا النوع من الشروع في التفكير الاخلاقي ليس وضعيا كما لا يحتاج الامر الى بيان، ولكنه رغم ذلك تجريبي ويعتمد على تجربه حقيقتــه يباشرها الشعور • ولذلك كانت صفة الايجابية اساسية داخل نطاق الاحساس بالندم • ولذلك ايضا كانت صفه التجريبية من أهم المسائل المتعلقة بالاحساس بالندم • فالندم ليس فكرة دينية وانما هو تجربة يباشرها المرء منذ طفولتــه ويكون ا من اثرها احساس واضح بالذنب يؤدى فيما بعد الى توجيه السلوك الاخلاقي •

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