

Discursive Freedom in Alexandre Najjar's Political Writings

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Abstract

This article examines the use of axiological adjectives, verbs, and adverbs in Alexandre Najjar's Lebanese political discourse. It shows that through his vision, criticisms, and attitudes toward socio-political events, the speaker crosses borders, gets closer to his reader, and expresses his views frankly and freely.

Keywords: *Lebanese Political Discourse, Enunciator, Socio-politics, Axiological adverbs, freedom.*

Introduction

As an expression of the self, all writing is not devoid of subjectivity. The enunciator attributes affective and evaluative traces of their presence to the vocabulary they favor and use. This is why we propose to examine the author's marks during his description and exposition of specific facts to see how his discursive freedom is revealed more or less explicitly in his Lebanese political discourse through subjectivity.

In this article, we focus on the functions of language to trace the enunciator's marks found in Alexandre Najjar's editorials, published between December 4, 2018, and April 2, 2020. The aim is to demonstrate that the editorial discourse of *Orient Littéraire* reveals a certain freedom of thought, speech, and expression. Our methodological approach is based on observation and focuses on the language functions of written discourse, emphasizing subjective themes through the analysis of subjective adjectives, verbs, and adverbs. This analysis aims to cross-reference them with Lebanese society's sociolinguistic realities, particularly political ones.

To do so, we rely on the works of researchers specialized in the field, such as Benveniste (1970), Maingueneau (2011), Meyer (1998), Molinié (1988), Fillmore (1976), and Johnstone (2008).

1. The Author's Traces in the Functions of Language

In what follows, we analyze Lebanese political discourse, focusing on the main functions of language that serve to share information with the reader in a more or less subjective way through the use of affective adjectives, substantives, verbs of opinion, and adverbs expressing a value judgment and an assessment of the referent.

1.1. The Emotional Function

Also known as the "expressive" function, this role interprets the speaker's emotions, tone, desires, and moods. The emotive part explicitly reveals the author's feelings. A text with an emotional function is characterized by affective adjectives expressing a property of the

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object they denote and an affective reaction of the enunciator towards that object. In other words, the expressive function, in this case, implies an affective commitment on the speaker's part, often inherent in the adjective, and expresses its presence within the discourse.

[1] « On a la pourriture qu'on mérite. « On est pourri » car comme l'affirmait George Orwell, « un peuple qui élit des corrompus, des renégats, des imposteurs, des voleurs et des traîtres n'est pas victime ! » (L'Orient Littéraire, Édito, 7/2019).

[1]: "We get the rot we deserve. We are rotten because, as George Orwell said, a people who elect corrupt, renegade, impostors, thieves, and traitors are not victims!" (L'Orient Littéraire, Editorial, 7/2019).

This extract expresses a severe judgment on the collective responsibility of a people in the choice of its leaders and the consequences that flow from it. It is doubly marked subjectively:

- The use of the deictic "on" [we] implies that the speaker is a Lebanese person addressing Lebanese people.
- Using the axiological affective adjective "pourri" [rotten], which expresses the author's depreciative value concerning the object denoted, the enunciator calls out to the Lebanese people with the adjective "pourri".

The use of typographical signs, particularly the exclamation mark in this statement, gives the adjective an affective judgment, as it expresses a feeling or emotion that can only be that of the speaker. Admittedly, this discourse depicts an author exclaiming and a reader who understands why there is reason to exclaim.

[2] « Le dossier de l'électricité ? Fadaïses ! La pollution et les carrières anarchiques ? Du vent ! Les caisses pillées et les adjudications truquées ? Sornettes ! Les signes extérieurs de richesse ? Diffamation ! » (L'Orient littéraire, Édito, 3/2019).

[2] "The electricity dossier? Rubbish! Pollution and uncontrolled quarries? Shouting into the wind! Looted coffers and rigged tenders? Nonsense! External signs of wealth? Defamation!" (L'Orient littéraire, Editorial, 3/2019).

The exclamation here expresses the author's questioning of the State's culpability, taking the reader as a witness by forcing him to admit that he is to blame. It marks a false ironic enthusiasm by using a pejorative affective substantive, "Fadaïse," [Rubbish] whose affective value is inherent in a typographical sign, the exclamation mark. This exclamation invites the reader to follow the development of the facts and is preceded by questions that mark the author's intonation.

[3] « Il n'est pas anodin de constater que ce virus diabolique ! frappe d'abord les vieux et épargnant les jeunes, sans doute à dessein, afin de creuser davantage le fossé générationnel et accroître l'incompréhension qui les sépare. Mais il est une autre interprétation qu'il nous plaît de privilégier : la jeunesse est notre planche de salut. Des monarques, des chefs d'État, des ministres, des députés ont été terrassés par l'épidémie, preuve de leur vulnérabilité et de la fragilité de leur prétendue toute-puissance. » (L'Orient Littéraire, Édito, 4/2020).

[3] "It is not insignificant to note this diabolical virus! Strikes first at the old and spares the young, no doubt on purpose, to widen the generation gap and increase the lack of understanding that separates them. But there is another interpretation that we like to favor: youth is our salvation. The epidemic has struck down monarchs, heads of State, ministers, and MPs, proving their vulnerability and the fragility of their supposed omnipotence." (L'Orient Littéraire, Editorial, 4/2020).

In the example above, the lexicon "diabolique" [diabolical] expresses the depreciative affective value inherent in an exclamation mark. Here, the author reveals his vision of the

coronavirus, seeing it as a temporary calamity that will eventually be overcome despite its devastating consequences. He emphasizes the importance of learning from the pandemic and using this experience to rethink and rebuild society in a way that reflects the values and aspirations of young people.

1.2. The Phatic Function

This function encompasses evaluative adjectives expressing a social link with the reader. Evaluatives are divided into two categories: non-axiological evaluative adjectives, which do not convey a value judgment or affective commitment by the enunciator, and axiological evaluative adjectives, seen as "doubly subjective" for reflecting not only subjective evaluation but also expressing a value judgment, a (dis) favorable position towards the object denoted.

The use of axiological evaluatives is based on a double standard, internal to the object-support of the property and the subject of enunciation, specific to its evaluation methods (aesthetic, ethical, etc.). C. Kerbrat-Orecchioni notes:

«Le fonctionnement des axiologiques est donc de ce point de vue analogue à celui des autres évaluatifs (« cet arbre est beau » = « plus beau que la moyenne des arbres ou que d'autres types d'arbres que je prends implicitement pour modèle », d'après la conception que j'ai de la beauté pour un arbre »; « c'est beau les arbres » = « plus beau que d'autres catégories d'objets »)» (1999, p. 33).

"From this perspective, axiologicals function similarly to other evaluatives. For instance, when someone asserts 'this tree is beautiful,' it implies that the tree is deemed more beautiful than the average tree or other types implicitly considered as a model, based on their conception of tree beauty. Likewise, stating 'trees are beautiful' suggests a comparison where trees are considered more beautiful than other categories of objects." (1999, p. 33).

Unlike non-axiological evaluatives, axiological evaluatives make a positive or negative value judgment about the object denoted by the noun they determine; they state a quality or a defect. Their double subjectivity is evident in the following:

- the variation in their use with the particular nature of the subject of enunciation, reflecting ideological competence;
- the inscription of the speaker's position in favor of or in opposition to the target object.

An analysis of Alexandre Najjar's writings reveals his use of axiological adjectives to express unfavorable judgments, as in example [4]:

[4] «nos dirigeants inamovibles et peinarads, qui concoctent à feu doux un gouvernement fantoche. Coupables d'incurie, insensibles à la vindicte populaire et à la détresse des gens, les je-m'en-fichistes au pouvoir vivent dans le déni, confortablement assis sur les millions volés dans les caisses de l'État ou acquis grâce à leurs trafics mafieux... » (L'Orient Littéraire, 1/2020).

[4] "our immovable, cushy leaders, who are concocting a puppet government over a gentle flame. Guilty of carelessness, insensitive to popular vindictiveness and the distress of the people, the «I do not care» in power live in denial, comfortably seated on the millions stolen from the State coffers or acquired thanks to their mafia-like dealings..." (L'Orient Littéraire, 1/2020).

The phatic function surfaces through satire, with a destructive complicit effect. The author employs depreciative evaluative adjectives to criticize entrenched rulers, accusing them of negligence, incompetence, and fraud.

Consider the following statements:

[5] « Que les donneurs de leçons qui prétendent combattre la corruption alors qu'ils sont complètement pourris arrêtent de nous prendre pour des imbéciles et assimilent une fois pour toutes ce fameux verset des Évangiles : « Hypocrite, ôte premièrement la poutre de ton œil, et alors tu verras comment ôter la paille qui est dans l'œil de ton frère. » Car la coupe est pleine et le peuple à cran ! » (L'Orient Littéraire, Édito, 3/2019).

[5] "Let the preachers who claim to be fighting corruption when they are completely rotten stop taking us for fools and assimilate once and for all this famous verse from the Gospels: 'Hypocrite, first remove the beam from your eye, and then you will see how to remove the mote that is in your brother's eye.' For the cup is full, and the people are on edge." (L'Orient Littéraire, Editorial, 3/2019).

In this example, the author employs axiologically pejorative depreciative adjectives, such as "imbéciles" [imbeciles], to express intense anger towards those who claim to fight corruption while being corrupt themselves.

[6] « Face à la catastrophe, l'on s'interroge sur ses conséquences désastreuses sur l'éducation, l'emploi, l'économie et les finances. Quel avenir peut encore espérer notre jeunesse qui a subi deux tragédies en six mois : la faillite du système bancaire libanais doublée de la mise en veilleuse d'une révolution pourtant porteuse de belles promesses, et la dissémination aux quatre coins du monde d'un fléau impitoyable ? Où puisera-t-elle les ressources morales nécessaires dans un système mondial qui s'effondre ? Et comment peut-elle ambitionner de réaliser ses rêves dans un environnement saccagé, pollué...» (L'Orient Littéraire, Édito, 4/2020).

[6] "In the face of disaster, we wonder about the disastrous consequences for education, employment, the economy, and finance. What future can our young people, who have suffered two tragedies in the space of six months — the collapse of the Lebanese banking system, coupled with the shelving of a revolution that had promised so much, and the spread of a merciless scourge to the four corners of the world — still hope for? Where will it draw the moral resources it needs in a collapsing world system? And how can she hope to realize her dreams in an environment that has been ransacked and polluted?" (L'Orient Littéraire, Editorial, 4/2020).

In this extract, the author uses axiological pejorative adjectives ("impitoyable" [pitiless], "désastreuse" [disastrous], "saccagé" [ransacked], "pollué" [polluted]) expressing a social link with the reader and emphasizing legitimate concerns about the devastating impact of the disaster in Lebanon on various aspects of life, particularly youth and education. This includes the crisis's long-term consequences on the training and future opportunities of young Lebanese, the closure of schools, the difficulties of access to online education, and the lack of educational resources hindering their development.

1.3. The Metalinguistic Function

This function pertains to language itself and its characteristics. It serves to define words, clarify ambiguities, and explain intentional wordplay. In this function, verbs implying evaluation always carry an explicit trace of their subject. This is evident in the use of the verb "mériter" [deserve] in example [7]:

[7] « On a la pourriture qu'on mérite. Car comme l'affirmait George Orwell, « un peuple qui élit des corrompus, des renégats, des imposteurs, des voleurs et des traîtres n'est pas victime ! Il est complice. » (L'Orient Littéraire, Édito, 7/2019).

[7] "We get the rot we deserve. Because, as George Orwell said, a people who elect corrupt, renegade, impostors, thieves and traitors are not victims! They are accomplices." (L'Orient Littéraire, Editorial, 7/2019).

In this statement, the verb "mériter" [deserve] expresses the importance of the denoted object, [the Lebanese people], and implies a negative pejorative evaluation. Evaluation on the true/false/uncertain axis involves verbs that indicate how an agent grasps a perceptual or intellectual reality. These verbs, vectors of intellectual apprehension, enable the speaker to inform the reader about the beliefs of a third party and to indicate the degree of assurance with which that third party holds to his conviction.

1.4. The Conative Function

This function centers on the reader and aims to attract his attention or elicit a reaction. It appears in our corpus through the verbs "s'apercevoir" [to realise], "admettre" [admit], "apprendre" [learn], and "constater" [notice], which express an intellectual attitude of the enunciator towards the referent.

Consider the following statement [8]:

[8] « À notre tour de prendre ce brave homme pour saint patron, tant notre amertume est grande de constater que le Liban, ce petit pays au grand destin, n'est plus que l'ombre de lui-même : livré à des brigands endimanchés, à des hors-la-loi qui font la loi, ou à des matamores arrogants qui prêchent la vertu et la réforme alors qu'ils se remplissent impunément les poches, gouverné par une troïka incapable de se mettre d'accord pour former un gouvernement « d'union nationale » alors qu'elle sait pertinemment que seul un cabinet de technocrates pourrait être efficace, menacé à cause des agissements de ceux qui, non contents d'avoir créé un État dans l'État et foulé aux pieds « la politique de distanciation » voulue par les Libanais, font de la provoc en creusant des tunnels menant jusqu'à Bethléem, empêtré dans une crise économique sans précédent qui saigne à blanc une population accablée par les dettes, les factures et les taxes – alors que l'État ne lui assure rien en retour... » (L'Orient Littéraire, Édito, 1/2019).

[8] "It's our turn to take this brave man as our patron saint, so great is our bitterness at seeing that Lebanon, this small country with a great destiny, has become a shadow of its former self: handed over to brigands in their Sunday best, to outlaws who make the law, or too arrogant clowns who preach virtue and reform while lining their own pockets with impunity, governed by a troika incapable of agreeing to form a government of 'national unity' when it knows full well that only a cabinet of technocrats could be effective, threatened by the actions of those who, not content with having created a state within a state and trampled underfoot the 'policy of distancing' desired by the Lebanese, are provocative by digging tunnels leading as far as Bethlehem, entangled in an unprecedented economic crisis that is bleeding a population weighed down by debts, bills, and taxes - while the State provides nothing in return..." (L'Orient Littéraire, Editorial, 1/2019).

In this statement, the author uses the verb of opinion "constater" [to notice] to express his deep discontent and bitterness about the current situation in Lebanon. He depicts a situation of crisis and despair, leveling harsh criticism at the leaders and their actions. The humor in this statement aims for persuasion and connivance on the speaker's part, expressed through a verb of opinion. Opinion verbs mark the speaker's presence and reveal his attitude toward what he is saying. This type of verb appears in our corpus with a very high frequency of use, and the author employs it not only to reveal his position but also to win over his readers.

Consider the following statement [9]:

[9] « Quand vous avez perdu la confiance des citoyens et que des fauteurs de troubles à votre solde sont lâchés dans la nature pour essayer de mater ou diaboliser la révolution ; quand on constate que votre oligarchie corrompue, minée par le népotisme et le clientélisme, a transformé notre beau pays en état défaillant; quand votre incurie coupable risque de faire basculer le Liban dans le chaos, alors vous comprenez pourquoi nous ne pouvons plus attendre et pourquoi il est grand temps que vous dégagiez. » (L'Orient

Littéraire, Édito, 12/2020).

[9] "When you have lost the trust of the citizens and when troublemakers in your pay are let loose to try to subdue or demonize the revolution, when we see that your corrupt oligarchy, undermined by nepotism and cronyism, has turned our beautiful country into a failed state; when your culpable negligence threatens to tip Lebanon into chaos, then you understand why we can wait no longer and why it is high time for you to get out" (L'Orient Littéraire, Editorial, 12/2020).

This paragraph expresses a feeling of dissatisfaction and disillusionment with a political regime.

Consider the following example [10]:

[10] « Nous avons regardé avec lassitude et scepticisme le spectacle de nos députés fustigeant à tour de rôle la corruption à la tribune du Parlement sans se sentir eux-mêmes concernés, sous l'œil amusé du chef du Législatif. Nous avons également assisté à une émission télévisée au cours de laquelle une députée a eu le culot de dénoncer les agissements d'un ministre qui, offusqué, est monté sur ses grands chevaux et s'est empressé de la poursuivre en justice. » (L'Orient Littéraire, Édito, 3/2019).

[10] "We have watched with weariness and skepticism the spectacle of our MPs taking turns to castigate corruption in the gallery of Parliament without feeling concerned themselves under the amused eye of the leader of the Legislative Assembly. We also witnessed a television program in which an MP had the nerve to denounce the actions of a minister who, offended, got on his high horse and rushed to sue her." (L'Orient Littéraire, Editorial, 3/2019).

Here, the author uses the opinion verb "regrader" [watch] to describe a situation of cynicism and skepticism towards politicians and MPs in the fight against corruption. He refers to the general feeling of public weariness towards MPs and politicians, focusing on those who have lost confidence in the political system and have become cynical about the ability of MPs to fight corruption.

1.5. The Poetic Function

Also known as the "aesthetic" function of language, it focuses on the context and how it is conveyed. Figures of speech characterize it. In our corpus, this function appears in statements rich in subjective adverbs. The class of adverbs presents models of all types of personal units, whether evaluative, affective, axiological, or not, with modalizers being found in vast numbers. To track down the subjective nature of the adverbs used in Alexandre Najjar's political discourse, we will adopt the simplified classification of adverbs established by O. Ducrot (1998):

Consider the following example [11]:

[11] « Le machiavélisme de nos politiciens, qui ne sont pas nés de la dernière pluie et qui, se sentant en danger, vont se serrer les coudes, diaboliser davantage les prétendus « agents des ambassades » et constituer un gouvernement docile avant de tenter de torpiller tout projet visant à les juger et à les dépouiller des butins qui dorment dans leurs coffres. Le corbeau ne crève pas l'œil du corbeau et les loups ne se mangent pas entre eux. Les mafieux au pouvoir feront tout pour se protéger les uns les autres et éloigner le spectre d'une reddition de comptes qui sonnerait le glas de leur carrière et les conduirait en prison. » (L'Orient Littéraire, Édito, 11/2019).

[11] "The Machiavellianism of our politicians, who were not born yesterday and who, feeling in danger, are going to stick together, further demonize the so-called 'embassy agents' and form a docile government before trying to torpedo any plans to try them and strip them of the loot in their coffers. The crow does not gouge the eye of the crow, and the wolves do not eat each other. The Mafiosi in power will do everything to protect each

other and ward off the specter of accountability, which would spell the end of their careers and land them in prison." (L'Orient Littéraire, Editorial, 11/2019).

In this extract, the enunciator uses the adverb of comparison, "davantage" [further] and a parodic rhetorical form called anthropomorphism. This builds an imaginary world in the likeness of man, using a system of signs and artificial adaptation that disguises humor, as in La Fontaine's animal fables (Fontanier, 1977). This rhetorical form involves making an animal or other object act, think, or speak like a human, presenting an ironic tone. In this example, the speaker uses characters and animals, such as the crow and the wolf, to criticize the leaders and the Lebanese people, victims of the arrogance of those in power. The aims of the humor in this statement can be summed up as persuasion and the speaker's comic connivance, expressed through the deictic "nos" [our].

Consider the extract below [12]:

[12] « Tout porte à croire que le siège sera long tant que l'assiégeant est invisible et que le remède pour l'éradiquer n'est pas encore trouvé, ou du moins approuvé. Ce qui, au départ, s'apparentait à un confinement provisoire prend l'allure d'une assignation à résidence prolongée. Saisis par une fièvre obsidionale, les Libanais ont commencé par vider les rayons des supermarchés pour emmagasiner des vivres, comme au temps de la guerre, avant de ronger leur frein, dans l'attente de jours meilleurs, animés par cette patience qu'ils ont déjà expérimentée à maintes reprises dans ce pays irremplaçable mais effrontément instable. » (L'Orient Littéraire, Édito, 4/2020).

[12] "There is every reason to believe that the siege will be long as long as the besieger remains invisible and the remedy to eradicate him has not yet been found or approved. What started as temporary confinement is taking on the appearance of prolonged house arrest. Seized by an obsessive fever, the Lebanese began by emptying the shelves of supermarkets to stock up on foodstuffs, as they had done at the time of the war, before gnawing on their brakes, waiting for better days, driven by the patience they have already experienced on many occasions in this irreplaceable but shamelessly unstable country." (L'Orient Littéraire, Editorial, 4/2020).

The author uses the subjective pejorative adverb "effrontément" [brazenly] to describe a situation where the Lebanese, driven by a crisis or emergency (symbolized here by "fièvre obsidionale" [obsidian fever]), have started buying groceries en masse in supermarkets to prepare themselves for difficult times ahead, just as they did during previous periods of war in Lebanon. This is a testament to their resilience and ability to cope with recurring crises in an unstable country.

When the speaker expresses his vision and conviction, he uses subjective adverbs such as "personnellement" [personally], "assurément" [indeed], "sincèrement" [sincerely], and modalities of utterance that refer to the speaker.

Consider the following statement [13]:

[13] « À l'heure où la lutte contre la corruption se généralise, aussi bien au Maghreb qu'en Amérique latine, il appartient au Barreau de monter au créneau pour réclamer lui aussi la restitution des biens mal acquis et des milliards pillés par la plupart de nos dirigeants – seule solution pour combler le déficit sans saigner à blanc une population déjà exsangue. Est-ce bien là le rôle des avocats? Assurément. Car défendre les citoyens contre les rapaces qui les ont dépouillés, c'est défendre la dignité et la survie du Liban. » (L'Orient Littéraire, Édito, 5/2019).

[13]"At a time when the fight against corruption is becoming more widespread, both in North Africa and in Latin America, it is up to the Bar to step up to the plate and demand the return of ill-gotten gains and billions looted by most of our leaders - the only way to make up the deficit without bleeding an already exsanguinated population dry. Is this the role of lawyers? It certainly is. Because defending citizens against the rapacious thieves

who have robbed them means defending the dignity and survival of Lebanon." (L'Orient Littéraire, Editorial, 5/2019).

This extract looks at the role and responsibility of lawyers, particularly in Lebanon, in the fight against corruption and the restitution of ill-gotten gains. It begins by discussing the international context, particularly in regions such as the Maghreb and Latin America, where the fight against corruption has become a significant concern. This fight aims to end political corruption and the restitution of stolen assets.

Consider the statement [14]:

[14] « Nos hommes politiques sont propres et purs comme la neige laiteuse qui a donné son nom au Liban. L'opération Mani pulite version Beyrouth fera probablement « pschit » (pour reprendre l'onomatopée chère à Chirac) et n'éclaboussera que les boucs émissaires ou les sous-fifres, puisque les loups, comme chacun sait, ne se mangent pas entre eux. » (L'Orient Littéraire, Édito, 3/2019).

[14] "Our politicians are as clean and pure as the milky snow that gave Lebanon its name. The Beirut version of operation Mani pulite will probably 'spritz' (to use the onomatopoeia dear to Chirac) and will only splash the scapegoats or underlings since wolves, as everyone knows, don't eat each other." (L'Orient Littéraire, Editorial, 3/2019).

As illustrated above, subjective evaluative adverbs determine in-depth, through an adverb, a verb of opinion elided on the surface ("L'opération Mani pulite version Beyrouth fera probablement 'pschit' (to use the onomatopoeia dear to Chirac)"), i.e. [I consider it very likely that the Beirut version of the Mani pulite operation will "pschit"].

The sentence adverb (the whole of what the rest of the utterance says) and the enunciation adverb (enunciation in which the utterance is considered) are grouped under the exophrastic adverb C. Guimier (1996). This adverb indicates that the enunciator is "looking at" part or all of his declaration. It is regarded as an external element to the utterance and does not participate in constructing the propositional content; syntactically, it is distinguished by its extra-predicative nature. This type of adverb contrasts with endophrastic adverbs, which affect the very content of the element to which they refer and help build the sentence's referential meaning. Endophrastic adverbs, on the other hand, are semantically internal to the ruling. They affect the very content of the element they refer to and contribute to the semantic and referential constitution of the sentence.

Bearing in mind that all these types of adverbs are more or less "subjective," only the exophrastic adverbs (sentence adverbs and enunciation adverbs) attract our attention because they constitute what C. Guimier calls the "idée regardante" [interesting idea] through which the entire utterance (or an extract from the statement) is predicted (1996).

Let us look at the statement in which an evaluative adverb appears [15]:

[15] « Ce que le lauréat du Prix Nobel de la paix affirmait en avril 1963 à propos de la ségrégation, nous le répétons aujourd'hui, avec colère et amertume, à la vue de cette révolution, non-violente comme la sienne, qui se heurte à l'obstination de la « mafiature » au pouvoir... [Malheureusement], nous manifestons à notre tour une « légitime impatience » : car quand vous voyez le peuple incapable de subvenir à ses besoins et de payer les scolarités de ses enfants ; quand un père est abattu à bout portant sous les yeux de sa famille et qu'un autre se pend parce qu'il est à court d'argent ; quand les économies des gens se trouvent gelées à cause du système de Ponzi mis en place par vos financiers... » (L'Orient Littéraire, Édito, 12/2020).

[15] "What the Nobel Peace Prize laureate said in April 1963 about segregation, we repeat today, with anger and bitterness, at the sight of this revolution, non-violent like his, which comes up against the obstinacy of the 'mafia' in power... [Unfortunately], we too are showing a 'legitimate impatience' because when you see the people unable to provide for their needs and pay for their children's schooling when a father is shot at point-blank

range in front of his family, and another hangs himself because he has run out of money; when people's savings are frozen because of the Ponzi scheme set up by your financiers..." (L'Orient Littéraire, Editorial, 12/2020).

In the example [15], the adverb "malheureusement" [unfortunately] concerns the whole of what the rest of the statement says, i.e., the bitter reality of the Lebanese State. This adverb is outside the sentence; it carries an idea about the whole sentence. It effectively semantically underlines the author's disappointment, anger, and bitterness about the sad reality of power. The "patience" mentioned at the end of the extract suggests that the Lebanese people have learned to show resilience and endurance in the face of the political, economic, and social instability that has characterized the country for many years. Despite these constant challenges, they continue to hope for better days. The adverb here is axiological in that it carries a negative pejorative appraisal of its propositional content, which seems to express both the resilience of the Lebanese people and the complexity of the situation in the country.

Conclusion

In this article, we aim to trace the author's presence by examining the functions of language and the subjectivity found in the interpretation of facts, particularly within the key components of discourse: adjectives, verbs, substantives and adverbs that carry the distinct mark of the enunciator, conveying affectivity and reflecting value judgments.

Upon scrutinizing our corpus, it becomes evident that Alexandre Najjar consistently employs affective and evaluative adjectives, elocutionary verbs, verbs of opinion, and subjective affective adverbs that convey negative and positive evaluations. Additionally, subjective evaluative modalizing adverbs are used, expressing an evaluative trait of the true/false type and evaluative axiological adverbs. The enunciator used these adverbs to transcend boundaries, establish a closer connection with the reader, and candidly state their position. Axiological adverbs, in particular, profoundly influence the enunciator's stance and perspective.

Consequently, the author engages the reader in the discourse by articulating value judgments and allowing them to immerse themselves in the circumstances of the enunciation. The axiological units openly showcase subjectivity, allowing the enunciator to express concerns, positions, and perspectives. This engagement is designed to persuade and prompt the reader to respond, fostering a connection with the author's ideas.

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