

A Contrastive Critical Study of Intertextuality in Critical Discourse Analysis and Critical Genre
Analysis in Political Discourses

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Abstract

It is tried in the present study to conduct a contrastive investigation for criticality in Critical Discourse Analysis and Critical Genre Analysis through intertextuality in American and Arabic political discourses. After establishing the theoretical bases for Critical Discourse Analysis and Critical Genre Analysis, intertextuality is studied in the discourses under study to identify how criticality functions differently . Two techniques of intertextuality, namely, quoting and mentioning names are adopted to identify intertextuality. The present study shows the ways in which intertextuality is applied critically according to Critical Discourse Analysis to make a social change. Then, the way in which intertextuality is applied critically according to Critical Genre Analysis is investigated as a means to offer a deeper understanding and comprehension. Being contrastive, the present study shows different preferences of intertextual techniques for both English and Arabic samples. The techniques of mentioning names and using their quotations are preferred in the American sample whereas applying the religious quotations and poetry are preferred in the Arabic sample.

Key words: critical linguistics , criticality , intertextuality , Discourse Analysis , Critical Discourse Analysis , Genre Analysis , Critical Genre Analysis
دراسة تقابلية نقدية للتناص في التحليل النقدي للخطاب والتحليل النقدي للجنس الكتابي في الخطابات السياسية

المستخلص

تدرس الدراسة الحالية اجراء تحقيق تقابلي للنقدية في تخصصي (التحليل النقدي للخطاب) و(التحليل النقدي للجنس الخطابى) من خلال التناص وذلك في نصوص سياسية انجليزية وأخرى عربية. بعد تأسيس الأسس النظرية للتخصصين المذكورين أعلاه درست ظاهرة التناص في النصوص الموضوعية قيد البحث لتحديد كيفية العمل المختلفة لظاهرة التناص في التخصصين أعلاه. اختيرت طريقتان أو تقنيتان من طرق التناص وهما تحديدا طريقتنا الاقتباس وطريقة ذكر الاسماء من أجل دراسة ظاهرة التناص. أظهرت الدراسة الحالية الطرق التي من خلالها وظفت ظاهرة التناص نقديا لاحداث تغيير اجتماعي, حسب تخصص (التحليل النقدي للخطاب) وكذلك الطريقة التي من خلالها وظفت ظاهرة التناص نقديا لتقديم فهم أعمق للنص وذلك حسب تخصص (التحليل النقدي للجنس الخطابى). قدمت الدراسة الحالية تقابلا نظريا للنقدية في التخصصين أعلاه كما قدمت تقابلا عمليا من خلال تحليل مجموعة من النصوص السياسية الانكليزية والعربية لتوضيح التباين والتقابل النظريين بين التخصصين النقديين المذكورين أعلاه.

الكلمات المفتاحية:

علم اللغة النقدي , النقدية , التناص , تحليل الخطاب , التحليل النقدي للخطاب , تحليل الجنس الكتابي, التحليل النقدي للجنس الكتابي

Introduction

The **problem** of the present study is that the ways in which intertextuality functions critically in critical discourse analysis (CDA, henceforth) and critical genre analysis (CGA, henceforth) need to be investigated. The present study **aims** at identifying how intertextuality functions critically in CDA and CGA in political discourses. It is **limited** to the critical functions made by intertextuality in CDA and CGA in political discourses produced by American and Iraqi politicians. The **procedures** followed here encompass analyzing political discourses critically to investigate intertextuality according to CDA and CGA. It is expected that the present study would be of some theoretical and practical points of value. Theoretically, it could show the theoretical difference in the concept of intertextuality according to two critical fields, namely, CDA and CGA. Practically, some additional light could be shed on the practical application for criticality according to CDA and CGA.

Critical Theory

Applying criticality to discourse analysis and genre analysis needs first establishing, though briefly, the theoretical basis for the critical theory. There are two versions of the critical theory, an old and a new ones, recognized according to their aims. Bhatia (2017. P:22) points out that the old version on the critical theory targets understanding and explaining social acts. This version of the critical theory is adopted in the CGA which tend to "offer a very thick account of why most professionals construct, interpret, use and exploit genre conventions the way they do"(ibid.P:27). It is clear that what is targeted by the clear theory in CGA is to offer a deeper understanding and interpretation for a given text. Thus, the critical theory can be considered more traditional since it makes use of interpretation in addition to explanation as a way of comprehending discourses rather than solely changing social acts in the Marxist sense. What is targeted in CDA is to try to make a social change rather than solely offering a deeper understanding and comprehending. That is how criticality in CDA differs from criticality in CGA. Nevertheless, criticality in CDA and CGA are not too far from each other. Bhatia (ibid.P:22) states that "the two meanings of critical theory, though originating from two distinct philosophical traditions, are coming closer toward some degree of overlap." Receiving a communicative message successfully ,i.e., understanding, is a pre-requisite for having a productive communication ,i.e., making a social change. In other words, having a deeper understanding for a discourse leads to making a social change. Having a deeper understanding of a discourse is an obligatory part of making a social change. However, having a deeper understanding is an end for CGA whereas it is a means for CDA. Criticality has a number of linguistic tools among which intertextuality is one. However, CDA and CGA apply intertextuality in the same way discursively and in different ways critically.

Intertextuality

Intertextuality is defined by Bazerman (2004.P: 86) as " the explicit and implicit relations that a text or utterance has to prior, contemporary and potential future texts. Through such relations, a text evokes a representation of the discourse situation, the textual resources that bear on the situation, and how the current text positions itself and draws another text." The relatedness between old and new discourses whether explicitly or implicitly is referred to, here. This idea is Bakhtin (1986.P:89), as quoted in Fairclough (1992.P:270), who writes, when adopted also by trying to define 'intertextuality' that

Our speech...is filled with others' words, varying degrees of otherness and varying degrees of 'our own-ness,' varying degrees of awareness and detachment.

These words of others carry with them their own expression, their own evaluative tone, which we assimilate, rework, and reaccentuate.

Intertextuality is highlighted when considering its communicative function. Fairclough (ibid.) states that " the concept of intertextuality to the productivity of texts, to how texts can transform prior texts and restructure existing conventions (genre, discourse) to generate new one."

Intertextuality Types:

Devitt (1992.P:336) claims that intertextuality is of three types, namely, generic, referential and functional. He (ibid.P:354) points out that the generic intertextuality refers to the genre systems and their rhetorical situations whereas the referential one deals with the texts' intertextual references and their underlying epistemologies while the functional intertextuality is limited to the texts' uses and their community functions.

Techniques of Intertextuality:

Bazerman (2004.P:88-9) identifies a number of techniques of intertextual representation. They are, direct quotation, indirect quotation, mentioning of a person, document, or statements , comment or evaluation on a statement, or otherwise invoked voice, using recognizing phrasing, terminology associated with specific people or groups of people or particular documents and using language and forms that seem to echo certain ways of communicating, discussions among other people, types of documents. The present study is limited to two intertextual techniques, namely, direct quotation and mentioning of a person, document or statement. The reason behind this limitation is the expected high frequency of occurrence for the two intertextual communicative purposes. The critical applications of the two intertextual techniques mentioned above are going to be investigated in American and Arabic political discourses.

Discourse Analysis

To arrive at CDA there is a need for a rapid presentation of the historical development of linguistics. Studying language began with the traditional grammar when Aristotle and Plato among other philosophers of that historical stage established the way of studying language. That way is established according to a number of linguistic principles like preferring the written form of language to the spoken one, considering Latin as a model, relying on the language products of the best authors who have been given the linguistic authority and considering logic and aesthetics universally despite being culture-specific. After a long time a new linguistic school, namely, the historical school appeared when Sir William Jones proposed his theory of classifying languages according to sub-families belonging to the Indo-European family of languages. After receiving a considerable amount of attention, the historical school of linguistics left the field to the modern linguistics. De Saussure has proposed the principles of the modern linguistics including being descriptive rather than perspective, preferring the spoken form of language to the written one, considering every language with its own nature without following Latin, recognizing the linguistic authority for the ordinary speakers of a language rather than the best authors of that language ignoring the universality of logic and aesthetics since they are culture and language-specific. Modern linguistics adopts structuralism proposed by De Saussure where he claims that language is a system of systems which are structured in a specific way for every language where no system can work successfully alone. This school witnesses a number of developments until Chomsky proposes his transformational generative grammar in the middle of the twentieth century. Chomsky's theory has its own share of criticism like being sentence

limited whereas communication is not limited to sentence. Thus, the need for a school of linguistics that sheds light on what is beyond a single sentence, i.e., discourse is introduced presenting discourse analysis in the sixtieth of the twentieth century; however, criticism is also present. One major point of criticism of discourse analysis is that it is solely descriptive and the descriptive capacity concerning any specific language is limited and the linguistic description is not the only task that could be done by a school or approach of linguistics. That leads to the fact that there is a need to develop discourse analysis in different ways among which Critical Discourse Analysis ,CDA henceforth is one.

Critical Discourse Analysis

CDA is a sub-field of discourse analysis that is proposed to study using language to make social change. Van Dijk (2015.P:466) defines CDA as an analytical research studying enacting, reproducing, legitimating and resisting socio-power abuse and inequality by discourses in the social and political context. CDA takes an explicit position and thus wants to comprehend, expose, ultimately challenge social inequality. The problem that is targeted by CDA is the social inequality that is tried to be dealt with to offer a solution by applying criticality when doing a discourse analysis. Fairclough (2003), as pointed out in Flowerdew (2008.P:195). Catalano. T. and Linda. R. Waugh. (2020) point out that CDA has sought to bring together social theory and textual analysis rather than being limited to examining the linguistic features of a text. A number of principles are adopted when proposing CDA. Fairclough and Wodak (1997.P:467), as quoted in Mazid (2014.P:17) list a number of these principles as the following: CDA addresses social problems, power relations are discursive, discourse constitutes society and culture, discourse does ideological work, discourse is historical, the link between text and society is mediated, discourse analysis is interpretive and explanatory and finally and discourse is a form of social action.

The principles above are adopted to establish the sub-linguistic field of CDA to be an influential approach to achieve certain aims. CDA principals have recognized Various political and social issues made by using power and dominance wrongly to produce social inequalities like racism, feminism, anti-racism etc. in some societies. Aiming at dealing with those problems, some practitioners propose some aims like the following:

- 1- Fairclough (1992.P:1) points out that one major aim of CDA is to investigate the ways in which change in language results in making social and cultural changes.
- 2- Fairclough (1992.P:6) identifies a further aim of CDA when saying that exposing deception that may not be recognized easily in discourses to ordinary discourse receivers
- 3- Van Dijk (1993.P:250) believes that criticizing and exposing social inequality which leads to dominance that gives advantage to the elite groups to practice their social powers is a major aim of CDA. CDA transfers them into the critical consciousness and shows how language is used for one party rather than another.

CDA Approaches:

The following approaches are most prominent ones in the field of CDA. Fairclough (1989, 1992 and 1995) proposes the dialectical-relational approach which is a three-dimensional way of describing, interpreting and explaining a discourse . Fairclough (1992.P:71) claims that these three stages intend to explore the social changes and linguistic manifestations that are found in discourses of resistance and difference. Fairclough (ibid.) thinks that 'description' which is the first stage in his model represents the 'whatness' by describing the formal properties of the discourse investigation. 'Interpretation', which is the second stage of the model deals with 'howness' of the discourse or the way it is produced through interpreting it. 'Explanation' is the last stage of the model which deals with the 'whyness' or the reason that leads to constructing the discourse it has been constructed according to.

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Ruth Wodak's (2001) approach considers history critically in her Discourse Historical Approach which contains four stages. The linguistic stages is the first one focusing on grammar whereas the other three stages focus on the social theories and contexts.

This approach consists of four levels, namely, co-text, intertextual, extra linguistic social or sociological and a broader sociopolitical and historical levels.

Van Dijk's (1998) approach joins CDA and cognition resulting in what is called socio-cognitive approach to reveal ideological structures. CDA has identified the problem to be solved by applying criticality when doing a discourse analysis is the social inequality. To apply this approach, three levels of analysis are to be considered. They are the macro and micro and finally the cognitive one. The micro level is the first one of analysis that considers language use including syntactic topics like transitivity and passivation as well as semantic level which deals with modality and lexicalization among other topics in addition to some discursive strategies such as norm and value violation, negative lexicalization, hyperbole among other topics. The second level is the ideological square theory. The ideological square which categorizes the participants of a given discourse ideologically into two groups, **Us**, i.e. in-group and **Them**, i.e., out-group. The participants of the first group are connected with what is good whereas the participants of the second group are connected with what is bad. (van Dijk: 1998.P:33). The categorization of discourse participants that is based on the ideological considerations influences the discourse structures. The first category of participants called in-group are considered positively through emphasizing the positive side and de-emphasizing the negative side they may have. The participants called out-group are considered negatively through emphasizing the negative side and de-emphasizing the positive side they may have.

Sample:

The discourses under study are a number of political speeches and statements made by the American side represented principally by the American President George Bush ,the father in the 1991 war of Kuwait and the other American President George W. Bush, the son in the 2003war against Iraq. The other side is represented principally by the Iraqi president Saddam Hussein in 1991 and 2003.

Analysis

The discourses under study are going to be analyzed critically according to CDA. This kind of analysis adopts a number of linguistic tools among which intertextuality is one. The critical applications of intertextuality in the two groups of the discourses under study are going to be considered according to CDA first. Criticality of intertextuality for the same groups of discourses will be then investigated according to CGA. Then, these two kinds of critical consideration will be considered contrastively. The critical application of intertextuality is going to be considered principally through using the techniques of direct quotations and mentioning of a person, document, or statements.

Before starting the analysis of the discourses under study, the **methodology** needs to be established. Criticality according to CDA is going to be investigated in the first sample of discourses followed by the second one. Criticality according to CGA then is going to be investigated in the first sample of the discourses followed by the second one. Finally, the findings of the two critical considerations will be considered contrastively.

Criticality according to CDA:

The critical analysis for a given discourse according to CDA targets uncovering the discourse producer's hidden ideology and the way of making a social change through language. This process consists of four stages beginning with identifying the addresser's **ideology** which enables the analyst move to the second stage which is to recognize the **stance** ,i.e., the discourse

producer's viewpoint. The third stage is to consider the **critique** ,i.e., the relationships among the discourse participants whether direct or indirect, related to the addresser or addressee. The fourth stage of the critical analysis is **(re)production** which considers the specific ways of applying the linguistic tools to accomplish the mission of trying to make a social change.

Below, the critical application of intertextuality is offered through two techniques, namely, direct quotations and mentioning of a person, document, or statements.

Ideology: The ideology adopted by the American presidents Bush the son and the father can be recognized in a number of **quotations** taken from the discourses under study. The Western ideology claimed in the American discourses under study highlights the need to fight to make a social change ,i.e., to live within the law limits. George H. Bush in Web source (1) states the expression of "A new world order." Another **quotation** said by **Marine Lieutenant General Walter Boomer** who said : "There are things worth fighting for. A world in which brutality and lawlessness are allowed to go unchecked isn't the kind of world we're going to want to live in."(ibid.) Bush here expresses his ideology by referring to individual sentences. The same ideology could be expressed by considering what is said by **Master Sergeant J.P. Kendall** who said as Bush (1991) writes "We're here for more than just the price of a gallon of gas. What's we're doing is going to chart the future of the world for the next 100 years." Web Source (ibid.)

Stance: The critical consideration of the 'stance' requires considering the participants of the two sides, namely, the in- and out-group members. The stance adopted by the American president as well as the in-group members like the American people and army, European governments and peoples make one side of the participants. All those who are against the other side represented by the Iraqi president, army and people make the out-group members.

Critique: this stage of the critical analysis represents the relationships among participants to distinguish the participants who are with, i.e., in-group and those who are against .i.e., out-group members.

Production: the discourses produced by the American discourse producers, i.e., American presidents shed light on the subject matter of the Kuwait crisis (1991) talking positively on the Western side and negatively on the Iraqi side on the same occasion.

A similar treatment takes place on the other side, the Iraqi one where the president **Saddam** considers himself as the core of the in-group supported by his in-group participants who are basically peoples as he thought. To study the critical function of intertextuality in Saddam's speeches in 1991 and 2003 wars against the USA the following points need to be considered since they represent the stages of making a critical analysis for the discourse

Ideology: Saddam believes that he is a representative for the right and good against Bush as a representative for the wrong and bad. He used to use some expressions ,mostly religious reflecting this ideology repeatedly. He always begins his speeches with the statement that the , **"In the name of Allah, the Beneficent, the Merciful"** . Saddam always supports his speech by a Quaranic verse talking about a subject matter that is similar to his own. In Web (3), for example Saddam begins his speech as follows:

بسم الله الرحمن الرحيم "قلنا يا نار كوني بردا وسلاما على ابراهيم" (الأنبياء: 69)

"In the name of Allah, the Beneficent, the Merciful. We said: O fire! Be a comfort

and peace to Ibrahim" (The Prophets:69)

Saddam, here uses a quotation and mentioning of a name ,i.e., Ibrahim which symbolizes the idea of stability, rigidity and unchangeability even under heavy fire.

Saddam also used religious ideas taken from the Quran when he closes his speeches, as in Web (3) when he prays saying " Allah may make fire comfort and peace to Iraqis". To recognize the intertextual relationship between this Quranic text on the one hand and the circumstances making the context on the other hand there is a need to consider the different contextual elements like the fact that Saddam was declaring the start of the war against the USA and its allies in 17-1-1991

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when Saddam invaded Kuwait. He knew about the suffering of his country that was expected to be similar to that suffering tried to be forced on Ibrahim the prophet by those who did not believe in him.

In 2003, as shown in web (3) when Saddam addressed Iraqi people on 20 March in 2003 he uses the Quran :

"بسم الله الرحمن الرحيم. أذن للذين يقاتلون بأنهم ظلموا وإن الله على نصرهم لقدير" (الحج:39)

"In the Name of God, most merciful, most compassionate." "Those who are fought as they are treated unjustly, we're granted permission to fight and God will give them victory" (Al-Hajj:39). The religious texts are used heavily by Saddam to support his viewpoints since the Quran makes an influential authority among people. The public authority among Iraqis is not limited for religious discourse; poetry has also an influence which makes Saddam use it in his speech. When Saddam addresses Iraqis in 2003 declaring the war against the USA he uses poetry as shown in web (3) where it is translated from Arabic, the source language as follows :

أطلق لها السيف ولا وجل	أطلق لها السيف وليشهد لها زحل
أطلق لها السيف قد جاش العدو لها	فليس يثنيه إلا العاقل البطل
أسرج لها الخيل ولتطلق أعتها	كما تشاء ففي أعرافها الأمل
دع الصواعق تدوي في الدجي حمما	حتى بيان الهدى والظلم ينخزل

The discourse above is translated into English, the target language as shown in web (3) as follows:

Go use swords. Draw your swords, and I'm not afraid. Draw your sword. The enemy is making a fuss. And the enemy will not be stopped, except by- let the reins be let go anyway, but hope is there. Let thunderstorms go until the guidance appear, and injustice goes away. And let dawn be the way to comfort all bad.

What is presented in the quotation above is a special kind of quotation, namely, poetic quotation where the text producer uses. Saddam's ideology makes the element that decides his **stance** which represents his attitude towards others whether those who are with him or those who are against. His stance governs the nature of the relationships between Saddam on the one hand and all others whether friends or enemies on the other hand. These relationships are considered critically as being the core of critique of the analyzing the discourse critically.

The critical stage of **production** is established when considering the critical role of the determining the linguistic choice at different levels. The critical role of using the religious texts as well as poetry is intended to be applied to make the targeted social change represented by Saddam's attempt to make his people follow him and adopt his view points. The critical application through some techniques, like direct quotations and mentioning of a person

,document, or statements. The analysis above shows how **intertextuality** is applied to make the **social change** targeted by the discourse producer through the two techniques mentioned above.

Genre Analysis

More light is shed on language use which needs considering different linguistic tools among which '**genre**' is one that is used for linguistic investigation. Crystal (2003.P:201) states that "a genre imposes several identifiable characteristics on a use of language notably in relation to subject-matter, purpose (e.g. narrative, allegory, satire),textual structure, form of argumentation and level of formality." Investigating these aspects of language use participates to consolidating and developing the processes of analyzing discourse. Widdowson (2007.P:129) supports this idea by defining a genre as "a use of language which conforms to certain schematic and textual conventions, as agreed by a particular discourse community."

The idea of analyzing discourse to study **language use** is also referred to by Hyland (2009.P:15) who defines a genre as a term for "grouping texts together, representing how writers typically use language to respond to recurring situations." Analyzing the schematic structure of specific genres in addition to other kinds of discourse is called formally '**Genre Analysis**' which is a subfield of discourse analysis. Genre analysis is defined by Bhatia (1993.P:11) as " an insightful and thick description of schematic and professional texts has become a powerful and useful tool to arrive at significant **form-function** correlations which can be utilized for a number of applied linguistic purposes, including the teaching of English for specific purposes." This definition deals with the relationship between form and function of a discourse. Although this consideration makes a significant development of discourse analysis there is still a need for a further development. As an attempt to develop 'genre analysis', criticality is suggested to be added to this linguistic field to introduce the critical genre analysis, **CGA** henceforth. To establish the application of criticality to genre analysis there is a need to explore the **critical theory** first.

The related branch of the critical theory is that one dealing with linguistics which introduces 'critical linguistics.' As mentioned earlier, there are two versions of criticality in critical linguistics, the old version aiming principally at offering a **deeper comprehending** and understanding a discourse under study which is adopted by CGA. The second version of criticality is the new one adopted by CDA trying to uncover hidden ideologies and trying to make a social change through language.

CGA is defined by Bhatia (2017.P:8) as" an attempt to extend genre theory beyond the analyses of textual, intertextual and a number of other semiotic resources used in professional genres in order to understand and clarify professional practices or actions in typical academic and professional contexts." This definition shows clearly that the criticality in CGA is the old version of the critical theory which targets offering a deeper understanding and comprehending for a given discourse. Bhatia (ibid.P:21) assures that criticality in CGA "reflects an attempt to be as objective as possible, rigorous in analytical procedures, integrating genre analysis and other relevant multiple perspectives and dimensions of professional genres by employing a range of methodological frameworks and procedures.

Unlike CDA which suffers from subjectivity, CGA adopts the old version of the critical theory aiming at achieving objectivity when analyzing a given text critically since the targeted end is not to making a social change by making others follow the discourse producer.

CGA has some linguistic tools, among which **intertextuality** is one used to achieve a deeper understanding of the discourse under study. The present study tries to investigate the critical function of that linguistic tool.

Methodology

To analyze discourses critically according to CGA the methodology adopted needs to be established. Criticality in this case is going to be used when making the analysis to make a CGA using intertextuality adopting two techniques ,namely, quoting directly and mentioning a person.

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The aim behind making a CGA to the discourses under investigation is to offer a deeper understanding and comprehending for the discourses of the present study. There is no need here to uncover hidden ideologies or trying to make a social change.

Analysis:

The discourses under investigation are put into two groups according to the same historical event, i.e., the conflict between Iraq on the one hand and the USA and its allies on the other hand starting with the issue of invading Kuwait in 1990. The first group of discourses are those made by the American presidents Bush the father and the son in 1990 and 2003. Presidents Bush made use of intertextuality through the two techniques chosen by the present study to offer the addressees a deeper understanding rather than trying to uncover hidden ideologies or trying to make a social change. Bush's intention behind using intertextuality is to show the addressees how the addresser's viewpoint is consolidated and supported by other people and experiences. The following examples are illustrative:

Ex(1) George H. Bush in Web source (1) states the expression of "A new world order."

Ex(2) Another **quotation** said by **Marine Lieutenant General Walter Boomer** who said : "There are things worth fighting for. A world in which brutality and lawlessness are allowed to go unchecked isn't the kind of world we're going to want to live in."(ibid.)

Ex(3): **Master Sergeant J.P. Kendall** who said as Bush (1991) writes "We're here for more than just the price of a gallon of gas. What's we're doing is going to chart the future of the world for the next 100 years." (ibid.)

The examples above illustrate the way in which the two techniques of intrtextuality mentioned above are used to offer a deeper understanding for the targeted discourse. That kind of understanding is supported by restating some speeches said before about the same event supporting the addresser's viewpoint by shedding light on the same communicative goal. Another form of supporting mentioned above is mentioning some specific names who consider the topic in a similar way to the discourse addressers.

The same idea is presented in the second group of discourses ,i.e., Saddam's discourses, as follows:

Ex(1): He always begins his speeches with the statement that the Quranic suras (discourses) "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" begin with, namely,

"In the name of Allah, the Beneficent, the Merciful"

Ex(2): In Web (3), for example Saddam begins his speech as follows
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ "قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ" (الأنبياء: 69)

"In the name of Allah, the Beneficent, the Merciful. We said: O fire! Be a comfort and peace to Ibrahim" (The Prophets:69)

Ex(3) :Poetry ,as shown in web (3) where it is translated form Arabic ,the source language into English, the target language as follows:

Go use swords. Draw your swords, and I'm not afraid. Draw your sword. The enemy is making a fuss. And the enemy will not be stopped, except by- let the reins be let go anyway, but hope is there. Let thunderstorms go until the guidance appear, and injustice goes away. And let dawn be the way to comfort all bad.

The same poem in Arabic, the source language is put in Web source (3) above.

Conclusion:

The present study has shown how criticality works differently when studying the functions of intertextuality in political discourses. The critical function of intertextuality in American and Arabic political discourses according to CGA shows how these discourses could be understood

and comprehended more deeply. The intertextual techniques of quoting and mentioning a name of a person prove influential in supporting the discourse producer's stances where the discourse analyst gets a deeper understanding of the discourse whether English or Arabic though the strategies are used differently. In the English sample the techniques of quoting sayings of specific individuals as well as mentioning their names are preferred by the American discourse producers. However, the Arabic sample shows applying the same techniques but with different kinds of discourses. The Arabic discourse producer quotes bits from the Quran and some Arabic poetry since these discourses are greatly accepted by Arabs. The critical function of intertextuality in English and Arabic political discourses according to CDA shows how the two intertextual techniques mentioned above could consolidate the discourse producer's attempts to make a social change through language.

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