UNIVERSITY OF EDUCATION, WINNEBA

COHESION IN SPOKEN DISCOURSE – A STUDY OF SELECTED   CHURCH SERMONS

FRANK ASIAMAH

(202113748)

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DECLARATION

Student's Declaration

I, Frank Asiamah declare that this thesis, with the exception of quotations and references contained in published works, which have been identified and acknowledged, is entirely my own original work, and has not been submitted, either in part or whole for another degree elsewhere.

SIGNATURE……………………………………………………………….

DATE…………………………………………………………………....

Supervisor's Declaration

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of this thesis as laid down by the University of Education, Winneba.

NAME OF SUPERVISOR……………………………………………………

SIGNATURE…………………………………………………………

DATE……………………………………………………………………

DEDICATION

This work is dedicated to my children, Dan Asiamah Yeboah, Maria Asiamah, Peter

Sarpong Asiamah and Bridget Asiamah Beah.

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I recognize Rev. Fr. Joseph Nyarko Asare, a Catholic priest of Sunyani Diocese, as it was from his WhatsApp platform I collected my data. I also acknowledge Rev. Fr. Michael Obeng of Effiduase Parish for providing me samples of sermons. All samples of church sermons in this work were taken from these sources. I would take this opportunity to acknowledge my friend, Jack Pumpuni Frimpong-Manso, who studies in Germany, for adding me to the priest's platform when I consulted him for samples.

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ABSTRACT

This work studies the language of sermons. The work looks into spoken discourse. It investigates cohesion in sermons by examining cohesive devices in the utterances of selected sermons and how these devices contribute to the logic and understanding of non-written texts. It examines cohesive devices that make the utterances of church sermons semantically and logically significant. Five samples of church sermons are selected for this study. The samples are closely analyzed through content analysis based on the utterances of the clergy. The study discloses how utterances are logically organized into meaningful structures due to the usage of cohesive devices in the discourse. Those devices were propounded by Halliday and Hasan (1996) and they include reference, ellipsis, substitution, conjunction, collocation and reiteration. This work finally discloses the fact that every utterance or text, whether written or non-written, consciously or unconsciously, has unique structure and form which could be analyzed.

CHAPTER ONE

1.0 INTRODUCTION

1.1   Background to the Study

According to the world book encyclopedia (1994), language is the most common system of communication. 'It allows people to talk to each other and to write their thoughts and ideas' (p 64). The word language may therefore be used to mean any system of communication. It can also mean a body of words and the systems for their use common to a people who are of the same community or nation, the same geographical area, or the same cultural tradition. Also, language can mean communication by voice in the distinctively human manner, using arbitrary sounds in conventional ways with conventional meanings; speech.

According to Lyons (1981), languages are the principal communication systems used by particular groups of human beings within the specific society of which they are members. Lyons points out that language is the best communicative system of human beings by particular social groups. Bloomfield (1994) also explains language that the totality of the utterances that can be made in a speech community is the language of that speech community. Bloomfield's explanation of language focuses on the utterances produced by the people in the community and hence overlooks writing. Besides, he stresses form, not meaning, as the basis of language.

Language can also be referred to as any set or system of such symbols as used in a more or less uniform fashion by a number of people, who are thus enabled to communicate intelligibly with one another. In a different context, language can mean any choice of words or style of writing, for instance, the language of poetry.

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Aristotle also makes a point that speech is the representation of the experience of the mind. According to Aristotle, language is a speech sound produced by human beings to express their ideas, emotions, thoughts, desires, and feelings.

Chomsky (2000) explains language as the inherent capability of native speakers to understand and form grammatical sentences. A language is a set of (finite or infinite) sentences, each finite length constructed out of a limited set of elements. This explanation of language considers sentences as the basis of a language. Sentences may be limited or unlimited and are made up of only minor components.

The use of language is deeply entrenched in human culture. Therefore, in addition to its strictly communicate uses, language also has many social and cultural uses, such as signifying group identity, social satisfaction, as well as social grooming and entertainment. Human language has the property of productivity and displacement, and relies entirely on social convention and learning. Its complexity affords a much wider range of expressions than any known system of communication.

Where there is human activity, there is language. Most forms of human activity depend on the cooperation of two or more persons. A common language enables human beings to work together in infinite variations of ways. Since language plays significant role in human communication, there is therefore the necessity to investigate its pragmatic value.

The academic study of language is conducted within many different areas and from different theoretical angles, all of which inform modern approaches to linguistics. For

example, descriptive linguistics examines the grammar of a language; theoretical linguistics develops theories on how best to conceptualize and define the nature of language based on data from the various human languages; sociolinguistics studies how languages are used for social purposes (the study of social functions of language and grammatical descriptions), neurolinguistics studies how language is processed in the human brain and allows the experimental testing of theories, etc.

Halliday (2003) stresses on the instrumental function of language as the way we use language in everyday life. We use it to communicate with others for work and study, for entertainment and personal expressions. The interactional function of language by Halliday (2003) is the communicative use of language. When people communicate, they have to put their ideas into words and sentences so that others can understand them. The representational function of language refers to the way words can be used to refer to things, people and events. Conclusion could be drawn from these that language influences all aspects of social life. Scholars must therefore study its social and textual function like others have been doing.

1.1.1   Language and Religion

Language of religion has been studied from diverse perspectives of theology, philosophy, and sociology. While Philosophers and theologians' primary focus has been on the logical analysis of religious belief, and its epistemological status (Ayer 1946), sociological perspective on religious language concentrates on functions of religious language in the religious as well as secular domains (Fishman 2006). Contributions of language of religion are well recognized for the emergence of Sanskrit (Paniniyan linguistics (Kiparsky 2001), Arabic, and Hebrew grammatical traditions. Religious

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language has also contributed to the development of prosody and literary genres. This paper will assume these contributions of religious language to linguistics, and concentrate on the questions about the language of religion as a register of a natural language.

Current research in linguistics treats the language of religion as a register of language used in the domain of religion and primarily aims at identifying those structures and functions of religious language (lexicon, syntax, phonology, morphology, prosody etc.). Samarin (1976:5) succinctly summarizes linguists' functional approach to religious language, "Sociolinguistic studies of religion seek to determine the way in which language is for religious ends."

While scholars recognize distinctiveness of religious language, they also articulate limitations of current research. Crystal (1981) claims that "Theo linguistics" at present lacks the appropriate linguistic techniques (standardization of lexicon, for example) for analyzing religious language. Holt (2006: 13) argues for the need to explore variation in language of religion "in terms of its function, style, historical context, mode, its interrelation with other texts, mode and language variable." Fishman (2006) claims the lack of theoretical rigor in the research on religious language. This has brought the need for researchers to explore the language of sermons as a spoken discourse and find out how linguistic choices are made and their structural and semantic significance.

Language is part of the culture of society and religion has been also absorbed into the ways of life of the society. Religion and language, being an integral part of society requires researchers to investigate their impact on society. Sermons make use of language and influence society. Thus, sermons could be described as a religious

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language. Therefore, the use of language in sermons as a social context could be looked into by researchers. Researchers can also investigate the language of church sermons for its textual significance.

There are about six thousand languages in the world. Many languages are spoken by small group of a few hundred or a few thousands of people. There are more than two hundred languages with a million or more speakers each. These include English, Arabic, Bengali, French, Hindi, Portuguese, Spanish, Russian, etc.

1.1.2 English as a Medium of Communication

English is a universal language. It is a lingua franca for most parts of the globe. English is a heterogeneous and global language which is widely spread and spoken by many people across the globe. Thus, it is widespread medium of communication. Learning a foreign language increases one's range of communication. It further explains that if one speaks English, the one communicates with over 400 million other people. English therefore is an international medium of communication and has been used either as a native language or a second language that is understood and recognized by many.

People have realized that being knowledgeable in English is a key factor for better career and huge advantage in terms of knowledge, status in society and better communication. The demand for English has been sweeping almost all the fields of national life like politics, media, communication, trade and education. It dominates the international media which unite the people around the world and is considered as the essential carrier of political language and regulates the law, and of business which most of the companies use to compete with the global market. Now, English has attained the

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status of premier language with access of communication to almost all parts of the globe. Learning English has now become imperative on Ghanaians today.

English is a must if we want to survive in a competitive environment and progress in a globalized world. That is why the government of Ghana continue to emphasize the importance of the English in the implementation of the nation's language policies and educational curriculum designs.

As the world economy grows and people are interconnected, the need for being able to speak English increases. International trading among countries brings people from different cultures, values and beliefs together in exchanging goods and services. It helps to decrease the distance between countries and breaks the barrier that leads to misunderstanding among them. It also opens the doors for many aspiring employees who want to work across the globe.
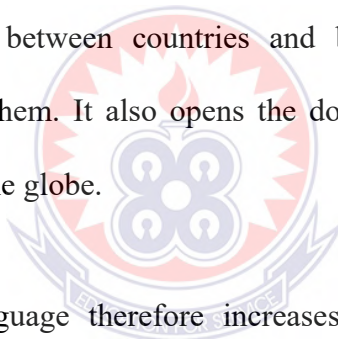
English as a foreign language therefore increases speakers' range of exchanging information and expressing thoughts and feelings. If one speaks English, he/she can communicate with millions of others. The times have changed and the English language is the gateway to the world. Although it is foreign, it is friendlier than foreign and has come to stay with us.

Ghana as a multilingual society have accepted English as both second and official language. This helps Ghanaian citizens from different language backgrounds communicate with ease. Communication in English language is realized in our various institutions; politics, education, health, media, etc. However, to achieve the purpose of

communication, in most cases, Ghanaians use a mixture of both English and other local languages.

1.1.3 Christianity and English Language

The introduction of Christianity in 597 AD brought about immense changes to England in social and religious matters. It also had far-reaching effects on the English language. It did not only introduce a rich source of Greek and Latin words but also opened up a new Visa for the formation of words from native Sources. Indeed, old English was remarkably influenced and enriched by the conversion of England into Christianity. About 400 Latin words were incorporated in English after the conversion and before the Norman Conquest (1066 AD) although many of them were not all commonly used and only a few of them had actually survived in modern English.

The great bulk of, especially, Christian terms entered into the English language only after the Christianizing of Britain. The introduction of Christianity meant the building of churches, monasteries, schools, etc. Theodore of Tarsus, a Greek bishop, Hadrian, another scholar devoted much energy to teach poetry, astronomy, and computation to the native masses. Besides, the venerable Bede wrote on grammar, prosody, science, Chronology, etc. In the 8th century, England held the intellectual leadership of Europe, and it owed leadership to the church. In this manner, Vernacular literature and arts received a new impetus from new faith.

The first wave of religious feeling that resulted from the missionary evangelism is reflected in the adoption of numerous words from Latin. Many new concepts that ensued naturally demanded more words. Thus, the vocabulary became richer. Some of

such words are: aspendam (to spend, L. expendere), bemution (to exchange, L. mutare), sealtian (to dance, L. saltare), trifolian (to grind, L. tributare) etc.

The number of new ideas and things introduced by Christianity was considerable and it is interesting to note how the English managed to express them in their language. In the first place, they readily borrowed certain foreign terms connected with the new faith. They did so in order to express their ideas about their new religion clearly and to answer to their definite need, both spiritual and practical. Such sort of borrowing happened in several ways: Several Latin and Greek words connected with Christianity were readily adopted together with their inhering ideas. Such as apostle (Gr, apostolus), disciple (L. discipulus), martyr (L.mirabilis), messiah (Gr. messias).

There is an important role of the English language as a conveyor of knowledge about any religion to the international community and on the diverse ways in which global cultures, often accessible in English, would no doubt continue to connect with the religious world. Since various linguists have various approaches to the language for religious purposes, there are different terms for these types of titles of the entire ecclesiastical dignitaries which were also readily introduced into the language, such as, Pope (L. papa).

This work lays stress on religion as a linguistic field of study, and that language is a principal tool for understanding a religion. The central focus is on linguistic devices in religious discourse and how these devices contribute to logic and meaning.

Each year more biblical and theological materials are published in English than in any other language. No matter which country students come from or which language they

speak natively, most non-native speakers of English find it challenging to read theological publications written for native English speakers. Therefore, the need for researchers in English as a second language to analyze the language of religion, specifically, sermons is crucial.

Religious language is a "field" which may be broken down into what Crystal and Davy (1969, pp. 148) have called several "provinces" and "modalities": the religious language of Scripture does not operate like, and therefore does not show the same features, as the religious English of prayers, hymns, or radio broadcasts. The language of sermons, for instance, constitutes a register in its own respect, in as much as it clearly qualifies as religious language, but also has a rhetorical structure of its own, and features many markers (notably at the prosodic level) of public speaking (Crystal, 1970, pp. 96).

Crystal (1969, pp.148) underlines the fact that "as a source of linguistic effect, religious English language is very evident within literature, where a deliberate, evocative use may be made of its terminology and phraseology; or in humor, where one may readily cause laughter by discussing a non-religious topic, such as a cricket match, in the tone of voice, grammar, and vocabulary.

Because of its reference to transcendent, supernatural categories, Christian religious language has been said to be situated at the "edges" of language, and this is what makes it interesting - and clearly marked - as a register. But on the other hand, one might say that within the English language as a whole, religious English holds a place, which is far from peripheral, and conversely, that linguistic expression plays a central role in religious expression and practice.

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Describing religion as a form of linguistic behavior lies on focusing on its central features, and presenting it fairly. There is no need to deny that religion is more a matter of how men live than how they talk. However, a human form of life is precisely linguistic; it is the fact that language is woven into all the rest of our activities that make those activities distinctively human and, also, that give our language its peculiar character (Buren, 1972). Religious discourse as a social act is not commonly studied in discourse analysis, and its unique structure and form are not commonly observed. As a result, the beliefs and practices deserve to be further theorized, researched and discussed. Religious beliefs and human spiritually, as a foundational and enduring aspect of human thought and culture deserves a place in research and English language classrooms.

1.1.4 Analyzing Religious Discourse

The label discourse analysis combines various nodes of research activity classified by Wetherell (2001: 382) as conversation analysis; discursive psychology; Foucauldian research; critical discourse analysis and critical linguistics; interactional sociolinguistics and ethnography of speaking; and Bakhtinian research. But they are all based on social constructionism in one way or another (Jorgensen and Phillips 2002: 4) and share in common that they aim to trace explanatory connections between language use and social reality (Fairclough 1992: 72).

Whereas discourse analysis has become a well-respected method in a variety of disciplines (Caldas-Coulthard and Coulthard 1996; Wetherell 2001), it is rarely used in religious studies in a systematic and methodical way (a few exceptions is Heather 2000 ;). This could partly be explained by the peculiar character of religious language which

speaks about the unspeakable, as is noted by Marcus Moberg in this Thematic Issue. But exactly this paradox makes religious studies such an interesting field to explore how academic disciplines constitute their own research objects (Von Stuckrad 2010: 166). Various scholars of religion speak about discourse as this word has become a fad in academia. But their studies remain quite theoretical and only seldom use discourse analysis in a methodical and technical way, as seems the case with the Critical Theory and Discourses on Religion Unit within the American Academy of Religion (AAR). This means that religious discourse has become a field of study in various ways by various researchers of language. Thus, it has gained grounds in discourse studies and researchers have to develop interest in moving into that area of studies.

Cohesion is an important component of effectively organized and meaningful discourse, as the message being communicated in discourse is not just a set of clauses, but forms a unified coherent whole. The concept of cohesion has been studied in a range of disciplines, including philology, sociology, philosophy, psychology, computer science and linguistics. Classifications of lexico-grammatical markers and their relational potentials are quite often language specific (Halliday and Hasan, 1976; De Beaugrande and Dressler, 1981).

Likewise, studies in cohesion could be entrenched in the field of religious discourse. This study will focus on religious English language of church sermons as a spoken discourse and investigate how the clergy make linguistic choices like cohesive devices in their utterances.

1.2   Statement of the Problem

Many users of spoken discourse make linguistic choices which convey meaning but they are subconscious of the linguistic forms and structures which are employed in their utterances to provide meaning.   Thus, the language selection could possess unique structure and form which could be analyzed, although might be unknown to the users. The linguistic choices of the clergy to deliver their sermons might be meaningful, but those linguistic features and their functions to provide meaning might not be their concern. Thus, the clergy select the language to communicate to their congregation, but may ignore the observation of linguistic markers of their language. According to Crystal (1970), a sermon possesses its own register. It contains its own language structure and linguistic markers. Although the clergy pay attention to correct usages, less attention is given to the linguistic functions of words and expressions. This study then focuses on utterances of the clergy and observes cohesive devices which provide meaning and logic to religious language.

Besides, theologians, as well as many discourse analysts, investigate the language of religion and other spoken discourse, but priority is given to their social function (the use of language to communicate with different groups of people) over its linguistic function, (which involves organizing and relating meanings throughout the discourse to reveal its structure and the relationship between utterances). Fairclough (1993) in his Critical Discourse Analysis sees language as a social act, and it is ideologically driven. Thompson (1993) also sees Critical Discourse Analysis as how ideology can operate in discourse. Van Dijk (1988) contends the journalistic and institutional practices of news-making and the economic and social practices. Svoboda (1983) looked at thematic elements in sermons. These works exclude language structure, form and function of

discourse, to reveal its semantic effects. This informs the necessity of the study of discourse structures and features in religious sermons and the role they play in achieving the intended purpose of religious language.

Also, discourse analysts have shown interest in spoken discourse but there is still a lot to do towards analysing religious discourse. According to Gubrium (2005) and Wetherell (2001), discourse analysis is a recognized field of study in a variety of disciplines, yet it is not commonly studied in religious discourse. Thus, this study is to add to the body of knowledge in this regard.

1.3 Purpose of Study

Firstly, the primary concern of this work is to look at how language is manipulated in spoken discourse. The work then investigates linguistic devices in the discourse of church sermons. The focus will be on investigating the elements that form the cohesive links of sermons.

Also, this work seeks to look at how language functions. It analyzes the semantic influence of linguistic devices on spoken discourse. The work seeks to investigate the significance of cohesive devices on church sermons. Thus, this work will look at how cohesion is effectively employed in the language of church sermons and how it influences meaning.

1.4   Research Objectives

The objectives of the study are to:

- Examine the language of selected church sermons and find out the linguistic features of cohesion in them.
- identify the predominant cohesive devices in the church sermons.
- analyze the semantic influence of cohesion on the church sermons.

1.5   Research Questions

- What are the linguistic features of cohesion (cohesive devices) present in church sermons?
- What are the predominant cohesive devices in the selected church sermons?
- What semantic influence do the cohesive devices have on the selected church sermons?
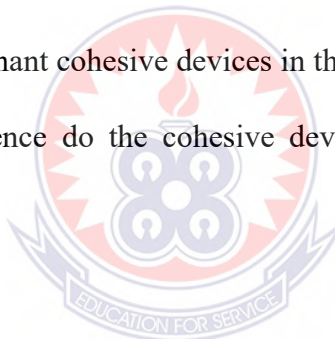
1.6   Significance of the Study

- This study is significant because it contributes to the existing literature in the areas of discourse analysis. This is because it suggests an innovative dimension in the studies and analysis of discourse. It therefore draws attention to the study of spoken discourse (specifically, the structure homily) and how linguistic devices in them (cohesive devices) are connected for meaning.

- Pedagogically, this study is to help draw attention to the study of discourse analysis in reference to linguistic devices of cohesion and how these devices influence meaning in our language classrooms.

1.7 Delimitation of the Study

There are a number of studies in discourse analysis. Some of them are concentrated on talk shows (political, educative, health issues and radio advertisements). For instance, Harris, Z. (1981) analyzed discourse looking at occurrences of morphemes as distinguishable elements in the discourse under investigation.

However, this work will study spoken discourse and, is limited to cohesion in church sermons. The study investigates the language of sermons. The work will study how the clergy make use of cohesive devices and how the devices impact meaning

CHAPTER TWO

LITERATURE REVIEW

2.0   Introduction

This chapter deals with review of various works and literature concerning discourse analysis (specifically, analysis of spoken discourse). The chapter is divided into two sections; general studies which are related to the research and the theoretical framework on which data analysis is based. The theoretical framework explains the theories which form the basis of the analysis of this work.

2.1   Review of Related Studies

This area delves into the works of scholars and researchers which are related to this study. It studies linguistic features and their influence on text and discourse. It also studies other people's works on discourse analysis. The work also studies cohesion from other schools of thought.

2.1.1   Influence of Linguistic Devices on Text and Discourse

Flower and Kress (1979) argue that the principle of linguistic influence on thought holds, not only across language but also within any given language. That is to say language can influence thought not only through the thing which is possible to express, but also through the particular structures and utilized given choices available in a language. This means, for example, that the linguistic form used to present ideas of events can, in fact, influence the way that those events are perceived by the recipients of the communication. This means that discourse can impact not only through the message

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put across but also through the linguistic elements found in them. The discourse of sermons, like any other discourse, contains those elements which could be observed and analyzed.

Bloom (1980); Flower and Kress (1979); Kress and Hodge (1979) emphasize that, the structure of a language influence listeners' perception about that particular language. They argue that the relationship between language and the mind is also being re-explored in some recent work stemming from a more linguistic orientation. For example, a growing body of literature is springing up around thesis that the structure of language is the thought of its speakers. This means that the structure of language contributes widely to meaning. Spoken discourse, as language in use, may have a peculiar structure which can influenced listeners' perception. The structure of religious language as spoken discourse could be studied by linguists and how the structure influences thought and logic could be observed.

Schmidt and Kress (1986: 3) support this notion that the fact that language is an integral part of virtually any persuasive attempt raises the question of precisely which linguistic elements enter into the process and how they achieve their purpose. This means that, for a language to be persuasive certain linguistic elements must factor in and this depends of the writer's diction. For instance, the choice of vocabulary and structure determines how audiences perceive the language. Thus, linguistic devices have significant impact on listeners' perception and understanding of language. Religious discourse, like any other language for communication, has those linguistic elements which are wealthy of analysis. They further argue that: "… There is some basis in theory for the view that language itself, in the way that a message is composed, can have an impact on

persuasion". This attests to the fact that, the make-up of a message can influence one's opinion and beliefs.

Grinder and Bandler (1981) cited in Schmidt, and Kress (1986) argue that four linguistic devices which permit the speaker to be awfully vague in this way are the use of unspecified referential indices, selectional restrictions, deletion and nominalization transformation, and various types of ambiguity. They further argue that in a therapeutic setting, a listener will generally derive not only the conventional meaning of such an utterance but also an interpretation which is relevant to him in the immediate context. They assert that there are some linguistic devices which permit speeches not to have precise meanings or not to be clearly expressed. This means that some linguistic devises used in some utterances make the utterance indistinct or not clearly defined. With this, some listeners who are listening for pleasure may ignore generally accepted meanings and settle their interest on expressions which are relevant to them only.

Jaffe and Blessler (1980) also have a similar view that the value of therapeutic metaphors, in which entire scenarios are depicted and resolved metaphorically, has also been attested to in extensive work which has focused specifically on this aspect of engaging the client's active mental participation in his own healing. This means that figurative usage serves as a decorative device which is used to make language wholesome such that it pleases listeners and audience. This makes listeners interpret language in their own pleasant way.

Bolinger (1980) argues that the use of clausal connectors to specify the relationship between sentences has also been mentioned as a means of conveying additional information. He explains that other means of subtle manipulation of impressions include

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rectification, or the materialization of the connotative meaning of words. This implies that clauses, when they are connected logically provide additional information to speeches and utterances. Religious discourse could also contain clausal connectors which could be interesting to be noticed. The use of connotative structures (structures that imply or suggest) can also manipulate the meaning of utterances and speeches.

Campbell (1972) shares a similar view that the study of rhetoric is a field which has additionally been concerned with the use of discourse. Within the area of style, certain linguistic devices have been isolated which are said to improve the effectiveness of speech.

Some language scholars have also begun to concern themselves with the ways in which language can be used to manipulate the perceptions of the recipients of the linguistic communication. The term critical linguistics coined by Flower, Hodge, Kress, Trew (1979) to refer to the study of the covert control that can be exercised through language, is now being applied to other work of a similar nature (Fairclough 1982). A basic assumption is that the relationship between form and content in language is entirely arbitrary, but that form, in fact signifies content to some extent (Flower, Hodge, Kress, Trew 1979). Thus, linguistic structures are examined from a functional perspective, in terms of the additional information which they may carry or the information which they may permit the speaker to obscure. For example, adjectives have identified as particularly amenable to convey impressions which supplement something which is overtly stated (Bolingar 1980) and (Flower and Kress 1919). As pointed out by Mitchel (1979), it seems that as the distance between modifiers and the thing being modified increases, so does the hearer's impression of remoteness in the relationship between them. Thus, a different impression is created when a modifier precedes the noun than

when it follows it, as in *the corner bench* as opposed to *the bench in the corner*. They mean that as users of language incorporate linguistic structures in their style, it provides additional thought to the language in particular. Linguists can investigate the clergy's use of language and the additional information the linguistic elements in the language provide.

This section of study discusses the impact of linguistic elements on text/discourse. The section reviews the role linguistic features play in the understanding and the interpretation of text. This work, in relation to the review investigates linguistic devices and their influence on the meaning of discourse. The work studies cohesive devices in spoken discourse. Thus, the work investigates the semantic and structural influence of cohesion on spoken discourse.

2.1.2 Discourse Analysis

Discourse is explained, according to Foucault (1972), as a group of statements in so far as they belong to the same discursive formation. Thus, discourse is made up of limited number of statements for which a group of conditions of existence can be defined. Discourse in this sense is not an ideal, timeless form. It is from the beginning to end, historical – a fragment of history posing its own limits, its divisions, its transformations, and the specific mode of its temporality.   The analysis of discourse is, necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affairs (Brown and Yule 1983: 1).   This means that discourse refers to language in use; a process which is socially situated.

Discourse is the creation and organization of the segments of a language above, as well as, below the sentence. It is segments of language which may be bigger or smaller than a single sentence but the adduced meaning is always beyond the sentence. The term discourse applies to both spoken and written language, in fact, to any sample of language used for any purpose. Any series of speech events or any combination of sentences in written form wherein successive sentences or utterances hang together is discourse. Discourse cannot be confined to sentential boundaries. It is something that goes beyond the limits of sentence. In another words, discourse is 'any coherent succession of sentences, spoken or written' (Matthews, 2005:100).

Two paradigms in linguistics – formalist paradigm and functionalist paradigm make different background assumptions about the goals of a linguistic theory, the methods for studying language, and the nature of data and empirical evidence. These differences in paradigm also influence definitions of discourse. A definition as derived from formalist assumptions is that discourse is 'language above the sentence or above the clause' (Stubbs 1983:1). Another definition derived from the functionalist paradigm views discourse as 'language use.' This definition observes the relationship the discourse has with the context. A third definition of discourse attempts to bridge the formalist-functionalist dichotomy. The relationship between form (structure) and function is an important issue in discourse.

While defining discourse, three definitions have been discussed – one derived from formalist paradigm, other from functionalist paradigm and third that includes both formalist and functionalist paradigms. Discourse analysis also deals with these paradigms. Formalist or structural analysis of discourse describes '… discourse at

several levels or dimensions of analysis and in terms of many different units, categories, schematic patterns or relations' (Van Dijk 1985:4). Structural analyses focus on the way different units function in relation to each other but they disregard 'the functional relations with the context of which discourse is a part' [Van Dijk 1985:4]. Structurally based analysis of discourse 'constitutes' (smaller linguistic units that have particular 'relationship' with one another and that can occur in a restricted number of often ruled-governed) arrangements. Structural views of discourse analysis accept that discourse is comprised of 'units.' Harris's unit was the morpheme (and their combination into sentences) while Linde, Labov and many other linguists identified clause as unit. Many contemporary structural analyses of discourse view the sentence as the unit of which discourse is comprised.

Discourse analysis is necessarily the analysis of language in use. The functionalist view of discourse analysis asserts that 'the study of discourse is the study of any aspect of language use' (Fasold 1990:65). Discourse analysis cannot be restricted to the description of linguistic forms independent of the purposes and functions which these forms perform. Functional analyses of discourse rely less upon the strictly grammatical characteristics of utterances as sentences, than upon the way utterances are situated in contexts.

Michael Stubbs says, a study which is not dealing with (a) single sentences, (b) contrived by the linguist, (c) out of context, may be called discourse analysis. (Stubbs 1983:131). In other words, there is a shift of focus from sentences in isolation to utterances in context: to study language in use is to study it as discourse. This is a fact that 'knowledge of a language is more than knowledge of individual sentences.' (Leech

2008:76) The true meaning of a sentence can't be assigned by its only linguistic construction but it largely depends on reference (meaning in relation to exterior world), sense (meaning in relation to linguistic system) and force (meaning in relation to situational context). Let's take an example: I love you. Clearly the assigned meaning is different in different situations if the speaker is one's lover or beloved as opposed to one's parent or child. As Chomsky states, 'To understand a sentence we must know more than the analysis of this sentence on each linguistic level. We must also know the reference and meaning of the morphemes or words of which it is composed; naturally, grammar cannot be expected to be of much help here.' (Chomsky 2002:103-04).

In other words, the discourse information is crucial to a complete theory of language. Smith and Kurthen also argue that 'the existence of arbitrary and language-specific syntactic and referential options for conveying a proposition requires a level of linguistic competence beyond sentential syntax and semantics' (Smith and Kurthen 2007:455). Sentential models of linguistic competence are unequipped to explain the existence of and the difference between multiple sentence forms with the same semantic interpretation. Similarly, Prince argues, 'sentential grammars alone are not capable of constraining the use of definite and indefinite NPs' (Prince 2004:119)

Based on the structuralists' analysis of discourse, the language of sermons could be analyzed looking at the constituents and how they are generated into larger units. The language of sermons, under the functionalists' viewpoint, could be analyzed looking at how linguistic items are used to create logic and meaning of spoken discourse.

Halliday and Hassan (1976) provide an explanation of the text. They consider a text as a written or spoken language which proposes that language follows a linear sequence where one line of a text follows another with each lined to the previous line. This linear

progression of text creates a context of meaning. Contextual meaning at the paragraph level is coherence while their internal properties of meaning are referred to as cohesion. The following explanation will determine the main factors that constitute a text:

> A text is a unit of language in use. It is not grammatical unit, like a clause or a sentence and it is not defined by its size. A text is sometimes envisaged to be some kind of super sentence, a grammatical unit that is larger than a sentence but is related to a clause, a clause to a group and so on: by constituency, the composition of larger units out of smaller ones. But this is misleading. A text is not something that is like a sentence, only bigger; it is something that differs from a sentence in kind… a text does not consist of sentences; it is realized by or encoded in sentences (Halliday and Hassan 1976:12).

Thus, the ability of the speaker to stretch a given discourse can be said to constitute a text. Cohesion then is a principle factor in determining texture since it is a means through which we can relate our utterances and sentences.

Halliday and Hassan (1978) believe that text is everything that is meaningful in a particular situation: 'By text, then, we understand a continuous process of semantic choice' (1978: 137). In the purely text linguistic approaches, such as the cognitive process the context plays a subordinate role. It could be said that the text-internal elements constitute the text, while the text-external ones constitute the context. Schifrin (1994) points out that all approaches within Discourse Analysis view text and context as the two kinds of information that contribute to the communicate content of an utterance, and she defines these terms as follows:

> I will use the term "text" to differentiate linguistic material (e.g. what is said, assuming a verbal channel) from the environment in

which "sayings" (or other linguistic productions) occur (context). In terms of utterances, then, "text" is the linguistic content: the stable semantic meanings of words, expression, and sentences, but not the inferences available to hearers depending upon the context in which words, expressions, and sentences are used. Context is thus a world filled with people producing utterances: people who have social, cultural and personal identities, knowledge, beliefs, goals and wants, and who interact with one another in various socially and culturally defined situations (Schifrin, 1994: 363).

Thus, according to Schifrin (1994), Discourse analysis involves the study of both text and context. Text is therefore the content of language which entails the internal elements and structure of that particular language. Context is relating social and cultural situations and background knowledge to the understanding of text. Utterances of sermons, when coded could be regarded as text. As a text its internal elements and structures could be observed and analyzed.

Yule (1996) has a similar view that discourse structure is important. It focuses on the main elements that can form a well-stretched text. These structural connections between sentences create cohesion. Moreover, the study of discourse is based on a pragmatic view where the background knowledge, beliefs and expectations are taken into consideration; that is, what the speakers or writers have in mind. A similar explanation of discourse analysis is quoted from Allen and Corder (1974: 200): "Discourse analysis is taken to be the investigation into the formal devices used to connect sentences.

According to Dijk (1998), Critical Discourse Analysis (CDA) is a field that is concerned with studying and analyzing written and spoken discourse to reveal the discursive sources of power, dominance, inequality and bias. It examines how these

discursive sources are maintained and reproduced within specific social, political and historical contexts.

In a similar vein, Fairclough (1993) explains CDA as analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony (p.135)

Another central assumption of CDA is that speakers make choices regarding vocabulary and grammar, and that these choices are consciously or unconsciously "principled and systematic" (Flower et al., 1979, p.188). Thus, choices are ideologically based. According to flower et al. (1979), the "relationship between form and content is not arbitrary or conventional, but…from signifies content" (p. 188).

Thus, language is a social act and is ideologically driven in the sense that speakers express ideas through vocabulary and structure. Critical Discourse Analysis describing discourse as a social act means that language serves the purpose of communication and has significant social functions. Religious language like sermons could be studied under CDA in the sense that they have peculiar language structure and vocabulary through which religious ideas are expressed. The language of sermons too has communicative functions, and as such, societal. Its form and context too could be analyzed. Slembrouck in Bloommaert, Collins & Slembrouck (2005) points out the ambiguity of the term discourse analysis and provides another broad explanation:

> The term discourse analysis is very ambiguous. I will use this in this book to refer mainly to linguistic analysis of naturally occurring connected speech or written discourse. Roughly speaking, it refers attempts to study the organization of language above the sentence or above the clause, and therefore to study larger linguistic units, such as conversational exchanges or written texts. It follows that discourse analysis is also concerned with language use in social contexts, and in particular with interaction or dialogue between speakers (p.1).

Another important characteristic of discourse study is that they are essentially multidisciplinary, and therefore it can be said that they cross the linguistic border into different and varied domains, as Dijk (2002: 10) notes in the following passage: … discourse analysis for me is essentially multidisciplinary, and involves linguistics, poetics, history and communication research. What I find crucial though is that precisely because of its multi-faceted nature, these multidisciplinary research are integrated. We should devise theories that are complex and account both for the textual, the cognitive, the social, the political and the historical dimension of discourse.

It is worth nothing that, as Johnstone (2002) remarks, the discipline is called discourse analysis (and not, for instance, "discourseology") because it "typically focuses on the analytical process in a relatively explicit way" (2002: 3). This analysis may be realized be dividing long stretches of discourse into parts or units of different sorts, depending on the initial research question, it can also involve looking at the phenomenon under study in a variety of ways, by performing, for instance, a given set of tests. Thus, discourse analysis have helped (and are helping) to shed light on how speakers/writers organize their discourse in order to indicate their semantic intentions, as well as on how hearers/readers interpret what they hear, read or see.

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Renkema (2004:1) also explains discourse studies: "Discourse studies is discipline devoted the investigation of the relationship between form and function of verbal communication".

Thus, discourse analysis could be described as language use in social context. It is a linguistic analysis which is multifaceted and could be integrated into different fields of study. It involves investigating how speakers organize discourse for their semantic purposes. Discourse analysis also studies the form and function of language. Discourse analysis can focus on the language of sermons as a field of study. How the clergy organize discourse to express meaning could be analyzed. Also, the form and function of sermons as religions discourse could be studied under discourse analysis.

Text linguistics has played a crucial role in the development of discourse analysis. It views texts as elements strung together in definable relationships (Van Dijk 1985 or de Beaugrande & Dressler 1981), dealing with the analysis of the 'surface' structures that unify the text on the one hand and the 'deep' semantic relations between the elements on the other. These concepts are basically derived from the British discourse analysis approach represented by Halliday (Halliday & Hasan (1989). Text linguistics treat the text material from different perspectives; it is, however, unified by interest in describing language from a higher-level, the suprasentential perspective as well as in the role of context and communicative approach. Text grammarians take into consideration concepts such as hypersyntax, standards of textuality and text types (de Beaugrande & Dressler 1981), discourse topic and the representation of discourse content (proposition) (Van Dijk 1977), cohesion and coherence (Halliday & Hasan 1989), schemata or macro speech acts as "higher-level complex knowledge structures"

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context, "text-world" as a network of relations between elements (de Beaugrande & Dressler 1981), etc.

Now, linguists are much more concerned with the way language is 'used' than what its components are. One may ask how it is that language-users interpret what other language-users intend to convey. When we carry this investigation further and ask how it is that people, as language-users, make sense of what they read in texts, understand what speakers mean despite what they say, recognize connected as opposed to jumbled or incoherent discourse, and successfully take part in that complex activity called conversation, then we are undertaking what is known as discourse analysis.

2.1.3 Religious Discourse

Religious discourse exhibits many features that make it an interesting area for linguists including this study. According to Akpowowo (2002:16), the language of Christianity has different purposes ranging from communicating information to asserting religious truth. The biblical texts have proved to be suitable for the purpose of the research in FSP and thus have supplied a syntactically rich source of discourse analysis studies (Firbas 1992, 1995, Svoboda 1983, Adam 2004, 2006, Chamonikolasová & Adam 2005). Apart from its religious purposes, the Bible possesses a linguistic value which attracts linguists and language analysts. Whereas existing research into the various fields formed by religious writings has been exclusively preoccupied with biblical texts, this thesis is actually examining texts of religious discourse (sermons). In this respect, the paper represents a new development within the scope of sermons in registers of spoken discourse in coded English. Webster's quote describes a text as "part of the enacted discourse of a socially defined group, a culture or speech community"

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(Ghadessy 1988: 65). Socio-culturally speaking, this can be applied to Christian believers, who form an ideologically distinctive community with its own culture, system of signs, and way of communication. By definition, a sermon (also known as homily) is "discourse from a pulpit" (The Oxford Dictionary of English Etymology). It is a religious speech delivered typically in a church building, usually from a pulpit or an ambo.

2.1.4 Discourse and Tenor

Discourse varies, as has been viewed, according to whether it is spoken or written. Discussions will be about how it varies according to factors such as who is it for, in what situation, and what kind of activity the language is being used for? Tenor has to do with the relationship between a speaker and the addressee(s) in a given situation, and is often characterized by greater or lesser formality' (Leech, Deuchar and Hoogenraad 1993:9). Tenor can be formal or informal, polite or familiar and impersonal or personal. If the relationship between the speaker and addressee is official and distant, for example in a legal document, the tenor will be formal, and if it is close and intimate, for example a conversation between friends, the tenor will be informal. A formal discourse will have complex sentences and polysyllabic vocabulary while in an informal discourse there will be simple sentences and monosyllabic vocabulary.

Whereas Halliday's original conception of tenor was 'the cluster of socially meaningful participant relationships, both permanent attributes … and relationships that are specific to the situation, including the speech roles' (Halliday, 1978: 143) and his early tenor descriptions were labels such as 'doctor/patient' or 'parent/child', Hasan modeled tenor has three distinct features, namely Agentive Role, Social Hierarchy and Social Distance

(Halliday and Hasan 1979, 1985/89). Halliday and Hasan's descriptions of social distance and social hierarchy became inherently comparative, although agentive role remained similar to Halliday's 'label' approach (Halliday and Hasan, 1985/89).

The discourse of homilies within Halliday's systemic understanding of register (Halliday 1978), is that register is an aspect of the context of situation. Thus, speaking of the register of religious text, we come to the following: the church setting forms the field, the speaker and the audience represent the level of tenor, and the mode is usually spoken (formal, polite). The language of sermons could be formal, informal and personal and in the form of direct address. Religious discourse shows some of the characteristics which we associate with spoken discourse, even when it occurs in written form.

2.1.5 Discourse and Domain

Domain has to do with how language varies according to the activity in which it plays a part (Leech, Deuchar and Hoogenraad 1993:9). Discourse varies according to the field in which it functions. The discourse of journalism is not the same as that of religion or law. Functions of language are different according to different field or activity, which leads to construct different discourse.

One may be a lawyer advising a client, a bus conductor collecting fares, an engineer giving instructions to a draughtsman, a trade-union official discussing fringe benefits, a sergeant instructing a soldier or a scientist reading a technical report. One may be playing different games. Or relating to his/her home life, one may be acting as father,

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mother, son, daughter, husband or wife. When one notices these activities, one will find discourses that are typical of the activity involved.

The characteristics of the religious language in the light of different literary genres are discussed by Crystal and Davy in their Investigating English Style (Crystal & Davy 1969: 148-9). They claim that not all religious genres fall into the category of the language of the liturgy. For example the language of sermons has, according to Crystal and Davy, stylistically more in common with other varieties of public speaking. The language of theological character might be treated along with other examples of learned descriptive or discursive narrative. Of course there are "overlaps between all of these areas: obviously they will share a great deal of vocabulary…. But when one considers the whole range of … liturgical language, it becomes clear that the differences which exist between this and the other kinds of religious language are more striking than the similarities" (Crystal & Davy 1969: 149). Apart from non-prosodic linguistic characteristics, there is an entire set of prosodic features determining the style of religious discourse, such as pitch, tone, loudness, duration, pausing, etc. Obviously, this category concerns exclusively the spoken form of language – reading, sermons, and oral prayers. The prosodic characteristics contribute to further distinction of genres or modalities of discourse, and are even able to identify group membership.

Discourse can 'convey information, express feelings and persuade someone to do something' (Thornton 2008:17), wherein we have referential, expressive and conative functions of discourse respectively. Discourse has many domains such as advertising, journalism, law, religion, literature, politics, conversation etc., each having different characteristics which determine peculiarities of discourse. If religious sermons, for

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example, are to achieve their purpose, which is to impact morality, they have to be easy to interpret. The sentence structure must be simple with less subordination.

This section looks at the various theories in other people's work on discourse analysis which are related to this work. This work, in relation to the review, analyses spoken discourse. The work is based on sermons as a spoken discourse and investigates linguistic features in discourse.

2.1.6 Cohesion and Its Structural and Semantic Effects on Discourse

Cohesion is the level of semantic, which refers to relations of meaning that exist within the text (Halliday and Hasan, 1976). Cohesion occurs when the interpretation of elements in the discourse is dependent on that of another. It means that elements are related to reach a semantic whole. For example: "Wash and core six cooking apples. Put them into a fireproof dish." To understand "them" in the second clause refers to the previous noun "apples". This "ties" is called Anaphoric, and it gives cohesion between the two sentences so that we interpret them as a whole; the two sentences together constitute a text (Halliday & Hasan, 1976). Like all the components of the semantic system, cohesion is realized through grammar and vocabulary (Tanskanen, 2006). Cohesion is divided into grammatical and lexical cohesion. Grammatical cohesion includes devices such as reference, substitution, ellipsis and conjunction, while lexical cohesion is divided into reiteration (repetition, synonymy etc.) and collocation (co-occurrence of lexical items). These cohesive ties could be applied in numerous fields of study, including spoken discourse. Religious language, as spoken discourse, can make use of cohesive devices to enhance coherence.

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Cohesion is expressed through the semantic organization of language. Language can be explained as a multiple coding system containing three levels of coding: the semantic (meaning), the lexico-grammatical (forms) and the phonological and orthographic (expression). The concept of cohesion can be described in the following ways: meaning (the semantic system), wording (the lexico-grammatical system, grammar, and vocabulary) and sounding (the phonological and orthographic system). The term wording refers to lexico-grammatical form; the choice of words and grammatical structures. Within this stratum, the guiding principle in language is that the more general meanings are expressed through the grammar, the more specific meanings through the vocabulary. The concept of coherence and cohesion are closely related, they are also distinctive. Both cohesion and coherence provide connectivity in text. Since users in spoken discourse are able to provide meaning, they consciously or unconsciously make use of cohesive devices in their utterances.

According to Halliday and Hasan (1976), the idea put together in text with various ways, and the structure which the author creates in sentences connected are called "cohesion". Halliday and Hasan (1976), argues that cohesion does not only concern what the text means, it also concerns how text is built on semantics. This means that, although cohesion plays an important role in connecting ideas among the sentences in a paragraph, it must also contribute to semantic effects. Sermons as discourse have meaning. Therefore, those linguistic features like cohesive devices that are built upon to create semantic effects could be studied in different fields of discourse including religion.

Renkema (2004) explains that the most salient phenomenon of discourse is the fact that sentences or utterances are linked together. He further explains that for this "connectedness", this "texter", two concepts are used: cohesion, referring the connections which have their manifestations in the discourse itself and coherence, referring to connections which can be made by the reader or listener based on the knowledge outside the discourse. He means that for proper interpretation of discourse there should be proper link of sentences and utterances and this is achieved through cohesion and coherence. Also, participants and listeners are both instrumental in interpreting discourse. Sermons as discourse are made up of utterances which are logically connected. There are cohesive devices that provide "connectedness". Since the clergy are able to make use of discourse which are logic, those devices which provide "connectedness" could be studied by linguists.

Thornbury (2016) has a similar view that cohesion is a formal feature of texts (it gives them their *texture*), while coherence is "in the eye of the beholder" - that is to say, it is the extent to which the reader (or listener) is able to infer the writer's (or speaker's) communicative intentions. Thus, cohesion is objectively verifiable, while coherence is more subjective. He adds that a text may be coherent to a person, but incoherent to another. He stresses on the fact that the way that textual cohesion is achieved is best learned through paying close attention to the way sentences are linked in texts. There are a variety of cohesive devices, both lexical and grammatical, of which linkers (*and, so, but*) are just one. Thornbury means and agrees with Renkema that cohesion is how elements in a text are blended for semantic link while coherence deals with how people are able to interpret a text based on its cohesive qualities. Listeners are able to interpret

spoken discourse. Thus, there is coherence of spoken discourse because of their cohesive qualities. Those elements that are blended for semantic links could be studied.

Raimes (1983) posits that the exact relationship between cohesion and coherence is a matter of contention. However, while it is true that a sequence of unlinked utterances can make sense, it is often the case that some form of linking, e.g. with cohesive devices such as *and, but, so*, can make it easier for the reader (or listener) to process and to make sense of what they read (or hear). He further argues that the way that textual cohesion is achieved is best learned through paying close attention to the way sentences are linked in texts. He means that since coherence is one's ability to interpret an utterance or a text, cohesion of an utterance or a text could therefore be relative. He therefore comments on cohesive devices as instruments which make it easier for readers and listeners to interpret texts and utterances. The language of sermons is discourse and it carries meaning through cohesive devices.

Tapiero (2007) also supports that: "cohesion, i.e., relations of meaning within a text, is one of the most important features driving the understanding of read texts". He means that cohesion is how meanings are related in a text and it has influence on the understanding of a text. Thus, the structure of a text influences readers' understanding and interpretation of the particular text. Spoken discourse provides meaning. Therefore the language structure of sermons as spoken discourse which influences readers' understanding could be studied.

Foltz, (2007); Graessler, McNamara and Louwerse, (2003) explain the relationship between cohesion and coherence that while coherence refers to the representation relationships of a text in the mind of a reader cohesion refers to the textual features that

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coherent texts are built upon. They explain that in the essence, then, cohesion consists of the elements of the text, while coherence refers to the consistency of the elements as mental representation. They further explain that cohesion and coherence are linked, though, because the more language depends on cohesion, the more coherent it will be and easier it will be to understand. They agree with Renkema (2004) that coherence is how the reader interprets a text based on cohesive elements in the text. The language of sermons is intelligible and hence coherent. There are possible cohesive devices which help listeners or readers to interpret it. Bublitz and Lenk (1999) support: 'While coherence is not completely text inherent, it is partially text dependent'. They mean that cohesion of a text depends on how it is structured. It can also mean that although text interpretation depends on the reader, a logically arranged text can boost the interpretation of the reader. Listeners are able to interpret spoken discourse because of its peculiar structure. Therefore, the structure of spoken discourse could be studied and the cohesive devices which effect the logical arrangement of the spoken discourse, observed.

Costerman and Fayol (1977) argue that, as noted by Halliday and Hassan (1976), connectives play an important role in the creation of cohesive links between ideas. As well, the use of connectives in discourse relates to the density and abstractness of discourse and correlatives to higher demands of working memory. They continue to argue that connectives are measured through their density in two dimensions. The first dimension contrasts positive verses negative connectives while the other dimension considers connectives associated with particular classes of cohesion identified by Hassan (1976) and Louwerse (2001). This means that if there is connectivity of lexical items and structures, there is cohesion. Utterances of spoken discourse are connected

and these connectives help to provide cohesion, hence, meaning and coherence to listeners.

Foltz (2007) and Graessler et al (2004) have a similar view that most often, it is in the form of cohesive devices of which there are many types a proficient speaker. They claim that these include logical linguistic elements (defined as explicit markers of coherence) taken from Halliday and Hassan's (1976) research on cohesion (e.g. reference, substitution, ellipsis, conjunction, repetition and anaphora) as well as more global measures (implicit markers of coherence) such as causal relations and semantic similarities. This means that if a speaker makes use of cohesive devices in his/her utterances it builds the person's confidence and skills. Pastors too could become proficient speakers if they incorporate logical linguistic elements in their sermons. These elements are explicit markers of coherence and they contribute to the interpretation of discourse.
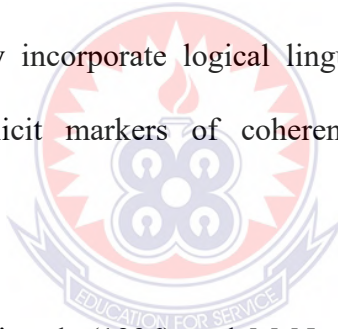
McNamara, Singer and Kintsch (1996) and McNamara (2001) add their views that cohesive devices also allow interlocutors to make links between pieces of discourse and conceptualize the transition of information from one section of discourse to another. They argue that gaps in cohesion force participants to complete the gap or, if inferences are not possible, to negotiate meaning. They mean that cohesive devices help to connect discourse and change discourse from one style to another.

Tanskanen (2006) supports that 'cohesive devices allow the speaker to provide indications of coherence in a message, and they provide interlocutors with a means to interpret the message.' This means that cohesive devices help easy interpretation of texts and utterances.

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Liu, Kemper, & Bovaird (2009) argue that text cohesion arises from the use of explicit features (e.g., words, phrases and sentences) that make connections among ideas and sentences to guide the reader through the text. Their study focused on two types of text cohesion—referential cohesion and semantic cohesion—because research has found that both account for the greatest variance of text cohesion. This means that text cohesion occurs if structures of text connect ideas that help readers to interpret a text. This study, rather, focuses on cohesion in spoken discourse and investigates non-structure cohesion in those utterances.

Vidal-Abarca, Martinez, & Gilabert (2000) explain referential cohesion: 'Referential cohesion means that a noun, pronoun, or noun phrase refers to another constituent in a text. Referential cohesion can be increased by repeating prior arguments, that is, nouns, pronouns, noun-phrases'. They mean that cohesion could be achieved if previously used nouns and noun phrases are referred using pronouns. Devices in this referential cohesion are some of the linguistic elements which are going to be observed in spoken discourse.

Kintsch (1998) explains semantic cohesion:

> Semantic cohesion is the semantic, or conceptual, similarity of two sentences or paragraphs. Semantic cohesion can be increased by enhancing semantic connections of two text constituents, such as words, phrases, or sentences that share the same world knowledge.

This means that semantic cohesion occurs when there is a semantic link between sentences and utterances. Semantic cohesion means that words, phrases or sentences share common ideas.

Nunan (1993) describes lexical cohesion:

> Lexical cohesion is, in many ways, the most interesting of all the cohesive categories. The background knowledge of the reader or listener plays a more obvious role in the perception of lexical relationships than in the perception of other types of cohesion. Collocation patterns, for example, will only be perceived by someone who knows something about the subject at hand. (Nunan, 1993: 30)

Thus, collocates can be words used in the same context or it can be words that contribute to the same area of meaning. For example, a text dealing with the chemical treatment of food contains lexical chains such as fruit skin,citrus,lemon,orange ,chemicals ,products ,laboratory ...etc .these words can be said to belong to the same register and contribute to the same topic.

Bloor (2004) has a similar view that lexical cohesion involves meaningful connections in text that are created through the use of lexical items and that do not intrinsically involve grammatical cohesive ties. He explains that two main categories linked with lexical cohesion are collocation and reiteration. Collocation covers two or more words which can be said to go together in the sense of frequency of occurrence. Substitution, in contrary to the reference, is a relation in syntax rather than meaning.

Bloor and Bloor (2004) argue that lexical cohesion is simply interpreted by Halliday and Hasan (1976:274) as "the cohesive effect achieved by the selection of vocabulary". It involves meaningful connections in text that are created through the use of lexical items and that do not intrinsically involve grammatical cohesive ties. The two main

categories linked with lexical cohesion are collocation and reiteration. Collocation covers two or more words which can be said to go together in the sense of frequency of occurrence. Grammatical cohesion, on the other hand, refers to the structural content, and it is categorised into four main cohesive ties: reference, substitution, ellipsis and conjunction. Reference is considered as a cohesive tie "when two or more expressions in the text refer to the same person, thing or idea" (Bloor and Bloor, 2004:93). This means that textual cohesion involves semantic link of text through the use of words while grammatical cohesion is connected with structure. Grammatical cohesion is explained as follows:

> We shall consider some grammatical regularities observable in well-formed written texts, and how the structuring of sentences has implications for units such as paragraphs, and for the progression of whole texts. We shall also look at how the grammar of English offers a limited set of options for creating surface links between the clauses and sentences of a text, otherwise known as cohesion. Basically, most text display links from sentence to sentence in terms of grammatical features such as pronominalisation ,ellipsis (the omission of otherwise expected elements because they are retrievable from the previous text or context) and conjunction of various kinds . The resources available for grammatical cohesion can be listed finitely and compared across language for translatability and distribution in real texts. (McCarthy, 1991:25)

This means that some grammatical elements serve as cohesive devices that create semantic link between sentences. Thus, grammar plays an important role in the understanding and interpretation of text. Grammatical cohesion as part of non-structure cohesion by Halliday and Hassan (1976) is part of the linguistic elements which this work will study. These include reference and conjunction.

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McGee (2008), for example, suggests that collocation errors are pervasive in students' attempts to vary their lexis. As much as possible collocation knowledge must be developed alongside reiteration skill development. Collocation dictionaries or corpus data can be used by teachers to help give students the most typical or strongest collocates of important words. Cox, Shanahan, and Sulzby (1990: 60) support the fact that exposure to 'contrived' texts has a negative effect on the development of a learner's use of lexical cohesive ties in writing. They advise teachers not to over-simplify texts for their students as they believe that edited texts are not rich in their lexical cohesive ties. This means that lexical cohesion involves manipulation of words and it has great effects on meaningful link of texts. They believe that students interpreting texts from their original form is the best.

Bloor and Bloor (2004) argue that the work of Halliday and Hasan (1976) still provides the fullest account of cohesive ties in English. However, there are several scholars who have developed Halliday and Hasan's account to investigate deeply into the area. Hoey (1983, 1991), for example, investigates how cohesive features combine to organise long stretches of text. He approaches cohesion as related to some patterns of rhetorical organisation. A special attention on his work is given on cohesive chains and the significance of repetition. His contributions include ideas on the role of the sentence, which he suggests may be a part grammatical, part textual phenomenon, a view that is compatible with much on literature on the topic. This means that cohesion is related to speech patterns and it helps proper organisation of speeches. Again, grammar plays an important role in sentences, texts and literature. Halliday and Hasan (1996) describe four grammatical cohesive devices – ellipsis, reference, substitution and conjunction. Since scholars have developed interest in the area, spoken discourse, which has

significant social function, could possess these linguistic devices which could be studied by language analysts.

This section reviews and discusses the significance of cohesion to the interpretation of text. Thus, it studies how cohesion supports the coherence of written and non-written texts. The section further reviews the significance of cohesion to the semantic link of texts. It also reviews how cohesive devices support the meaning of texts. This work, in relation to the review investigates the significance of cohesion to the interpretation of utterances in church sermons as non-written texts. It studies how cohesion supports the coherence of non-written texts. It further studies how cohesive elements support the meaning of spoken discourse.

2.2.0   Theoretical Framework

The theory adopted for this work is cohesion by Halliday and Hasan (1976). This forms the basis of the analysis of the work and explains why the research problem exists.

2.2.1   Cohesion by Halliday and Hasan (1976)

In their work, cohesion is described as a semantic concept referring to relations of meaning that exist within a text (Halliday & Hasan, 1976, p.4). Their definition of cohesion emphasizes the relationship between the meanings of linguistic units.

According to Halliday and Hasan (1976), grammatical cohesion covers four cohesive devices: reference, substitution, ellipsis, and conjunction, while reiteration and collocation fall into the category of lexical cohesive devices. Halliday and Hasan enlarged the range of connotation of cohesion concept in their work published in 1989,

Language, Context and Text. Cohesion is then divided into structure-cohesion and non-structure cohesion. Structure cohesion covers Parallelism, Theme and Rheme, Given-New information structure, while non-structure cohesion falls into Component Cohesive Relations and Organic Cohesive Relations. Component Cohesive Relations include four of five cohesive devices proposed in 1976, reference, substitution, ellipsis and lexical cohesion. These four forms three types of relationships such as co-referentiality, co-classification, and co-extension. Organic Cohesive Relations contains connection relation, adjacency pair, and continuance.

According to Hallidayan SFL, the structure which gives the clause its character as a message is the thematic structure. We can understand this concept in this way: the thematic structure organizes the message in the clause. In English, the thematic structure consists of two elements, the Theme and the Rheme. The theme is the point of departure of the message; it is usually what the clause is concerned with. The Rheme is the remainder of the message; it provides information about the theme. Below are two simple examples (The Theme is underlined):

The house is beautiful and large.

Because of the bad weather, he didn't go to school.

Of course, the thematic structure is much more complicated than what has been outlined above. According to Halliday (1994), "The theme is one element in a particular structural configuration which, taken as a whole, organizes the clause as a message. Within that configuration, the theme is the starting-point for the message; it is the ground from which the clause is taken off" (p.38). To put it simply, the role of theme serves as a point of departure of a message, often reflecting the topic of utterance; and the rest, the part in which the theme is developed, is the rheme.

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For the purpose of this study, non-structure cohesion is going to be used for the analysis. This study then uses cohesive devices in non-structure cohesion and investigates how they are employed in the language of sermons. The work will therefore seek to investigate some selected samples of sermons using the following cohesive devices by Halliday and Hasan (1976): reference, ellipsis, substitution, conjunction, reiteration and collocation.

2.2.2 Non-Structure Cohesion by Halliday and Hasan (1976)

According to Halliday and Hasan (1976), non-structure cohesion falls into component cohesive relations and organic cohesive relations. Component cohesive relations include substitution, ellipsis, reference and lexical cohesion (collocation and reiteration). Organic cohesion relations contain connection relation, adjacency pair, and continuance. This work will only look at component cohesion for the analysis.

2.2.3 Reference

Halliday and Hasan (1976) write that reference, as one type of cohesion, deals with a kind of semantic relation whereby information needed for the interpretation of one item is found elsewhere in a text. Halliday and Hassan (1976) point out that reference features cannot be semantically interpreted without referring to some other features in the text. Pronouns are the most common linguistic elements as referring devices in a textual environment. However, there are other linguistic elements used to fulfill the same function such us: articles, demonstratives and comparatives. According to Halliday and Hasan, reference is classified into personal reference, demonstrative reference and comparative reference. As to personal reference, we often use pronouns such as *she*, *he*, *it*, *his*, *her*, and *their* to refer to earlier items. Demonstratives such as

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the, *this*, *that*, and *those* are also used for referential purposes. Comparative reference sets up a relation of contrast, involving a conception of likeness and unlikeness phenomenon. It is expressed through general comparison and particular comparison. General comparison refers to any particular feature (such as *so*, *as*, *equal*, *similar*, *different*, *otherwise*, *likewise*), whereas particular comparison means comparison that is in respect of quantity or quality (such as *additional*, *better*; equally *good*).

2.2.4 Ellipsis and Substitution

Another type of cohesive relation by Halliday and Hasan (1976) takes two different forms: substitution and ellipsis. According to them, there are three types of substitution—nominal, verbal, and clausal. In nominal substitution, the substitute items always function as head of a nominal group, and can substitute only for an item which is itself head of a nominal group. The verbal substitute in English is *do*. *Do* operates as the head of a verbal group, in the place where it is occupied by the lexical verb, and its position is always final in the group. Clausal substitution is one further type of substitution in which what is presupposed is not an element within the clause but an entire clause. The words used as substitutes are *so* and *not*.

Ellipsis refers to "something left unsaid" (Halliday & Hasan, 1976, p.142). There is no implication that what is unsaid is not understood. On the contrary, "unsaid" implies "but understood nevertheless". An elliptical item is one, which leaves specific structural slots to be filled from elsewhere. This is exactly the same as presupposition by substitution, except that in substitution, an explicit "counter" is used, like *one* or *do*, as a place-marker for what is presupposed. But in ellipsis, nothing is inserted into the slot. That is why we say that ellipsis can be regarded as substitution by zero. Like substitution, there are nominal ellipsis, verbal ellipsis and clausal ellipsis.

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2.2.5 Conjunction

It refers broadly to the combination of any two textual elements into a potentially coherent complex semantic unit (Thompson, 2004). Though the 'conjunctive' elements (for example, then, for this reason, on the other hand) are used to describe the relationship between clauses and sections in the text, Halliday and Hasan (1976:226) suggest that they are not principally devices for reaching out into the preceding (or following) text, but they "express certain meanings which presuppose the presence of other components in the discourse". They argue that in describing conjunction as a cohesive device, the attention should not be on the semantic relations between the clauses linked by the conjuncts, but rather on the conjunctive devices themselves and the function they have of relating to linguistic elements. Educational experts, however, attempt to refer to the notion of conjunction in accordance with what suits the English language learner to better achieve the mastery of this cohesive device.
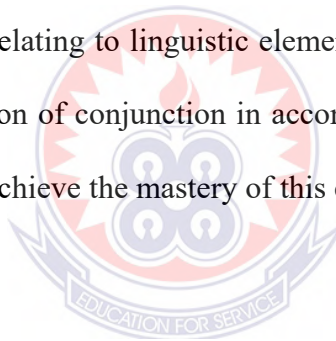
It would be more effective to begin by classifying linking devices according to their grammatical functions. In other words, coordinating conjunctions (e.g. 'and', 'or', 'but'), subordinating conjunctions (e.g. 'because', 'although', 'if'), and conjunctive adverbs (e.g. 'on the other hand', 'nevertheless') should all be introduced separately. In this way, students could learn how each type of marker works within the sentence and between sentences.

Garrod and Sanford (1977), for example, in experiments with adult L1 subjects, show that the time taken to read a sentence containing the second half of a lexically-conjoined tie is largely determined by the semantic distance between the two halves of the tie. In other words, all other content remaining constant, a pair of sentences containing a

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superordinate/subordinate lexical tie will take longer to read than a pair containing lexical tie involving repetition.

In L2 situation, Cohen (1979) investigated university students' reading of English texts in four complementary studies and all four of the studies revealed that learners were not picking up the conjunctive words signaling cohesion, not even the more basic ones like however and thus. Further, Ewer (1980) comments on the difficulties posed by the conjuncts and discourse markers, and advise that much more attention should be given to this category of tie in teaching reading.

Halliday and Hasan (1976) describe conjunction:

> In describing conjunction as a cohesive device, we are focusing attention not on the semantic relation as such, as realized throughout the grammar of the language, but on one particular aspect of them, namely the function they have of relating to each other linguistic elements that occur in succession but are not related by other, structural means. (Halliday and Hassan, 1978: 227).

2.2.6 Reiteration and Collocation

Lexical cohesion is simply interpreted by Halliday and Hasan (1976:274) as "the cohesive effect achieved by the selection of vocabulary". It involves meaningful connections in text that are created through the use of lexical items and that do not intrinsically involve grammatical cohesive ties (Bloor, 2004). The two main categories linked with lexical cohesion are collocation and reiteration. Collocation covers two or more words which can be said to go together in the sense of frequency of occurrence (Bloor, 2004). Learner's recognition of collocation ties depends in large measures on the amount of his or her reading or listening. Halliday and Hasan (1976) argue that

reiteration is a form of lexical cohesion which involves the repetition of a lexical item, at one end of the scale, the use of a general word to refer back to a lexical item, at the other end of the scale, a number of things between the use of a synonym, near-synonym, or superordinate.

Collocation describes the relationship between words that tend to co-occur. Halliday & Hasan (1976, p.287) refer to the term as a "general heading" or a "covering term". Collocation is the most problematic part of lexical cohesion, which is achieved through the association of lexical items that regularly co-occur. In other words, collocation is just a covering term for the cohesion that results from the co-occurrence of lexical items that are in some way or other associated with one another in similar environments. The specific kind of co-occurrence relations is variable and complex, and would have to be interpreted in the light of a general semantic description of the English language.

2.2.7   Conclusion

Applied linguists have devoted many studies on how learners perceive and produce cohesive structures, and Halliday and Hasan's work on cohesion triggers investigations on learner's difficulties in recognizing cohesive ties in both first and second language learning (Garrod and Sanford, 1977).

The work of Halliday and Hasan (1976) still provides the fullest account of cohesive ties in English (Bloor, 2004). However, there are several scholars who have developed Halliday and Hasan's account to investigate deeply into the area. Hoey (1983, 1991), for example, investigates how cohesive features combine to organize long stretches of text. He approaches cohesion as related to some patterns of rhetorical organization.

To sum up, the work of Halliday and Hasan (1976) on cohesion appears to set out a framework for the analysis and coding of cohesion in text and discourse and therefore, offers a new dimension for language educators to approach semantics and structure in the language classroom. Applied linguists and language teachers have been influenced by cohesion in English on designing grammar lessons and language tasks that address lexical and grammatical cohesive ties.

For the purpose of this study, non-structure cohesion described by Halliday and Hassan (1976) is used for the analysis. The work studies selected sermons and finds the following cohesive devices in them: reference, ellipsis, substitution, conjunction, reiteration and collocation.
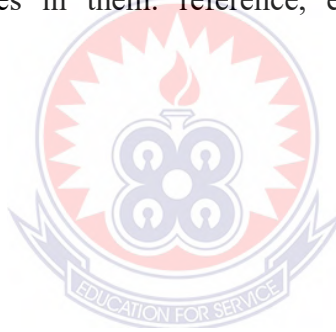
CHAPTER THREE

METHODOLOGY

3.0 Introduction

The chapter presents the research design, the sources of data collected, the population, and the type of sampling method used. It also discusses the methods and procedures used for the study.

3.1 The Research Design

Descriptive design with a qualitative approach is adopted for this study. Descriptive can use a wide variety to of research method to investigate one or more variables. This study then observes devices in non-structure cohesion and investigates how they are employed in the language of spoken discourse. The study looks at how cohesive devices enhance coherence, unity and understanding of utterances of religious sermons. The work describes the functions of cohesive devices in church sermons as a spoken discourse. Since the numbers of occurrences of devices are recorded, the work however streams into the mixed method as it adopts little quantitative approach.

Strauss and Corbin (1990) argue that qualitative research is concerned with understanding the context in which behavior occurs. The researcher in qualitative research does not focus on one theme only but on the interaction of multiple variables which occur on real life situations. Qualitative enquiry accepts that the world is complex and dynamic. The qualitative analytical approach is the main approach used in determining cohesive devices in the utterances of sermons.

In this study, the main quantitative method used is the Corpus Frequency Counts because as Tiggnini-Bonelli (2004) has indicated, "…in Corpus work, frequency of occurrence is of paramount importance and what one is trying to describe is the norm of usage" (p.23). Brannan (1992) has pointed out that there has traditionally been a gulf between qualitative and quantitative research methods within the social sciences. The distinction between the two relate to the research process and the production of knowledge, with the biggest difference lying in the process of data collection and the form in which the data are recorded and analyzed. Mixed method of research is then adapted for this study since the work uses qualitative method and depends on the quantitative method in few cases. Thus, the work codes utterances and records the frequencies of linguistic devices. According to Creswell and Creswell (2018), mixed method involves the collection and "mixing" or integration of both quantitative and qualitative data in a study.

As there are associated strengths and weaknesses of qualitative and quantitative research methods, it has been suggested that it is possible to conduct research in which the two approaches are combined (Bryman et al, 1988, Bryman, 2004, and Brannan, 1992), quantitative facilitates qualitative research; where there is an equal emphasis on both.

A corpus Linguistic analysis, on the other hand suggests that data that are deemed worthy of attention are often numbers, and can be more quantitative. Stubbs (2001) often focuses on word frequencies within texts, as well as analyzes large numbers of texts simultaneously. Therefore, from the analysis of Brannan (1992) and other scholars, it is clear that qualitative method or approach of corpus linguistics analysis is deemed appropriate for the current study. Increasingly, researchers in discourse analysis

and critical discourse analysis (CDA) are relying on corpora and corpus linguistic methods in their research. This has led to the establishment of new fields of study, such as corpus-assisted discourse studies (CADS) (Partington 2004; 2006) and the integration of corpus linguistic and CDA methodologies (Baker et al. 2008).

3.2 Source of Data

Sermons from churches are the main source of data. Out of the ten available sermons, five are selected according to the features of the samples and the expected outcomes of the study. All the samples are from the sermons from the WhatsApp page of Rev. Father Joseph Nyarko, a catholic priest of Sunyani Diocese, and that of Rev Father Michael Obeng of Effiduase Parish in the Ashanti Region. These places are chosen among others because they are suitable for the purpose of the study. The number of utterances in each of the five samples is counted in sentences. This makes it possible to identify cohesive devises and their functions in the discourse.

3.3 Population

According to Fraenkel and Wallen (1996), population is a group which is treated by the researcher as the object to generalize the result of a research. Population consists of people, sometimes animals, plants, and things which have the same characteristics. The target population for the study is sermons from churches. Ten samples of sermons are targeted for the primary data of the work. However, five of them are selected and used as sampled population for the work.

3.4 Method of Sampling

The sampling technique used in this study is purposive sampling. A purposive sample is a non-probable sample that is selected based on the characteristics of a population and the objective of the study (Crossman, 2020). Church sermons are, therefore, chosen to achieve the objective of the study. In all, ten samples of sermons are chosen from the selected homily of Rev. Fr. Joseph Nyarko Asare of Sunyani diocese and Rev. Fr. Micheal Obeng of Effiduase Parish, for the primary data of the work. Out of these ten samples of sermons, five are selected according how suitable they are to the study. The selected sermons are sermons in the English Language. The samples are coded in sentences for easy identification of the linguistic elements of cohesion. The frequencies of those elements are then recorded and described.

3.5 Procedure

Samples are chosen directly from the sermons of Rev. Fr. Joseph Nyarko's homily WhatsApp page and recorded sermons of Rev Fr. Micheal Obeng. This is done through a power recording app on the mobile phone.

3.5.1 Transcription

In transcribing the recordings of the talks on religious subjects, it is first hand-written by the researcher. Punctuations are determined by referring to both intonation contours and verbal content. For example, a falling intonation is generally taken to signal the end of a sentence, while a rising intonation might signal a comma or a question depending on the content of the utterance. It is decided that in cases where there might be a discrepancy between intonation and so called 'grammatical correctness', intonation would be given preference to determine how utterances should be punctuated. The use of subjects is also observed to help separate sentences from phrases and clauses. The

initiation of subjects gives signals to the end of sentences and the beginning of new sentence. Finally, the coded sentences are recorded on tables and their frequencies taken.

3.6 Data Analysis

Selection of samples of church sermons comprises the data for this study. The five selected samples were homily from Rev. Fr. of the Sunyani Diocese, and Rev. Fr. Micheal Obeng of Effiduase Parish, of the Catholic Church. The focus of the analysis is on cohesion and how it functions in the discourse of church sermons.

3.6.1 Cohesion

The data is analyzed looking at the linguistic features of cohesion based on the cohesion theory of Halliday and Hasan (1976) in his ideology of discourse analysis. Any given feature has to occur in any of the selected sermons. The study reviews both structure and non-structure cohesion by Halliday and Hasan (1976). However, the study focuses on only non-structure cohesion for the analysis. The non-structure cohesion of Halliday and Hasan include reference, ellipsis, substitution, conjunction and reiteration / collocation. Reference, ellipsis, substitution and ellipsis are grammatical cohesive devices while collocation and reiteration falls under lexical cohesive devices. Since the research design is based on descriptive design with qualitative approach outcomes of the study are recorded on tables while descriptions and explanations follow.

CHAPTER FOUR

RESULTS AND FINDINGS

4.0   Introduction

This chapter focuses on the study of cohesion in the language of church sermons. The data is collected by coding utterances in sentences and presenting them on a tabular form to critically examine the cohesive devices in those utterances. In each of the five samples of sermons, a table is first drawn coding the utterances in sentences of each sample of sermon. Another table is drawn to record linguistic elements, samples and their number of occurrences using the coded utterances on the first table. There are some discussions that follow the results of each table. The discussions describe and analyze the results of each table.

4.1   Data Analysis and Description

The analysis focuses on grammatical and lexical cohesive devices by Halliday and Hasan (1976) and they are: reference, ellipsis, substitution, conjunction, collocation and reiteration. In reference, the work looks at how personal pronouns (he, she, him, etc.) are used to refer to lexical items and expressions in the utterances of the discourse (personal reference). The work also looks at how demonstratives (this, that, those, etc.) are used to refer to lexical items and phrases. As Halliday and Hasan (1976) describe articles as reference devices, the analysis also looks at how some determiners are used to make reference. Some few comparative reference devices, with the use of "same" are described in the discourse.

In ellipsis, the work describes how some linguistic structures and lexical items are omitted from the surface text, yet they are still understood and could be recovered. The study describes the usage of verbal ellipsis in the utterances of the samples of the sermons, where the omission is the verb or the verbal group: *'John can play the guitar, and Mary can play the violin'.* The study also describes clausal ellipsis, where the omission is the entire clause: *'Sam has attempted problem 1 twice, and he has attempted problem 2 also'.* Nominal ellipsis, where the elliptical item is a noun or a nominal group, is also described. For example, 'The first train and the second train have arrived'.

The work also describes substitution as a cohesive device. Halliday and Hasan (1976) state that substitution takes place when one feature (in a text) replaces a previous word or expression, for instance: *"I left my pen at home, do you have one?"* In this example, *"one"* is a substitute for *"pen"*. This is described as nominal substitution where the noun or nominal group is replaced by *"one"*. The work also investigates verbal substitution where the verb or the verbal group can be replaced by "do". For example:

A: 'Frank says you drink too much'

B: 'So do you'

Here, the verb, "do" substitutes the verbal group, "drink too much"

It also describes conjunction as a grammatical cohesive device like reference, ellipsis and substitution in sermons as spoken discourse. Conjunction is used to achieve grammatical cohesion by showing the relationship between sentences and other structures.

The work also describes two cohesive devices under lexical cohesion. They are collocation and reiteration. Reiteration involves repetition, which is, restating the same lexical items in the later part of the discourse. Collocation is the tendency for some words to co-occur. For instance, the words in the expression, "burst into tears" co-occur and they are associated. Another example is the words in the expression, "lions roar".

Table 4.1.1   Sermon Sample One

TOPIC: God Our Portion

CODE	SENTENCES
1	Today, the church is drawing our attention to the judgment day.
2	I will hammer on that and God's love.
3	Let us bear in mind that one day either we will die or Jesus will come again.
4	Both Moslems and Christians alive believe that the world will come to an end.
5	Those who do good will go to the lord and those who do evil, to hell.
6	Today, God said, 'When I take those alive with me, I will destroy the world; I will not need it anymore'.
7	So, if the earth is destroyed, it is rather you go with him or …
8	So, we have to live a way if God destroys the earth, we have a place to be.
9	So, let us try to avoid whatever we know to be sinful, whatever evil, or whatever bad so that our lives reflect the one God wants.
10	Let us drop sin so that when the savior comes, we find peace with Him.
11	God made it clear in the 1st reading that Michael, the great priest will come.
12	He said when he does, nobody will be able to escape, and if your name is not written in the book of life, you will be destroyed.
13	You will go through distress that is beyond measure.
14	He said, the wise shall shine right with.
15	With reference to the bible, the wise are those who know God because (the psalmist says), 'The foolish man has said to his heart there is no God'.
16	So, if you are one, and you know there is God, then you do His will.
17	It is not those who say 'lord! Lord!' will go to heaven.

18	You are right.
19	This is not about singing beautifully.
20	You may do this around the alter, yet you go to hell.
21	You may be holding the censer like I do, but if you do what is not right, you will go to hell.
22	It is like being in school and not studying.
23	You can have the best uniforms, yet, you will fail your exams.
24	Now, I have talked about eternity, about judgment.
25	The responsorial psalms also say something I want to draw your attention on.
26	It says, 'You are my inheritance, o lord!'
27	Some bible version will say, 'You are my portion, o lord!'
28	What is inheritance?
29	I heard somebody say it but the one was not sure of herself.
30	Inheritance is what somebody takes over from the dead, isn't so?
31	You are brilliant but you don't believe in yourselves.
32	The first step to excellence is self-trust.
33	If you believe in yourself and you know who you are, nothing can destroy you.
34	I repeat, if you believe in yourself and know who you are, nothing can destroy you.
35	That's true.
36	So, if the lord is your inheritance and he, your portion, what should frighten you?
37	He said, 'I am your portion and your cup.
38	He means He is there for you in every situation.

39	To be frank, if you believe in God, yet, afraid of demons and evil spirits, then you do not know the one you believe in.
40	We must keep the lord before us; no other things.
41	So, this is the encouragement – that we should learn to keep the lord before us in everything.
42	If we are not careful, we will forget the greatness of God.
43	The psalmist says, 'I am on the lord's side'.
44	'So, my heart is full of joy, and my soul, glad'.
45	If you are able to put the lord on your side, always, when you sleep, you will see God, and angels, and Jesus, and beautiful things.
46	If you are not, you will see scary things which will frighten you.
47	He will not abandon your path.
48	He will show you the path of life, the fullness of joy in His presence, and happiness forever.
49	This is the promise
	Number of sentences: 49

Table 4.1.2   Cohesive Devices in Sermon Sample One

Cohesive devices	Sentences	Samples	Frequency	%
Reference	2, 6. 6. 12, 14, 15, 16, 19, 30, 30 42, 47, 48, 49,	2. that, 6. I, it, 12. He 14. He, 15. His, 16. His, 19. This, 30. So, This 42. His, 47. He, 48. He. 49, This	14	16.9
Ellipsis	2, 4, 6, 7, 9,	2. but, rather, … God's love 6. those … alive 7. It is either you go with Him or … 9. whatever…evil, whatever … bad	4	4.8
Substitution	9, 12, 16, 29, 30	9. one, 12. does, 16. one, 29. One	5	6
Conjunction	3, 3, 3, 4, 4, 5, 6, 7, 7, 8, 9, 9, 9, 10, 10, 10, 11, 12, 12, 12, 13, 15, 15, 16, 16, 20, 20, 21, 21, 22, 23, 29, 30, 31, 33, 33, 36, 36, 37, 39, 39, 39, 41, 42, 42, 44, 45, 45, 45, 46, 46, 48	3. That, or, and, 4. And, that, 5. And, 6. When, 7. If, or, 8. If, 9. Whatever, or, so that, 10. So, that, when, 11. That 12. When, and, if, 13. That, 15. Who, because, 16. If, and, 20. Yet, if, 21. But, if 22. And , 23. Yet, 29. But, 30. What, 31. But, 33. And, who, 36. If, and, 37. And, 39. If, yet, and, 41. That, 42. If, and, 44. And, 45. If, when, and, 46. If, which, 48. and	52	63
Collocation	1, 3, 15, 42,	1.judgment day, 2. Bear in mind, 15. with reference to the bible 42. the greatness of God	4	4.8
Reiteration	5, 9, 33&34, 45	5. those who do 9. whatever 33&34. If you believe in yourself 45. and	4	4.8
Total			83	100

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The discourse makes use of reference as a cohesive device. Halliday and Hasan (1976) explain reference as a type of cohesion which deals with a kind of semantic relation whereby information needed for the interpretation of an item is found elsewhere in a text.

S1. 'Today, the church is drawing our attention on the judgment day'.

S2. *'I will hammer on that and God's love'*

In sentence 2, the pronoun, "*that*" is used to make a demonstrative reference. The pronoun, "that" makes reference to the expression, *"the judgment day"*, in the preceding clause (sentence 1). Another demonstrative reference is used with the pronoun, "*this*":

S18. *It is not those who say, "lord! Lord!" will go to heaven'*

S19. *'This is not about singing beautifully'.*

The determiner, "*this*", in sentence 19 is used as a demonstrative reference to the infinitive nominal clause, *"going to heaven"* in sentence 18. Demonstratives such as *the, this, that* and *those* are used for referential purposes (Halliday and Hasan, 1976). Personal reference is observed in sentence 6. The pronouns, "*I*" and "*it*", are used to make personal reference:

S6. *'Today, God said, "when I take those alive with me, I will destroy the world; I will not need it".'*

Whereas the pronoun, *"I",* in sentence 6 makes reference to the name, *"God"*, the pronoun, *"it",* makes reference to the phrase, *"the world"*. Another personal reference is observed in sentence 12 with the use of the personal pronoun, *"He"*:

S11. *'God made it clear in the first reading that Michael, the great prince will come…'*

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S12. *'He said when he does, nobody will be able to escape'*.

The personal pronoun, *"He"* makes reference to the names, *"God"* and *"Michael"*, in the preceding clause (sentence 11). Personal reference with the use of determiners is observed in sentence 15 and 16. In sentence 15, the determiner, *"his"*, makes personal reference to the expression, *"the foolish man":*

15. *'... (the psalmist says) the foolish man says in his heart there is no God'*.

16. *'So, if you are one and you know there is God, then do His will'*.

The same determiner makes reference to the name, *"God"*, in sentence 16. According to Halliday and Hasan (1976), reference is classified into personal reference, demonstrative reference and comparative reference. As to personal reference, we often use pronouns such *she, he, it, his, her*, and *them* to refer to earlier items. The use of pronouns here could be termed as anaphoric since each expresses meaning by referring to its antecedent. For instance, the pronoun, *"He"* in sentence 12 is anaphoric which depends on its antecedent, *"God"* in sentence 11 for meaning. In linguistics, anaphora is the use of an expression whose interpretation depends upon another expression in context (its antecedent)

An elliptical item is one, which leaves specific structural slots to be filled from elsewhere (Halliday and Hasan, 1976). Like substitution, there are nominal ellipsis, verbal ellipsis and clausal ellipsis. Ellipsis, as non-structure cohesive device is observed in the discourse. The discourse makes use of clausal ellipsis in sentence 2:

S2. *'I don't want to hammer on that but rather,... God's love'*.

A structural slot is left to be filled, and it is an entire clause in the sentence. This could be filled from the immediately preceding clause on the sentence. A similar usage is observed:

S24. *'Now, I have talked about eternity**…** about judgment'.*

In sentence 24, the entire clause is omitted and could be filled "elsewhere" in the discourse. Another clausal ellipsis is observed in sentence 7:

S7. *'It is either you go with Him or …'*

Here, the elliptical item is the entire clause, which is left to be filled by the listeners. The user intentionally uses ellipsis as a pause. This can be used to demand contributions from listeners. The use of verbal ellipsis is observed in the discourse:

S5. *'Those who do good <u>will go</u> to heaven and those who do evil, **…** to hell'.*

Sentence 5 is a compound sentence in which the verbal group of one of the independent clauses, *"will go",* is omitted, and could be filled from the other independent clause. The use of ellipsis can avoid redundancy, that is, needless repetition of lexical items and expressions. Another use of verbal ellipsis is observed in sentence 36 with the verb *"be"* as the elliptical item:

S36. *'So if the lord <u>is</u> your inheritance, and He, **…** your portion, what should frighten you?'*

The verb *"be"* as an elliptical item is omitted and, therefore, creates a verbal slot which could be filled from the textual environment. A similar usage of the verb *"be"* is observed in sentence 44: *'So, my heart <u>is</u> full of joy and my soul, **…** glad'.*

Halliday and Hasan (1976) describe three types of substitution – nominal, verbal and clausal. In nominal substitution, the substitute item always functions as the head of a nominal group. The usage of this is observed in sentences 9, 16 and 29 in the discourse with the substitute, *"one"*. In sentence 9, the nominal group which contains the substituted item is, *"our lives"*:

S9. *'... so that <u>our lives</u> reflect the <u>one</u> God wants'*.

The head of the nominal group which is substituted is the word, "lives". Nominal substitution is used. Another nominal substitution is observed in sentences 14 and 16.

S14. 'He said <u>the wise</u> shall shine right in'.

S16. *'So, if you are <u>one</u> and you know there is God, you do His will'*.

The nominal group, *"the wise"*, is the substituted item in sentence 16, and the head of the nominal group is, *"wise"*. The substitute *"one"*, then becomes the head of the nominal group since it replaces the entire group. In sentence 29, the substitute, *one* replaces the pronoun, somebody:

S29: *'<u>Somebody</u> said it but the <u>one</u> was not sure of herself'*.

Conjunction as a grammatical cohesive device is employed in the discourse. Conjunctions are used as linguistic tools to connect sentences and clauses. According to Halliday and Hasan (1976), unrelated clauses, expressions, and items could be made related through the use of conjunctions (p. 227). In sentence 3, two conjunctions are used – the coordinator, *"or"* and the subordinator, *"that"*:

S3. *'Let us bear in mind <u>that</u> one day, either we will die, <u>or</u> Jesus Christ will come again'*.

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The coordinator, *"or"*, connects two main clauses: *"we will die"* and *"Jesus Christ will come again"*. The subordinator, *"that"* connects the subordinate clause, *"that one day either we will die or Jesus Christ will come again"* to the main clause, *"Let us bear in mind"*. In sentence 6, the adverbial conjunct, *"when"*, connects a subordinate clause and a main clause to achieve connectivity:

S 6. *'When I take those alive with me, I will destroy the word'.*

A complex sentence is formed from the subordinate clause, *"When I take those alive with me"* and the main clause, *"I will destroy the world"*. Another complex sentence is formed with the subordinating conjunction, *"if"* in sentence 7:

S7. *'So, if the earth is destroyed, it is either you go with him or ...'*

There is another connectivity of clauses in sentence 9 with the subordinating conjunction, *"whatever"*:

S9. *'So, let us try to avoid whatever we know to be sinful...'*

The subordinate clause, *"whatever we know to be sinful"* is embedded in the entire clause and functions as an object. Connectivity occurs in sentence 15 with two subordinating conjunctions *"who"* and *"because"*:

S15 '*... the wise are those who know God because, the psalmist says, the foolish man has said in his heart, there is know God'.*

A complex sentence is formed from the main clauses, *"... The wise are those"* and the subordinate clauses, *"who know God"*, and *"because the (the psalmist says), the foolish man has said in his heart there is no God"*. In sentence 23, the coordinating conjunction, *"yet"* is used to connect two independent clauses to form a compound sentence:

S23. *'You can have the best uniforms, <u>yet</u> you will fail your exams'.*

Lexical cohesion is simply interpreted by Halliday and Hasan (1976:274) as "the cohesive effect achieved by the selection of vocabulary". The two main categories linked with lexical cohesion are collocation and reiteration. Collocation covers two or more words which can be said to go together in the sense of frequency of occurrence (Bloor, 2004). There are such co-occurrences of associated words in this discourse. The usage of this device is observed in sentence 3:

'Let us <u>bear in mind</u> that…'

This is a kind of collocation which expresses the usage of a verb and a noun with a preposition. Any change of the collocated items can distort meaning. For instance, the expression, *"bear at mind*"* is a wrong structure. Another usage of collocation is found in sentence 15: *'<u>With reference to the bible</u>, the wise are those who know God'.*

This is a kind of collocation which a noun collocates another noun with a preposition.

Reiteration is the repetition of lexical items (Halliday and Hasan, 1976). The usage of this cohesive device is observed in the discourse. In sentence 5, there is repetition of the expression, *"those who do"*:

S5. *'<u>Those who do</u> good will go to the lord and <u>those who do</u> bad, hell'.*

This repetition is employed to clarify the difference between good and evil. In sentence 9, there is repetition of the word *"whatever"*: *'So, let us try to avoid whatever we know to be sinful, whatever bad'.* The repetition lays emphasis on the fact that we should stay away from sin. Sentences 33 and 34 are the repetition of the same clause:

'If you believe in yourself and you know who you are, nothing can destroy you'.

The speaker does this to emphasize his point. In sentence 45, there is repetition of the conjunction, *"and"* which connects lexical items; '… *when you sleep, you will see God, and angels, and Jesus, and beautiful things*. This is to emphasize on what is entailed in believing in God.

Table 4.2.1   Sermon Sample Two

TOPIC: The Son of God Came for and Saved Those Who Are Lost

CODE	SENTENCES
1	Today, we see Elisha and Zacchaeus having encounter with God.
2	Elisha had a lot of friends who were ungodly and worshiped idols.
3	Due to friendship, they wanted Him to live and enjoy life to its fullness.
4	Elisha admitted if he followed his friends, he would stay on earth and enjoy the fulness of life, but eventually, would cause disgrace to God.
5	So, he chose to die rather than to do that.
6	In the gospel, we see Zacchaeus, who all the people knew to be rich, but he was not part of the congregation of the lord.
7	When he got the opportunity to meet Jesus, the people were not happy.
8	In this life, if you don't take care, those who you think love you can prevent you from having encounter with the lord.
9	We have lots of friends who make us happy and satisfied.
10	Some even give us money and others, help.
11	If we follow them, they will deceive us and, in the end, …
12	That is why Elisha, the old man said, 'I am ninety and what do I need to wait on the lord?'
13	If you make a step into holiness, your enemies will multiply.
14	Those who will wish you backslide will be many.
15	Some will separate themselves from you because you do that.
16	But we should bear in mind that the lord said He came for those who are lost.
17	So, if you think you have accepted God, you shouldn't take the misleading ways

	so you will not be lost.
18	God created us not for people to love us
19	He rather did so for people to see Him, love Him and worship Him.
20	If we do this, we go to God.
21	So, even if nobody loves you, but you live to please God, He prefers that.
22	If God comes to your house and people talk about it like Zacchaeus, it glorifies Him.
23	You must bear in mind that you were created to live a life which glorifies God.
24	If people will support you come near God, accept it, but if they will not, you need to do so yourself.
25	If all Christians don't live their lives to glorify God, you alone must do that, like Elisha did.
26	He said, if we feel shy to mention His name among people, He too will do same to you before His father in heaven.
27	May He give us the strength to stand before Him, even when our friends are not happy with it.
	Number of sentences: 27

Table 4.2.2   Cohesive Devices in Sermon Sample Two

Cohesive Devices	Sentences	Samples	Frequency	%
Reference	3, 5, 10, 11, 11, 12, 14, 15, 15, 19, 19, 19 21, 21, 22, 24, 25, 26, 26, 26, 27, 27	3. they, 5. That, 10. Some, 11. Them, they, 12. I, 14. Those, 15. Some, that, 19. So, he, Him, 21. He, that, 22. Him, 24. so 25. That, 26. He, His, same, 27. He, Him	22	28.6
Ellipsis	4, 10, 11, 24	4. but eventually, **…** would cause disgrace 10. and others, **…** help 11. but in the end **…** 24. but if they will not **…**	4	5.2
Substitution	5, 15, 24	5. do, 15. do, 19. did	3	3.9
Conjunction	1, 2, 2, 4, 4, 4, 6, 6, 7, 8, 9, 9, 10, 11, 11, 11, 12, 13, 14, 15, 16, 16, 17, 17, 19, 20, 21, 21, 22, 22, 23, 23, 24, 24, 25, 26, 27	1.and, 2. who, and, 4. if, and, but, 6. who, but, 7. when, 8. If, 9. Who, and, 10. and, 11. if, and, but, 12. and, 13. if, 14. who, 15. that, 16. that, who, 17. if, so, 19. and, 20. if, 21. if , but, 22. If, and, 23. that, which, 24. if, but, 25. if, 26. if, 27. even when	37	48
Collocation	1, 2, 8, 9, 16, 22, 23, 24,	1. encounter with God 1. a lot of friends 8. encounter with the lord 9. a lot of friends 16. bear in mind 22. talk about it 23. live a life 24. live their lives	8	10.4
Reiteration	1&8, 16&23, 19	1&8. encounter with 16&23 bear in mind 19. Him	3	3.9
Total			77	100

The sermon makes use of reference as a cohesive device with pronouns and determiners. Reference is considered as a cohesive tie "when two or more expressions in the text refer to the same person, thing or idea" (Bloor, 2004:93). The discourse makes use of the pronoun, *"they"*, in sentence 3 to make reference to an item, *"friends",* in the preceding sentence: "*Elisha had a lot of <u>friends</u> who were ungodly and worshiped idols*".

S3. *'Due to friendship, <u>they</u> wanted him to enjoy the world to its fullness'.*

This is described by Halliday and Hassan (1996) as personal reference. Another personal reference is observed in sentence 19 with the use of the personal pronouns, *"He"* (subject) and *"Him"* (object): *<u>He</u> rather did so for people to see <u>Him</u>, love <u>Him</u>, and worship <u>Him'</u>.*

These pronouns make reference to the name, *"God"* in the preceding sentence. Anaphoric referential usage is observed in this discourse too. For example, sentence 19 makes a usage of   an anaphoric pronoun, *"He*" whose meaning depends on its antecedent, "*God"* in the preceding sentence (sentence 18): *'God created us not for people to love us'. '* Halliday and Hasan, (1976: 44) explains that this system of reference is known as person where person is used in the special sense of role. The use of demonstrative reference is also observed in sentence 5 with the use of the pronoun, *"that"*:

S4. *'Elisha admitted if he followed <u>his friends</u>, he would stay on earth…'*

S5. '*So, <u>he</u> chose to die rather than doing <u>that</u>'.*

This is referred back to an expression, *"his friends"*, used in the preceding sentence. Another demonstrative pronoun, *"those"*, is used in sentence 14 to make demonstrative reference:

S13. *'If you are making a step into holiness, your <u>enemies</u> will multiply'.*

S14. *'<u>Those</u> who will wish you backslide will be many'.*

This makes reference to the lexical item, *"enemy"*, in the preceding sentence (sentence 13). Halliday and Hassan (1976) point out that reference features cannot be semantically interpreted without referring some other features in the text. Pronouns are, therefore, the most common linguistic elements as referring devices in textual environment. In sentence 10, the pronoun, *"some"* is used as reference:

S9. *'We have <u>a lot of friends</u> who make us happy and satisfied'.*

S10. *'<u>Some</u> even give us money and others, help'.*

This makes reference to the nominal group, *"a lot of friends"*, in the preceding sentence (sentences 9). The utterances have a similar usage in sentence 15:

15. *'<u>Some</u> will separate themselves from you because you do that'.*

Halliday and Hasan (1976) make mention of articles (determiners) as linguistic elements serving as reference materials. The discourse makes use of this cohesive device in sentence 26 with the use of the determiner, *"His"*:

S23. *'... you were created to live a life which glorifies <u>God'</u>.*

'He said of we feel shy to mentions <u>His</u> name among people, He too will do same before <u>His</u> father in heaven'.

The determiner, *"His"*, makes reference to God in sentence 23. As explained by Halliday and Hasan (1976), lexical items like *"so"* and *"same"* could be used as comparative reference to make general comparisons. To them, comparative reference is indirect reference by means of identity or similarity. For instance, the word, *"so"*, is used as reference in sentence 19:

S18. *'God created <u>us</u> not for people to love <u>us</u>'*.

S19. *'He rather did <u>so</u> for people to see Him, love Him and worship Him'*.

"So", refers to the word, "us", in the preceding sentence. The word, *"same"*, is also used as reference in sentence 26: *'He said if we feel shy to mention <u>His name</u> among people, He too will do <u>same</u> before His father in heaven'*. In sentence 26, the lexical item, *"same"*, makes a comparative reference to the nominal phrase, *"His name"*.

Ellipsis refers to something left unsaid (Halliday and Hasan 1976: 142). What is left unsaid should be understood nevertheless. The usage of this cohesive device is observed in the discourse. This could be found in sentence 10: *'Some <u>give</u> us money, and others, **…** help'*.

There is omission from the clause that is nevertheless understood in the context of the remaining elements as described by Halliday and Hasan (1976). The redundant, *"give us"*, which is present in the immediately preceding clause is gapped or omitted. This is a type of verbal ellipsis, which the elliptical item is a verb phrase – *"give"*. Another verbal ellipsis is used in sentence 24: *'If people support you to come near God, accept it, but if they do not **…**, you need to do so yourself"*. The elliptical verb, *"support"*, could be found from the preceding clause in the same sentence. Another elliptical element is found in sentence 11: *'If we follow them, they will deceive us and make us*

commit secret sins but, in the end, **...** *'* This is clausal ellipsis in which the entire clause is "left unsaid" (Halliday and Hasan 1976). A clausal slot is left to be filled from elsewhere. Thus, the speaker pauses and expects the listeners to fill the slot either from an already produced utterance or from the context of the discourse. Nominal ellipsis is observed in sentence 4: *'... but eventually,* **...** *would cause disgrace to God'*. There is omission of the pronoun, *"he"*, which could be recovered from the immediately preceding clause *'... <u>he</u> would stay on earth and enjoy the fullness of life'*.

Substitution, in contrary to the reference, is a relation in syntax rather than meaning. It is a grammatical relation used to avoid unnecessary and intrusive repetition of a lexical item by drawing on the grammatical recourses of the language to replace the item (Bloor, 2004). The usage of substitution as a cohesive device is observed in the sermon. In sentence 5, the verb, *"do"* is used as a substitute. *'So, he chose to die rather than to <u>do</u> that'*. The verb, *"do"* substitutes a lexical item, *"live"* and *"enjoy"* in the preceding clause:

'Due to friendship, they wanted him to <u>live</u> and <u>enjoy</u> the world to its fullness'.

According to Halliday and Hasan (1976), the verbal substitute is *"do"*, which operates as the head of the verbal group. In sentence, 15, the verbal substitute, *"do"*, is used:

S13. *'If you <u>make</u> a step into holiness, your enemies will multiply'*.

S15. *'Some will separate themselves from you because you <u>do</u> that'*.

The verb, *"do"*, substitutes the verbal element, *"make"*, in sentence 13. Another usage of the substitute, *"do"* is observed in sentence 19: *'He rather <u>did</u> so for people to see*

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him, love him and worship him'. Here, the verb, *"do"*, substitutes the lexical item, *"created"* in the preceding sentence: *'God <u>created</u> us not for people to love us'.*

Halliday and Hasan (1976) argue that in describing conjunction as a cohesive device, the attention should not be on the semantic relations between the clauses linked by the conjuncts, but rather on the conjunctive devices themselves and the function they have of relating to each other linguistic elements. This clausal link is employed in the discourse with the use of conjunctions as grammatical cohesive devices.

S2. *'Elisha had a lot of friends <u>who</u> were ungodly <u>and</u> worshipped idols'.*

S4. *'Elisha admitted <u>if</u> he followed his friends, he would stay on earth <u>and</u> enjoy the fullness of life, <u>but</u> eventually, will cause disgrace to God'.*

In sentence 2, clauses are linked with two conjunctions – the subordinating conjunction (relative pronoun), *"who"*, and the coordinating conjunction, *"and"*. The subordinate clause (relative clause), *"who were ungodly <u>and</u> worshipped idols"*, begins with the subordinating conjunction (relative pronoun), *"who"* to form a complex sentence with the main clause, *"Elisha had a lot of friends"*. The relative clause also contains two clauses which are linked by a coordinating conjunction, *"and"*. In sentence 4, three conjunctions are used to link clauses and sentences – the coordinating conjunctions, *"and"*, and *"but"* and the subordinating conjunction, *"if"*. A compound-complex sentence is formed from these "connectors". Clausal connections also occur in sentences 17 and 23.

S17. *'So if you think you have accepted God, you shouldn't take the misleading ways <u>so</u> you will not be lost'.*

S23. *'You should bear in mind <u>that</u> you were created to live a life <u>which</u> glorifies God'.*

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In sentence 17, the subordinating conjunctions, *"if"*, and *"so"* link two subordinate clauses to a main clause. The subordinate clauses, *"so you will not be lost"*, and *"if you think you have accepted God"*, link the main clause, *"you shouldn't take the misleading ways"*. The subordinating conjunctions, *"that"*, and *"which"*, in sentence 23, create two subordinate clauses which are connected to a main clause. Most subordinate clauses are embedded in main clauses and this is one example.

According to Halliday and Hasan (1976), collocation is just a covering term for the cohesion that results from the co-occurrence of lexical items that are in some way other associated with similar environment. Such co-occurrence of related words is employed in the discourse. The usage of this co-occurrence is observed in sentences 1, 2, and 23.

S1. *'Today, we see Elisha and Zacchaeus having encounter with God'.*

S2. *'Elisha had a lot of friends…'*

S23. *'You must bear in mind that you were created to live a life which glorifies God'.*

This type of collocation – *"encounter with God"*, in sentence 1, comes with verb expression with preposition. The verb, *"encounter'*, co-occurs with the name, *"God"* by a preposition, *"with"*. In most cases, the co-occurrence is restricted that a change in one element can distort meaning and structure. For instance, it is restricted not to say, *"encounter of God*"*. A similar usage is found in sentence 2: In the usage of collocation in sentence 2, a noun co-occurs with another noun with a preposition: *'a lot of friends'*. The noun phrase, *'a lot',* co-occurs with the noun, *'friends'* with the preposition, *'of'.* In sentence 23, co-occurrences of verbs and nouns are found with prepositions. In the expression "bear in mind", a verb, "bear" co-occurs with a noun,

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"mind" with a preposition, "in". A similar expression, "live a life" is used in the sentence. Here, a verb co-occurs with a noun.

Reiteration is a form of lexical cohesion which involves the repetition of lexical items at the end of a scale (Halliday and Hasan, 1976). Few usages of this device are observed in the discourse.

S1. *'Today, we see Elisha and Zacchaeus having encounter with God'.*

S8. *'In this life, if you don't take care, those who you think love you can prevent you from having <u>encounter with</u> the lord'.*

S19. *'He rather did that for people to see <u>Him,</u> love <u>Him,</u> and worship <u>Him'</u>*

There is repetition of the pronoun, *"Him"* in sentence 19 to emphasize on God's existence:. The expression, *"encounter with"*, in sentence 1, is repeated in sentence 8 for clarification. Another repetition for clarification is observed in sentences 16 and 23. The item repeated is the expression, *"bear in mind".*

4.3.1 Sermon Sample Three

TOPIC: Life as a gift from God

CODE	SENTENCES
1	Truly, life is a gift which is given to every human because God loves us.
2	However, God does that for a purpose, and that means we must seek Him, see Him, and worship Him.
3	If we worship God with the life He has given us, it will glorify His holy name, and help us come closer to Him.
4	In the first reading, we learnt that God gave His children life.

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5	Some of them followed and worshiped idols; they brought shame and blasphemy to God's place of worship.
6	In the end, we learnt that others stood and devoted themselves to God.
7	In the gospel, we learnt that a blind man begging heard the coming of Christ.
8	He then approached Jesus and pleaded with Him for mercy.
9	The lord helped him and Gave him.
10	In the end, he followed the Lord and Glorified the lord's name with His life.
11	Those with him gave glory to God.
12	If you wake up in the morning and are able to breathe, remember God has given you, life.
13	He did this so you must worship Him.
14	If you need something and you approach God, He will listen to you due to His mercy, and provide you your wish.
15	If God provides your wishes, remember you give your life as a living sacrifice in honor of His name.
16	You don't live because you wish, neither because you have wealth, neither because of your family, but you live to Glorify God.
17	So, every day and everywhere, ask yourself if your life gives glory to God.
18	Ask yourself if your life lets other people see the glory of God or it brings disgrace and destruction to the name of the lord.
19	May God give us the heart which will make us understand and seek Him.
20	All our living should be glory to him so He gives us life and peace.
21	May He deliver us from trials and temptations and help us worship Him with all our might.

22	May He take away all our weaknesses, like He did to the blind man, and strengthen us now and forever.
	Number of sentences = 22

Table 4.3.2   Cohesive Devices in Sermon Sample Three

Cohesive devices	Sentences	Samples	frequency	%
Reference	2, 2, 8, 10, 13, 13, 13, 14, 22	2. that, him, 8. him, 10. he 13. He, this, him, 14. His, 22. He	9	22.5
Ellipsis	7, 9, 11, 12, 14, 15	7. …a blind man **…** begging… 9. gave him **…** 11. those … with him 12. and **…** are able 14. and **…** approach God 16. neither **…** because you have wealth	6	15.0
Substitution	2, 22	2. doing, 22. Did	2	5.0
Conjunction	1, 1, 3, 3, 6, 6, 7, 8, 10, 12, 12, 13, 17, 18, 19, 19, 20, 21, 22	1.which, because, 3. if, and, 6. that, and, 7. that 8. and 10. and, 12. if, and, 13. So, 17. and, 18. if, 19. which, and, 20. So, 21. and, 22. And	19	47.5
Collocation	21, 22	21. pleaded with Him 22. take away	2	5.o
Reiteration	16, 19	16. neither, 19. God	2	5.0
Total			40	100

Halliday and Hassan (1996) categorize reference, substitution, ellipsis, conjunction, collocation, and reiteration under non-structure cohesive devices. These devices are

employed in the discourse. Referential cohesion is observed in sentences in the discourse.

S12. *'If you wake up in the morning and are able to breathe, remember God has given you, life'.*

S13. *'He did this so we must seek and worship Him'.*

S14. *'If you need something and you approach God, He will listen to you due to His mercy'.*

In sentence 13, personal reference is used in the discourse with the subject pronoun, *"He"*, and the object pronoun, *"Him"*: The pronouns, *"He"* and *"Him"* makes reference to the name, *"God"* in the preceding clause (sentence 12). In sentence 14, the determiner, *"His"*, and the pronoun, *"He"*, are used as personal reference: The pronoun, *"He"* and the determiner, *"His"*, makes personal reference to the name, *"God"* in the sentence. The usage of demonstrative reference with demonstrative pronouns is observed in the discourse.

S1. *'Truly, life is a gift given to every human because God loves us'.*

S2. *'However, God does that for a purpose…'*

The pronoun, "that" makes a demonstrative reference to a nominal item, *"life"*, in the preceding sentence. A demonstrative reference used with the pronoun, *"this"*, is also observed in the same sentence 13: "*He did this so you must worship Him"*. The pronoun, *"this"* refers to the lexical item, *"life"*, in the preceding sentence (sentence 12). *'If you wake up in the morning, remember God has given you, life'.* Halliday and Hasan (1976) explain demonstrative references as, reference by means of location on

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the scale of proximity. In general, *this, these and here* describes proximity of the speaker; *that, those and there* imply distance from the speaker.

Ellipsis as a cohesive device is observed in the discourse. Halliday and Hasan (1976) list three types of ellipsis: nominal, the omission of head nouns in a nominal group; verbal, an ellipsis within the verbal group; and clausal, the omission of a clause. Those ellipses are used in the sentences of the discourse.

S8: He then approached Jesus and pleaded with Him for mercy.

S9. *'The lord helped him and gave him* **...***'*

S12. *If <u>you</u> wake up in the morning and* **...** *are able to breathe ...'*

S14. *'If <u>you</u> need something and* **...** *approach God...'*

A typical nominal ellipsis is used in sentence 9. The nominal element, *"mercy"* is omitted and could be filled from the preceding sentence (sentence 8): *'He then approached Him and pleaded with Him for <u>mercy</u>'.* Another nominal ellipsis is observed in sentence 12. The elliptical item to be recovered here is the personal pronoun, *"you"*. This is omitted from the background which could be recovered from the immediately preceding clause in the sentence. A similar usage is observed with the omission of the personal pronoun, "you" in sentence 14. "*You"* is omitted from the clause and could be recovered by the listener or the reader. The discourse makes use of clausal ellipsis.

S6. *'You don't live because you wish, neither* **...** *because you have wealth, neither* **...** *because of your family...'*

The entire clause is stripped and the elliptical item, *"you live",* can be presupposed from the textual environment (from other clauses in the discourse).

Halliday and Hasan (1976: 88) explain substitution as the replacement of one item by another. They explain that the verbal substitute is "do" which operates as the head of the verbal group. The discourse makes you use of two verbal substitutions with the verb, "*do"*. Sentences 2 and 22 are typical examples:

S1. '*Life is a gift <u>given</u> to every human.'*

S2. *'However, God <u>does</u> that for a purpose'.*

S22*. 'May He <u>take away</u> our weaknesses like He <u>did</u> to the blind man'.*

This is a verbal substitution in which the verbal substitute; *"do"* in sentence 2 replaces the verb, *"give"*, in the preceding sentence (sentence 1). Similarly, in sentence 22, the substitute, *"do*", replaces the verbal elements "*take away"*. Substitution is a grammatical relation used to avoid unnecessary and intrusive repetition of a lexical item by drawing on the grammatical recourses of the language to replace the item (Bloor, 2004).

The use of conjunctions, as a cohesive device which brings connection relations as explained by Halliday and Hassan (1976) is observed in the discourse.

S1. *'Truly, life is a gift <u>which</u> is given to every human <u>because</u> God loves us'.*

S3. *'<u>If</u> we worship God with the life, He has given us, it will glorify His name, <u>and</u> will help us come closer to Him'.*

S13. *'He did this <u>so</u> you must worship Him'.*

In sentence 1, the subordinating conjunctions which are used as cohesive devices are *"which"* and *"because"* .The conjunctions form two subordinate clauses, *"which is given to every human"* and *"because God loves us"* and are interconnected with a main clause, *"Life is a gift"*, to from a complex sentence. Clauses are connected in sentence 3 with the subordinating, conjunction, *"if"* and the coordinating conjunction *"and"*, to form an extended structure. A compound-complex sentence is then formed with the subordinate clause, *"If we worship God"* and the compound sentence, *"it will glorify His name and will help us come closer to Him"*. Conjunction as a grammatical cohesive device is also employed in sentence 13: There is a clausal connection of the main clause, *"He did this",* and the subordinate clause, *"so you must worship Him".* A complex sentence is formed with the connector, "so". It would be more effective to begin by classifying linking devices according to their grammatical functions. In other words, coordinating conjunctions (e.g. 'and', 'or', 'but'), subordinating conjunctions (e.g. 'because', 'although', 'if'), and conjunctive adverbs (e.g. 'on the other hand', 'nevertheless') should all be introduced separately. In this way, students could learn how each type of marker works within the sentence and between sentences.

It is observed in the discourse that some lexical items co-occur and they are associated with another in a similar environment as explained by Halliday and Hassan (1996). Thus, the use of collocation is observed in the discourse.

 S8. *'He then approached Him and <u>pleaded with him </u>for mercy'.*

S13. *'He did this so we must <u>seek and worship Him'</u>.*

S22. *'May he <u>take away</u> our weaknesses'*

In the expression, *"pleaded with Him"*, in sentence 8, a verb, *"pleaded"*, co-occurs with a pronoun, *"Him"*, by a preposition, *"with"*. Another usage of collocation is observed in sentence 13: In this expression too, verbs, *"seek"* and *"worship"* co-occur with a pronoun, *"Him"*. Sentence 22 makes another use of collocation. In this type of collocation, a verb, *"take"* co-occurs with a preposition/ an adverb, *"away"*. This provides an idiomatic meaning – "dispose".

The findings of this agree with the theory that collocation deals with the relationship between pairs of words which occur in the same surrounding or similar environment (Renkema, 2004).

The use of reiteration, which involves repetition, is observed in this discourse. There is the repetition of the name, *"God"* in sentence 19:

S16. *'You don't live because you wish, <u>neither</u> because you have wealth, <u>neither</u> because of your family'*

S19. *'May <u>God</u> give us the heart which will make us understand and see <u>God'.</u>*

Repetition in sentence 19 is particularly used to emphasize the existence of God. A similar usage occurs in sentence 16. There is a repetition of the lexical item, *"neither"*. This is to emphasize the fact that we live for the purpose of God.

Table 4.4.1   Sermon Sample Four

TOPIC: Following God's ways

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CODE	SENTENCES
1	From the 1st reading, the one who wrote the book of Wisdom said from the unset of his life there was something he prayed for.
2	Everybody has got his/her heart desire; some pray for money, peace and prosperity; others too for Visa, long life, marriage, children, etc.
3	However, the writer of the book of Wisdom draws our attention to the fact that things in the world are beautiful – money, power, and victory, but today, he admonishes us that if we pray, we must do and seek wisdom.
4	You have everything if the wisdom of God is your portion.
5	Jesus came and reminded us that we should seek first the kingdom of God and His righteousness and He will give us the rest of our needs.
6	That is the same message the 1st reading draws our attention on.
7	So, as we seek first His Kingdom, we seek first His righteousness, we seek first His grace, he will be making our lives good, he will be lifting us up, he will be helping us, and he will be glorifying us.
8	In the second reading, the book of Hebrew demonstrates the strength and power in His word.
9	It says the word has life, and the word freedom, and the word, glory.
10	It is like a double-edged sword.
11	The Gospel is interesting.
12	A fellow approached Jesus; he was a person who had not all that grown, yet he had worked hard to acquire wealth.
13	He himself admitted the fact that he did it not through foul means.
14	One thing God wants to tell us is that it doesn't take one to commit sins to create wealth.
15	God has already done this for His children.
16	So, if you are a Christian and you prosper, it is the glory of God.
17	He called Abraham and he made him prosper; Isaac and Jacob too.
18	So, if we prosper in our lives, it is the grace and the blessings of God.
19	Blessing from God brings wealth.
20	So, if you wait under God's roof, pray and make good steps, prosperity will come to you.
21	Never have the misconception that the world is already corrupt; so, you must

	follow the trend.
22	You must rather work hard and pray.
23	You will find it tough; problems will come; suffering too.
24	But if we rely on God, all things shall come into our favour and it will end well for us.
25	The message Jesus wants to send to us is that first, if we want to be like Him, we must follow His ways.
26	So, he made the man understand that prosperity is all about being His follower and walking with Him.
27	If we do this, it will open the gate of heaven for us; if we do this, it will make us move on in live.
28	Second, Jesus made the man understand the fact that if he wanted to see the effectiveness of his wealth, he must let other people benefit from it.
29	Jesus was God, but He did away with all His glory and embraced the life of slavery and He did this for a purpose.
30	So, if you want to be part of His kingdom, learn to be a slave in your life and this will help us walk like Jesus and give Him glory.
31	May God help us to understand His word; may God bless us now and forever.
	Number of sentences: 31

Table 4.4.2   Cohesive Devices in Sermon Sample Four

Cohesive Devices	Sentences	Samples	Frequency	%
Reference	5, 5, 7, 8, 12, 12, 15, 15, 17, 17, 25, 26, 27, 28, 29,	5. His, He, 7. He, 8. He, 12. He, 13. He, 15. This, He, 17. He, him 25. Him, 26. He, 27. This, 28. He, 29. This	15	20
Ellipsis	2, 9, 17, 20, 23	2. Others too, **…** for money 9. … and the word, **…** freedom	5	6.7

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		17. Jacob too **…** 20. If you walk under God's roof, **…** pray and make good steps, … 23. suffering too **…**		
Substitution	1, 3, 13, 15, 27, 29	1. One, 2. Do, 13. Did, 15. Done, 27. Do 29. Did	6	8
Conjunction	3, 3. 3, 4, 5, 5, 8, 9, 12, 13, 14, 16, 16, 18, 18, 20, 20, 21, 21, 24, 24, 25, 25, 26, 26, 27, 28, 28, 29, 29, 30, 30, 31	3.but, That, and, 4. If, 5. That, and. 8. And, 9. And, 13. And, 14. That 15. If, and, 18. If, and, 20. If, and, 21. That, so, 24. If, and, 25. That, if, 26. That, and 27. If, 28. That, if, 29. But, and, 30. If, and, 31. And	33	44
Collocation	1, 2, 5, 8, 10, 16, 19, 24, 28, 29,	1. The book of Wisdom 2 Heart desirer 5. the kingdom of God 8. the book of Hebrew 10. double-edged sword 16. the glory of God 19. blessing of God 24. rely on God 28. benefit from it 29. did away with	10	13.3
Reiteration	7, 7, 9, 18 & 19,	7. we seek first, he will be	6	8

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	27, 31	9. and the word		
		18 & 19. blessings from God		
		27. it will		
		31. May God		
Total			75	100

This discourse makes use of reference. This includes both personal reference and demonstrative reference.

S5. 'Jesus came and reminded us that we should seek first the kingdom of <u>God</u> and <u>His</u> righteousness and <u>He</u> will give us our needs'.

S15. *'God has already done <u>this</u> for His people'*

The determiner, *"His"* and the pronoun, *"He"*, make personal reference to the name "*God*" in sentence 5. Anaphoric pronouns (pronouns that refer back to their textual antecedents) are again used as referential cohesive devices in this discourse. In sentence 5, an anaphor, "*He"* makes reference to its antecedent, "*God"*. According to Halliday and Hasan (1976), in making personal reference, we often use pronouns such as she, he, her, etc. Demonstrative reference is observed in sentence 15. The demonstrative pronoun, *"this"*, makes reference to the lexical item, *"wealth"*, in the preceding clause: '*It doesn't take one to commit sins to create <u>wealth</u>…'*

As Halliday and Hasan (1976) explain, ellipsis is something left unsaid, and what is left unsaid is to be understood nevertheless. Usages of this as a cohesive device are observed in the discourse.

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S2. *'...some people pray for money, peace and glory; others too* **...** *for visa, long life, marriage*, etc.'

S9. *'It says that the world <u>has</u> life and the world* **...** *freedom and the world* **...** *glory'*.

S17. *'He called Abraham and made him prosper;* **...** *Isaac and Jacob too ....'*

S20. *'So if <u>you</u> pray and* **...** *make good steps, prosperity will come to you'*.

S23. *'Problem will come; suffering too* **...** *'*

The usage of verbal ellipsis is observed in sentence 2. The elliptical item, *"pray"*, could be recovered from the textual environment – the preceding clause: *'...some people <u>pray</u> for money, peace and glory'*. Another verbal ellipsis is observed in sentence 9. Halliday and Hasan (1976) describe ellipsis as "a substitution by zero". That is, in ellipsis, nothing is inserted into the slot: *"...and the word* **...** *freedom"*. The verb, *"has"*, which is the omitted item, could however be recovered from a clause in the same sentence: *'It says the word <u>has</u> life'*. Clausal ellipsis is observed in sentence 17: "...Isaac and Jacob too…" The clause, without ellipsis could be: *'He called Isaac and Jacob too and made them prosper'*. Here, the clausal element is stripped but could be recovered from elsewhere in the text/discourse. A similar clausal ellipsis is used in sentence 23: *"suffering too..."* The entire clause without the use of ellipsis could be: *"suffering too will come"*. Nominal ellipsis is observed in sentence 20: The pronoun, *"you",* which is used earlier, is omitted from the background in the subsequent clause of the sentence.

The use of substitution, as a cohesive device, is observed in the discourse. The usages of both nominal and verbal substitutions are observed.

S1. *'From the 1ˢᵗ reading, the <u>one</u> who wrote the book of wisdom…'*

S3 *'… if we <u>pray</u>, we must <u>do</u> and seek wisdom'*.

Nominal substitution with the nominal substitute, *"one"*, is used in sentence 1: Here, the substituted item could not be recovered from content of the discourse but could be retrieved from the social context; most people know Solomon wrote the book of Wisdom. Verbal substitution with the verb, *"do"*, is observed in sentence 3. The verbal substitute, "*do*" is used to replace the verb, "*pray*" in the preceding clause of the sentence: *"If we <u>pray</u>"*. A similar verbal substitution is used in sentence 13: *'He himself admitted the fact that he <u>did</u> it not through foul means'*. The verb, *"do"*, substitutes the verb *"acquire"* in the preceding clause (sentence 12): '…*yet had worked hard to <u>acquire</u> wealth'*. Sentences 15, 27, and 29 make similar usages of verbal substitution with the substitute, "*do*".

15. *'God has already <u>done</u> this for His children'*.

27. *'If we <u>do</u> this, it will open the gate of heaven for us; if we do this, it will make us move on in live'*.

29. *'Jesus was God, but He did away with all His glory and <u>embraced</u> the life if slavery and He <u>did</u> this for a purpose'*.

conjunction refers broadly to the combining of any two textual elements into a potentially coherent complex semantic unit (Thompson, 2004). The use of conjunction as a grammatical cohesive device is observed in the discourse. Usage of conjunctions creates logical connectivity between sentences and clauses in the discourse.

S3. *'However, the book of wisdom draws our attention to the fact <u>that</u> luxuries in the world are beautiful – money, power <u>and</u> victory'.*

S4. *'You have everything <u>if</u> the wisdom of God is your portion'.*

S29. '*Jesus was God, <u>but</u> He did away with all His glory <u>and</u> embraced the life if slavery <u>and</u> He did this for a purpose'.*

There is the connection of clausal elements in sentence 3 with the subordination conjunction, *"that",* and that of lexical items with the coordinating conjunction, *"and".* 'The subordinating conjunction "that" begins the subordinate clause, *"<u>that</u> luxuries in the word are beautiful"* to form a complex sentence with the main clause: '… *the book of Wisdom draws our attention to the fact".* Sentence 4 is a complex sentence formed by the subordinating conjunction, *"if".* The subordinator *"If",* connects the subordinate clause, *"<u>if</u> the lord is your portion",* to the main clause, *"You have everything".* In sentence 29, coordinating conjunctions, *"and"* and *"but"* connect independent clauses into a long compound sentence: '*Jesus was God, <u>but</u> He did away with all His glory <u>and</u> embraced the life if slavery, <u>and</u> He did this for a purpose'.*

It is observed in the discourse that there are co-occurrences of lexical items.

1. *'... the one who wrote the <u>book of wisdom</u> said…'*

2. *'Everybody has got his/her <u>heart desire</u>.*

10. *'It is like a <u>double-edged sword</u>'.*

24. '*If we <u>rely on God</u>, all things shall come into our favour'.*

28. *'Jesus was God but He <u>did away with all His glory</u>…'*

Sentence 1 is a typical example. In this collocation, a noun, *"book"*, co-occurs with another noun, *"wisdom"*, by a preposition, *"of"*. Another noun and noun collocation is found in sentence 2. A noun co-occurs with another noun, and the first of the noun, *"heart",* behaves a modifier to the other noun, *"desire".* Adjective co-occurs a with noun in sentence 10: The adjective, *"double-edged",* serves as a pre-modifier to the noun, *"sword".* A verb expression with a preposition co-occurs with a noun in sentence 24: *"rely on God".* Similarly, a verb expression with a preposition co-occurs with a noun phrase in sentence 28: *"did away with all his glory".* The phrasal verb, *"do away with",* like other phrasal verbs, adheres to co-occurrence and provides idiomatic meaning. According to Renkema (2004), collocation deals with the relationship between pairs of words or basis of the fact that these often occur in the same surrounding or similar environment.

Reiteration, the repetition of lexical items and expressions, is observed in the discourse.

7. *So, as <u>we seek</u> first His Kingdom, <u>we seek</u> first His righteousness, <u>we seek</u> first His grace, <u>He will be</u> making our lives good, <u>He will be</u> helping us, <u>He will be</u> glorifying us'.*

9. *'It says the word has life, and the word, freedom, and the word, glory'*

27. *"If we do this", He will'*; *'<u>If we do this, it will</u> open the gate of heaven for us; <u>if we do this, it will</u> make us move on in life.*

In sentence 7, two expressions are repeated. The expression, *"we seek first"* is repeated to stress on the need to seek God. Likewise, the expression, *"He will"* is repeated to stress on God's willingness to come to our aid. In sentence 9, there is repetition of the expression, *"the word".* This emphasizes the power in the word of God. Sentence 27

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makes use of another repetition of the expression: *"if we do this"*. This stresses on the need to walk with God. Sentence 21 also makes another repetition of the expression, "may God": *'<u>May God</u> help us to understand His word; <u>may God</u> bless us now and forever'*.

Repetition is mentioning the same or writing the same or similar words as previously used (Brown and Yule, 1983)

Table 4.5.1   Sermon Sample Five

TOPIC: The Coming of the Lord

CODE	SENTENCES
1	Advent could be categorized into two.
2	First is His coming as a child to be born by a woman.
3	The second is His coming as the word of God as I share with you today.
4	Wherever one or two have met, He is in our midst.
5	So, He comes to us whenever we have met.
6	If we break bread with you on an alter, He does because He is the bread of life descended from heaven.
7	If we pray…
8	Truly, His name is Emmanuel; God who is always with us, and He will, world without end.
9	So, we have His immediate coming as a giver of grace, and His second coming,

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	as in the apostles' creed, to judge the living and the dead.
10	This is what I share with you today; a kingdom which never falls and never ends.
11	The first reading talks about the kingdom of Babylon where the Israelites suffered and died.
12	Even Daniel was nearly devoured by lions and if not the protections of God…
13	Then God revealed to him to tell the nation that life doesn't end after death; there is resurrection.
14	This means that there is glory for those who obey God. Also, His followers.
15	So, in the name of God, even if they suffer and die, day shouldn't lose hope.
16	This revelation to Daniel occurred 700 years before Jesus Christ was born and He also assured us.
17	In the second reading, the book of Hebrew made us understand that Jesus carried our sins.
18	To me, it is not so.
19	He rather came to take us out of sin.
20	All that the book is telling us is that Jesus has created the pace of salvation for mankind.
21	In the gospel, we learnt that God didn't create us for the word.
22	He did this for himself.
23	He did this so that human would have a dwelling place.
24	So, at a point in time, if humans living on earth are not significant to Him, then he must destroy the earth.
25	That is the truth.

26	So, will everyone go to God?
27	If no, then we must live a chaste life wealthy of holiness.
	Number of sentences = 27

Table 4.5.2   Cohesive Devices in Sermon Sample Five

Cohesive Devices	Sentences	Sample	Frequency	%
Reference	2, 3, 4, 5, 6, 8, 9, 10, 13, 14, 15, 16, 16, 22, 22, 24	2.His, 3. His, 4. He, 5. He, 6. He, 8. His, 9. His, 10. This, 13. Him, 14. His, 15. They, 16. This, He, 22. He, Himself, 24. Him	16	26.2%
Ellipsis	6, 7, 8, 12, 14 24 27 27	6. bread of life **…** descended from heaven 7. If we pray **…** 8. he will **…** world without end 12. if **…** not the protection of God 14. Also, His followers **…** 24. Humans **…** living on earth 27. If **…** no, then 27. we must live a chaste life **…** wealthy of holiness	8	13.1%
Substitution	4, 6, 22	4. one or two 6. does 22. Did	3	4.9%

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Conjunction	4, 5, 6, 6, 7, 8, 8, 9, 10, 11, 11, 12, 12, 13, 14, 14, 15, 15, 16, 17, 20, 21, 23, 24	4. wherever, 5. wherever, 6. If because, 7. If 8. who, and, 9. and, 10. What 11 where, and, 12. and, if, 13. That, 14. that, who, 15. if, and, 17. that, 19. that, 21. that, 23. so that, 24. if, 27. if	24	39.3%
Collocation	2, 3, 9, 12, 13, 17, 24, 27	2. be born by woman 3. share with you 9. giver of grace 12. devoured by lions 13. revealed to Daniel 17. the book of Hebrew 24. a point in time 27. a chaste life	8	13.1%
Reiteration	2&3, 9	2&3. his coming, 9. Immediate coming	2	3.3%
Total			61	99.9%

Reference as a cohesive device is employed in the discourse. Most of them are basically personal reference and demonstrative reference.

2. "The first one is <u>His</u> coming as a child to be born by woman".

5. So, <u>He</u> comes to us whenever we have met'.

10. '<u>This</u> is what I share with you; <u>a kingdom</u> which never falls and never ends'.

16. 'This revelation of Daniel occurred 7oo years before Jesus Christ was born'.

22. 'He did this for Himself'.

In sentence 2, the determiner, "*His*" is used as reference to the name "*Jesus*". Another personal reference with the pronoun, "*He*", is used in sentence 5. 'The personal pronoun, "*He*", also makes reference to the same nominal item, "*Jesus*". Sentence 22 makes use of another personal reference with the pronoun, "*Himself*" which refers back to the name, "*Jesus*". Demonstrative reference with the pronoun, "*this*", is used in sentence 10. The demonstrative pronoun, "*this*", refers to the noun phrase, "*a kingdom*", in the clause. Another demonstrative reference is observed in sentence 16 with the use of the determiner, "*this*": The determiner makes reference to the noun which comes after it – "*revelation*".

The linguistic element, ellipsis, as a cohesive device is also observed in the discourse. An **elliptical construction** is the omission from a clause of one or more words that are nevertheless understood in the context of the remaining elements.

7. 'If we pray…'

12. 'Even, Daniel was nearly devoured by lions and if … not the protection of God…'

Clausal ellipsis is used in sentence 7: This is a type of ellipsis which the entire clause is omitted. Here, the clausal slot is left to be filled by the listeners. The slot could be filled by some of the preceding sentences: *'So He comes to us whenever we have met'.* Another clausal ellipsis is observed in sentence 12. A gap is gripped from the clause which could be recovered from the context of the discourse: *'If it is not the protection of God…'* The elliptical item is *"it is",* and could be retrieved. In the same sentence, a

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clausal slot is left to be filled by the listeners: *'If not... the protection of God ...'*
Verbal ellipsis is used in sentence 8: *'Truly, His name is Emmanuel; God who is with us and he always will ... world without end'.* The verb "*be*" is omitted and could be recovered from the preceding clause in the same sentence: *"Truly, His name is Emmanuel".*

Substitution as a cohesive device is observed in the discourse. Nominal substitution is used in sentence 4: *'Whenever one or two have met, He is in our midst'.* Although the substituted item, "*people*", could not be retrieved from the content of the discourse, it could be inferred from the environment or context of the discourse. Verbal substitution is used in sentence 6: *'If we break bread with you on the alter, He does.'* The item substituted with *"do"*, could be recovered from the preceding sentence: *'So, He comes to us whenever we have met'.* Another verbal substitution is used in sentence 22: *'He did this for Himself'.* The substitute, *"do"* replaces the verbal item, "*create*", in the preceding clause: *'...God didn't create us for the world'.*

Conjunction as grammatical a cohesive devise is used as a device of connectivity.

5. *'So, He comes to us wherever we have met'.*

9. '*So, we have His immediate coming as a giver of grace and blessings and His second coming, as in the apostle's creed, to judge the living and the dead.'*

In sentence 9, the coordinating conjunction "*and*" is used twice to connect phrases. The coordination conjunction *"and"* is used to connect two short phrases: "*the living and the dead*". It is also used to connect two long phrases: *His immediate coming... and His second coming...* Since the conjunctions do not connect clauses, the sentence remains a simple sentence; not a compound sentence. In sentence 5, a complex sentence is formed

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with the subordinating conjunction (adverbial conjunct), *wherever*. The subordinating conjunction begins the subordinate clause: *"wherever we have met",* and connects it to the main clause: *"He comes to us".* In sentence 6, two subordinating conjunctions, *"if"* and *"because",* create two subordinate clauses and connect them to a main clause to form a complex sentence: *'If we break bread with you on the alter, He does because He is the bread of life'.* The subordinate clause, "*If we break bread with you*", and the other subordinate clause, '*because He is the bread of life…"*, connect the main clause, *"He does".* In sentence 10, a complex sentence is formed with the subordination conjunction, *"what"*: *'This is what I share with you today…' The subordinate clause, "what I share with you today",* is embedded in the main clause since it complements the subject, *"This".* Another embedded clause is formed in sentence 13 with the subordinating conjunction, *"that"*: '*God revealed to him to tell the nation that life doesn't end after death'.* The subordination clause, '*that life doesn't earth after death'*, is embedded in the clause, '*God revealed to him to tell the nation'.*

Usages of collocation as a lexical cohesive device (Halliday and Hassan, 1976), is observed in the discourse. In sentence 2, words in the expression, "*born by woman"* co-occur: *'First is His coming as a child to be born by woman'.* In this type of collocation, a verb, "*born",* co-occurs with a noun, "*woman",* by a preposition, "*by".* In sentence 3, words in two expressions co-occur: *'The second is His coming as a word of God as I share with you today'.* In the expression, "*a word of God",* a noun co-occurs with another noun by a preposition. On the contrary, in the expression, "*share with you",* a verb rather co-occurs with a noun by a preposition. In sentence 9, there is co-occurrence of a noun and another noun: '*the apostles' creed'.* The first of the noun, "*apostle"* functions as adjectival to the second, "*creed".* In sentence 24, a noun collocates another noun with a preposition: '*at a point in time'.* In sentence 12, a verb co-occurs with a

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noun by a preposition: '*Even Daniel was nearly <u>devoured by lions'.</u>* Adjective and noun collocation is observed in sentence 27: *'If no, the we must live a <u>chaste life</u> wealthy of holiness'.* The adjective*, "<u>chaste"</u>,* collocates with the noun "<u>*life"*</u> and describes it.

Reiteration, which is the repetition of items, is used in the discourse. In sentence 2 and 3, the expression, "*His coming"*, is repeated to emphasize the coming of the Lord. In sentence 9, the lexical item, "*coming"* is repeated to emphasize the coming of the Lord.

4.2 Conclusion

Cohesion is a linguistic tool and provides both grammatical and lexical link within a text or discourse, holds a text together and gives its meaning. Spoken discourse as an organized text exhibits cohesive devices and carries meaning.

Reference is a grammatical cohesive device which is employed in language to avoid repetition. Anaphoric reference, in which a previous expression or lexical item is referred with the use of pronouns, is employed in spoken discourse. Anaphora is an important concept for different reasons and on different levels: first, anaphora indicates how discourse is constructed and maintained; second, anaphora binds different syntactical elements together at the level of the sentence. Other grammatical cohesive devices which can bring meaning to spoken discourse are ellipsis, substitution and conjunction. Whereas ellipsis involves omission of linguistic structures and lexical items, substitution concerns replacing structures and lexical items with words such as *"do"* and *"one".* Both, with reference are instrumental in preventing redundancy. Conjunction as grammatical cohesive device provides semantic connectivity of sentences and clauses.

Collocation and reiteration are lexical cohesive devices. These, like other cohesive devices, have semantic impact on spoken discourse. Where collocation provides word and syntactic order, reiteration provides emphasis and clarification of text and discourse.

CHAPTER FIVE

SUMMARY, FINDINGS, RECOMMENDATIONS AND SUGGUSTIONS

5.0 Introduction

The study aimed to analyze cohesion in the language of sermons using cohesive devices propounded by Halliday and Hasan (1976).

5.1 Summary of Chapter

The analysis identified how words are manipulated to achieve cohesion in church sermons. It revealed the linguistic features of sermons and how they were structured to achieve cohesion. The work therefore identified cohesive devices and their effects on cohesion of utterances of church sermons. The cohesive devices adapted for this study were reference, ellipsis, substitution and reiteration/collocation by Halliday and Hasan (1976).

Under reference, the work investigated how the use of pronouns helps to achieve referential cohesion. The pronouns observed are personal pronouns and demonstrative pronouns. Ellipsis was observed with the deletion of some utterances. Under substitution, it is observed that verbal substitution used the verb "*do*" to substitute an already mentioned word while nominal substitution did with the word "*one*". Logical connectivity was also observed with the use of conjunctions as grammatical cohesive device. Other grammatical cohesive devices included reference, ellipsis and substitution. The work also investigated lexical cohesive devices, which are collocation and reiteration. The work observes how words co-occur in a textual environment under

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the study of collocation. Under reiteration, the work observes how words are repeated for emphasis and clarification.

In summary, this work studies church sermons as spoken discourse and observes the usages of cohesive devices in them. Also, how cohesive devices are employed to provide meaning to spoken discourse is studied in the samples of the church sermons.

5.2 Findings

Upon the objectives of this work, the study came out with the following findings:

Objective 1: to examine the language of selected church sermons and find out their linguistic features of cohesion (cohesive devices) in them.

Under this objective, it was discovered that sermons as spoken discourse influence listeners through its meaning and structure. This semantic and structural significance came as a result of linguistic elements incorporated in the utterances of the text. These were cohesive devices propounded by Halliday and Hasan (1996). These devices included reference, ellipsis, substitution, conjunction, collocation and reiteration.

Objective 2: to identify the predominant cohesive devices in the selected church sermons

It was observed under this objective that the cohesive device which was most predominantly used was conjunction. Thus conjunction was the cohesive device that was most frequently used in the discourse. This was followed by reference. Frequent usages of reference as a cohesive device were also observed in the discourse. Almost all the references were anaphoric types of references which the interpretation of the

referred item depends on its antecedent. The next frequently used cohesive device was collocation. Through the usage of this device, sequences of words co-occur. Following collocation was ellipsis. Omission of words and expressions which can be inferred from the context was observed. The next was substitution. Lexical items and expression were replaced with substitutes such as, "do" and "one". The least predominant was reiteration, which is repetition of lexical items and expressions.

Objective 3: to analyze the semantic effect of cohesion on the selected church sermons.

Under this objective, it was observed that cohesion has logical and semantic impact on text, specifically, spoken discourse. This was manifested through cohesive devices. It was found out that grammatical cohesive devices like ellipsis, substitution and reference help prevent redundancy and support easy interpretation of text. Conjunction, as a grammatical cohesive devise provides logical connectivity to text, especially, spoken discourse. Lexical cohesive devices like collocation and reiteration support text interpretation. Collocation adheres to co-occurrence and provides logical word order. These co-occurrences represent an established name for, or idiomatic way of conveying a particular semantic concept. Reiteration is repetition of lexical items and it lays emphasis and clarifications on the utterances of discourse.

5.3 Recommendations

Based on findings of this study, the following recommendations are put forward. These include recommendation for further studies and that for change.

Chuliaraki and Fairclough (1999) claim that Critical Discourse Analysis (CDA) of communicative interaction are semantically connected with what is going on socially and what is going on socially is partly or wholly semiotic or linguistic. It is therefore necessary for researchers to investigate language in all aspects of social life to improve communication. For instance linguists should extend their studies to the fields of spoken discourse.

Since cohesion is significant to the meaning and the interpretation of text and discourse, studies in cohesion should be captured in curriculum design and should be given priority in our language classroom activities.
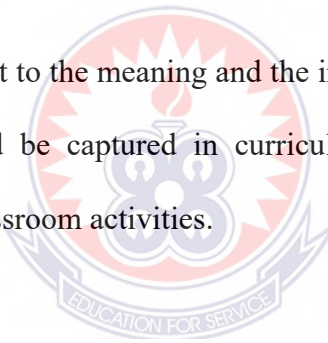
The recent economic and social changes, according to Chuliaraki and Fairclough (1999:4), are to a significant degree, transformations in the language and discourse. That is to say, critical discourse analysis can be studied on theorizing transformations and creating awareness of what is, how it has come to be, and what might become. It is therefore, recommended that discourse studies and analysis should be extended to many areas of education so that discourse can support social and economic changes since language manifest social processes and interactions.

To achieve text quality and discourse competence, especially, second language usage, cohesion should be chosen as one of the language courses in all levels of education, especially at the tertiary level. This will improve our exploitation of language in communication. Thus, second language users will be able to use appropriate strategies in the construction and interpretation of text and discourse.

5.4 Suggestions for Further Studies

I suggest that since spoken discourse is entrenched in all aspects of social life and has significant social functions, priority should not be given to written discourse over it. Future researchers should, therefore, extend the literature of spoken discourse by studying its structure and function in the area of discourse analysis.

Again, future researchers should find other means of analyzing the impact of cohesion on language other than what is done in this study. They can also explore the language in other fields of discourse. For instance, they can investigate the use of cohesion in presidential rhetoric. A research could also be conducted on the language of parliamentary debates and investigate the devices that build up its structure on semantics.

As this work investigates the non-structure cohesion by Halliday and Hasan (1976) looking at grammatical cohesive devices like reference, ellipsis and substitution, and lexical cohesive devices like collocation and reiteration, future researchers could focus on structure cohesion by Halliday and Hasan (1976) for their analysis looking at parallelism, theme and rheme.

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APPENDIX

Sermon Sample One

33rd Sunday of the Year, 2021 in Catholic Calendar, English Mass at Denyansoman SHS

TOPIC: God Our Portion

Today, the church is drawing our attention to the judgment day. I   will hammer on that and God's love. Let us bear in mind that one day either we will die or Jesus will come again. Both Moslems and Christians alive believe that the world will come to an end. Those who do good will go to the lord and those who do evil, to hell. Today, God said, 'When I take those alive with me, I will destroy the world; I will not need it anymore'. So, if the earth is destroyed, it is rather you go with him or …

So, we have to live a way if God destroys the earth, we have a place to be. So, let us try to avoid whatever we know to be sinful, whatever evil, or whatever bad so that our lives reflect the one God wants. Let us drop sin so that when the savior comes, we find peace with Him. God made it clear in the 1st reading that Michael, the great priest will come. He said when he does, nobody will be able to escape, and if your name is not written in the book of life, you will be destroyed. You will go through distress that is beyond measure. He said, the wise shall shine right with. With reference to the bible, the wise are those who know God because (the psalmist says), 'The foolish man has said to his heart there is no God'. So, if you are one, and you know there is God, then you do His will. It is not those who say 'lord! Lord!' will go to heaven. You are right.

This is not about singing beautifully. You may do this around the alter, yet you go to hell. You may be holding the censer like I do, but if you do what is not right, you will go to hell. It is like being in school and not studying. You can have the best uniforms, yet, you will fail your exams.

Now, I have talked about eternity, about judgment. The responsorial psalms also say something I want to draw your attention on. It says, 'You are my inheritance, o lord!' Some bible version will say, 'You are my portion, o lord!' What is inheritance? I heard somebody say it but the one was not sure of herself. Inheritance is what somebody takes over from the dead, isn't so? You are brilliant but you don't believe in yourselves. The first step to excellence is self-trust. If you believe in yourself and you know who you are, nothing can destroy you. I repeat, if you believe in yourself and know who you are, nothing can destroy you. That's true.

So, if the lord is your inheritance and he, your portion, what should frighten you? He said, 'I am your portion and your cup. He means He is there for you in every situation. To be frank, if you believe in God, yet, afraid of demons and evil spirits, then you do not know the one you believe in. We must keep the lord before us; no other things. So, this is the encouragement – that we should learn to keep the lord before us in everything. If we are not careful, we will forget the greatness of God.

The psalmist says, 'I am on the lord's side'. 'So, my heart is full of joy, and my soul, glad'. If you are able to put the lord on your side, always, when you sleep, you will see God, and angels, and Jesus, and beautiful things. If you are not, you will see scary things which will frighten you. He will not abandon your path. He will show you the path of life, the fullness of joy in His presence, and happiness forever. This is the promise.

Sermon Sample Two

Tuesday, 33rd Week in Ordinary Time of the Catholic Calendar

TOPIC: The Son of God Came for and Saved Those Who Are Lost

Today, we see Elisha and Zacchaeus having encounter with God. Elisha had a lot of friends who were ungodly and worshiped idols. Due to friendship, they wanted Him to live and enjoy life to its fullness. Elisha admitted if he followed his friends, he would stay on earth and enjoy the fullness of life, but eventually, would cause disgrace to God. So, he chose to die rather than to do that. In the gospel, we see Zacchaeus, who all the people know to be rich, but he was not part of the congregation of the lord. When he got the opportunity to meet Jesus, the people were not happy. In this life, if you don't take care, those who you think love you can prevent you from having encounter with the lord.

We have lots of friends who make us happy and satisfied. Some even give us money and others, help. If we follow them, they will deceive us and, in the end… That is why Elisha, the old man said, 'I am ninety and what do I need to wait on the lord?' If you make a step into holiness, your enemies will multiply. Those who will wish you backslide will be many. Some will separate themselves from you because you do that. But we should bear in mind that the lord said He came for those who are lost. So, if you think you have accepted God, you shouldn't take the misleading ways so you will not be lost.

God created us not for people to love us. He rather did so for people to see Him, love Him and worship Him. If we do this, we go to God. So, even if nobody loves you, but you live to please God, He prefers that. If God comes to your house and people talk

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about it like Zacchaeus, it glorifies Him. You must bear in mind that you were created to live a life which glorifies God. If people will help you come near God, accept it, but if they will not, you need to do so yourself. He said, if we feel shy to mention His name among people, He too will do same to us before His father in heaven. May He give us the strength to stand before Him, even when our friends are not happy with it.

Sermon Sample Three
Monday, 33rd Week in Ordinary Time of the Catholic Calendar
TOPIC: Life as a Gift from God

Truly, life is a gift which is given to every human because God loves us. However, God does that for a purpose, and that means we must seek Him, see Him, and worship Him. If we worship God with the life, He has given us, it will glorify His holy name, and help us come closer to Him. In the first reading, we learnt that God gave His children life. Some of them followed and worshiped idols; they brought shame and blasphemy to God's place of worship. In the end, we learnt that others stood and devoted themselves to God.

In the gospel, we learnt that a blind man begging heard the coming of Christ. He then approached Jesus and pleaded with Him for mercy. The lord helped him and Gave him. In the end, he followed the Lord and glorified the lord's name with His life. Those with him gave glory to God. If you wake up in the morning and are able to breathe, remember God has given you, life. He did this so you must worship Him. If you need something and you approach God, He will listen to you due to His mercy, and provide you your wish. If God provides your wishes, remember you give your life as a living sacrifice in honor of His name.

You don't live because you wish, neither because you have wealth, neither because of your family, but you live to Glorify God. So, every day and everywhere, ask yourself if your life gives glory to God. Ask yourself if your life lets other people see the glory of God or it brings disgrace and destruction to the name of the lord. May God give us the heart which will make us understand and seek Him. All our living should be glory to him so He gives us life and peace. May He deliver us from trials and temptations and help us worship Him with all our might. May He take away all our weaknesses, like He did to the blind man, and strengthen us now and forever.

Sermon Sample Four
28th Sunday of ordinary time of the Catholic Calendar
TOPIC: Following God's Ways

From the 1st reading, the one who wrote the book of Wisdom said from the unset of his life there was something he prayed for. Everybody has got his/her heart desire; some pray for money, peace and prosperity; others too for Visa, long life, marriage, children, etc. However, the writer of the book of Wisdom draws our attention to the fact that things in the world are beautiful – money, power, and victory, but today, he admonishes us that if we pray, we must do and seek wisdom. You have everything if the wisdom of God is your portion.

Jesus came and reminded us that we should seek first the kingdom of God and His righteousness and He will give us the rest of our needs. So, as we seek first His Kingdom, we seek first His righteousness, we seek first His grace, he will be making our lives good, he will be lifting us up, he will be helping us, and he will be glorifying us.

In the second reading, the book of Hebrew demonstrates the strength and power in His word. It says the word has life, and the word freedom, and the word, glory. The Gospel is interesting. A fellow approached Jesus; he was a person who had not all that grown, yet he had worked hard to acquire wealth. He himself admitted the fact that he did it not through foul means. One thing God wants to tell us is that it doesn't take one to commit sins to create wealth. So, if you are a Christian and you prosper, it is the glory of God. Blessing from God brings wealth. So, if you wait under God's roof, pray and make good steps, prosperity will come to you. Never have the misconception that the world is already corrupt; so, you must follow the trend. You must rather work hard and pray. You will find it tough; problems will come; suffering too. But if we rely on God, all things shall come into our favor and it will end well for us.

The message Jesus wants to send to us is that first, if we want to be like Him, we must follow His ways. So, he made the man understand that prosperity is all about being His follower and walking with Him. If we do this, it will open the gate of heaven for us; if we do this, it will make us move on in live. Second, Jesus made the man understand the fact that if he wanted to see the effectiveness of his wealth, he must let other people benefit from it. Jesus was God, but He did away with all His glory and embraced the life of slavery and He did this for a purpose. So, if you want to be part of His kingdom, learn to be a slave in your life and this will help us walk like Jesus and give Him glory. May God help us to understand His word; may God bless us now and forever.

Sermon Sample Five

33ʳᵈ Sunday in ordinary Time of the Catholic Calendar

TOPIC: The Coming of the Lord

Advent could be categorized into two. First is His coming as a child to be borne by a woman. The second is His coming as the word of God as I share with you today. Wherever one or two have met, He is in our midst. So, He comes to us whenever we have met. If we break bread with you on the alter, He does because He is the bread of life descended from heaven. If we pray,… Truly, His name is Emmanuel; God who is always with us, and He will, world without end.

So, we have His immediate coming as a giver of grace, and His second coming, as in the Apostles ' Creed, to judge the living and the dead. This is what I share with you today; a kingdom which never falls and never ends. The first reading talks about the kingdom of Babylon where the Israelites suffered and died. Even Daniel was nearly devoured by lions and if not the protections of God… Then God revealed to him to tell the nation that life doesn't end after death; there is resurrection. This means that there is glory for those who obey God, also, His followers. So, in the name of God, even if they suffer and die, day shouldn't lose hope.

This revelation to Daniel occurred 700 years before Jesus Christ was born and He also assured us. In the second reading, the book of Hebrew made us understand that Jesus carried our sins. To me, it is not so. He rather came to take us out of sin. All that the book is telling us is that Jesus has created the pace of salvation for mankind. In the gospel, we learnt that God didn't create us for the word. He did this for himself. He did this so that human would have a dwelling place. So, at a point in time, if humans living

on earth are not significant to Him, then he must destroy the earth. That is the truth. So, will everyone go to God? If no, then we must live a chaste life wealthy of holiness.