
Shifts in the Translation of Interactional Metadiscourse Markers in Arabic and English Opinion Articles

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April 2019

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Abstract

This study aims to investigate the ‘shifts’ in the translation of ‘interactional metadiscourse markers’ in Arabic-English and English-Arabic newspaper opinion articles to uncover the translation ‘norms’ governing these shifts. To my knowledge, there is hardly any research on the translation of interactional metadiscourse in the genre of opinion articles, especially in reference to Arabic and English as a language pair. To this end, two types of quantitative and qualitative comparative analyses are conducted, namely a comparative analysis between the Arabic and English STs and their respective TTs and a comparative analysis between the Arabic and English original STs. The former identifies the translation shifts in interactional metadiscourse markers and the latter compares the type and extent of interactional metadiscourse markers between the two languages. The translation norms are reconstructed based on the analysis of translation shifts and with reference to the results of the comparative analysis between the original Arabic and English STs. The comparative analyses are conducted following a corpus-based comparative discourse analysis approach within the tradition of product-oriented descriptive translation studies (Toury, 1995). The theoretical framework is based on Hyland’s (2005a, 2005b) model of interactional metadiscourse and the concepts of shift (van Leuven-Zwart, 1989/1990a; Toury, 1995) and norms (Toury, 1995) in Translation Studies.

The results of the analysis of translation shifts identify four main types of shifts in interactional metadiscourse markers that are addition, omission, modification, and substitution. These shifts are constrained by textual-linguistic translation norms that seem to be influenced by differences and/or similarities in genre conventions, socio-political and cultural aspects between the two languages, which are revealed by the comparative analysis between the original Arabic and English opinion articles. The textual-linguistic norms in both directions of translation suggest that Arabic-English translators employ both initial norms of *acceptability* and *adequacy* with a stronger preference for the former, whereas English-Arabic translators tend to employ the norm of *acceptability*.

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Table of Contents

<i>Abstract</i>	<i>I</i>
<i>List of Tables</i>	<i>VII</i>
<i>List of Figures</i>	<i>IX</i>
<i>List of Abbreviations</i>	<i>X</i>
<i>Notes on Transliterations</i>	<i>XI</i>
<i>Acknowledgements</i>	<i>XII</i>
Chapter 1	1
Introduction	1
1.1 Scope and background of the study	1
1.2 Aims and research questions	6
1.3 Data and methodology	8
1.4 Structure of the thesis	10
Chapter 2	13
The Concept of Metadiscourse	13
2.1 Introduction	13
2.2 Definitions of the concept of metadiscourse	14
2.3 Classifications of metadiscourse markers	19
2.3.1 Differences in the linguistic realisation of interactional MDMs between English and Arabic	30
2.4 Genre and text type	46
2.5 Opinion genres in newspapers	51
2.5.1 English and Arabic newspaper opinion genres	57

2.6 Studies on the role of metadiscourse in newspaper opinion genres.....	61
2.7 Summary and conclusion	69
<i>Chapter 3</i>	<i>71</i>
<i>Translation Studies: from Prescriptive Linguistic Approaches to Descriptive Corpus-</i> <i>based Approaches.....</i>	<i>71</i>
3.1 Introduction	71
3.2 General overview of different approaches to translation.....	71
3.3 Linguistics-oriented approach in translation studies.....	76
3.4 Equivalence and shift in translation: two central related concepts in the linguistic-oriented approaches to translation	77
3.4.1 The concept of equivalence in TS	78
3.4.2 The concept of shift in TS	90
3.5 Discourse-analytical approaches to translation.....	98
3.5.1 Discourse analysis in TS	99
3.5.2 The translation of metadiscourse.....	108
3.6 DTS: a move from prescriptive to descriptive approaches to translation studies	112
3.6.1 Descriptive Translation Studies (DTS).....	113
3.6.2 ‘Norms’ in DTS approaches	116
3.6.3 Corpus Methods for DTS	121
3.7 Summary and conclusion	124
<i>Chapter 4</i>	<i>126</i>
<i>Data and Methodology.....</i>	<i>126</i>
4.1 Introduction	126

4.2 Research questions revisited	127
4.3 Locating the STs and TTs within their socio-political context	128
4.3.1 The socio-political context of Arabic STs and TTs	129
4.3.2 The socio-political context of English STs and TTs	131
4.4 The corpus.....	132
4.4.1 Corpus selection criteria.....	133
4.4.2 Corpus description and preparation	135
4.5 Theoretical framework of the analysis.....	138
4.5.1 Theoretical issues in the analysis of MDMs.....	138
4.5.2 Hyland’s model of interactional MDMs.....	143
4.5.3 Translation shifts.....	153
4.5.4 Initial and operational norms in the DTS approach.....	154
4.6 Procedure	156
4.6.1 Mixed quantitative and qualitative methods of corpus-based analysis.....	156
4.6.2 Identification and classification of MDMs in the STs and their translation shifts in the TTs	158
4.7 Summary and conclusion	163
<i>Chapter 5</i>	<i>164</i>
<i>Results of the Comparative Analysis of Interactional MDMs between Arabic and English Original Opinion Articles.....</i>	<i>164</i>
5.1 Introduction	164
5.2 Interactional MDMs of stance and engagement in Arabic and English STs....	164
5.2.1 Hedges and boosters.....	167
5.2.2 Attitude markers	179
5.2.3 Self-mentions	186

5.2.4 Engagement markers	188
5.3 Summary and conclusion	198
<i>Chapter 6</i>	<i>201</i>
<i>Results of the Analysis of Shifts in Interactional MDMs in Arabic-English and English-Arabic Translations of Opinion Articles</i>	<i>201</i>
6.1 Introduction	201
6.2 Translation shifts in interactional MDMs in Arabic-English texts	201
6.2.1 Shifts in stance	204
6.2.2 Shifts in engagement	227
6.3 Translation shifts in interactional MDMs in English-Arabic texts	240
6.3.1 Shifts in stance	243
6.3.2 Shifts in engagement	263
6.4 Summary and conclusion	276
<i>Chapter 7</i>	<i>282</i>
<i>Discussion</i>	<i>282</i>
7.1 Introduction	282
7.2 Discussion of the results of the comparative analysis of interactional MDMs in the English and Arabic original opinion articles.....	282
7.2 Discussion of the findings of Arabic-English translation of interactional MDMs	295
7.3 Discussion of the findings of English-Arabic translations of MDMs	302
7.4 Summary and conclusion	309
<i>Chapter 8</i>	<i>312</i>

<i>Conclusions</i>	312
8.1 Major research findings	313
8.2 Contributions and implications	322
8.3 Limitations of the study	323
8.4 Further research	325
<i>References</i>	328
<i>Appendix 1</i>	349
<i>Appendix 2</i>	355
<i>Appendix 3</i>	361
<i>Appendix 4</i>	366
<i>Appendix 5</i>	370

List of Tables

Table 2.1 Summary of Vande Kopple’s classification of metadiscourse (1985: 83-87)	21
Table 2.2 Crismore et al. model of metadiscourse (1993: 47-54).....	25
Table 2.3 Hyland’s interpersonal classification of metadiscourse (2005a: 49)	27
Table 2.4 Major semantic and pragmatic categories of stance marking with examples of their grammatical realisations (Biber and Finegan, 1989: 98)	31
Table 2.5 Verbal forms in relation to their conditional particles in the hypothetical conditional system in MSA (Sartori, 2011: 7- 18).....	43
Table 2.6 First-person and second-person pronouns in Arabic and English.....	44
Table 2.7 Dafouz-Milne’s classification of metadiscourse markers (2008: 98-99).....	64
Table 4.1 Hyland’s classification of metadiscourse (2005a: 49)	144
Table 4.2 Functional categories and subcategories of interactional MDMs.....	151
Table 4.3 List of abbreviations used in the coding of the interactional MDMs and the translation procedures in the analysed texts.....	159
Table 5.1 Relative frequency of interactional MDMs in Arabic and English original opinion articles (per 1,000 words).....	165
Table 5.2 The linguistic forms of hedges in English and Arabic opinion articles and their number of occurrences	169
Table 5.3 The linguistic forms of boosters in English and Arabic opinion articles and their number of occurrences	176
Table 5.4 The linguistic forms of attitude markers in English and Arabic opinion articles and their number of occurrences.....	179
Table 5.5 The linguistic forms of reader-mentions in English and Arabic original opinion articles and their number of occurrences	189
Table 5.6 The linguistic forms of directives in English and Arabic original opinion articles and their number of occurrences	195
Table 6.1 Translation shifts in interactional MDMs in Arabic-English texts	203

Table 6.2 Translation shifts in interactional MDMs in English-Arabic texts242

List of Figures

Figure 2.1 Types of main argumentation structures (Adapted from Hatim, 1997: 39-40) ..50	
Figure 3.1 An illustration of Tertium comparationis in a translation of a proverb (adapted from Munday, 2012a: 76).	86
Figure 3.2 House's scheme for analysing and comparing STs and TTs (House 1997: 108)	103
Figure 4.1 Arabic-English parallel texts	137
Figure 4.2 English-Arabic parallel texts	137

List of Abbreviations

ST	Source Language Text
TT	Target Language Text
AST	Arabic source text
ATT	Arabic target text
EST	English source text
ETT	English target text
BT	Back Translation
MDMs	Metadiscourse markers
MSA	Modern Standard Arabic
CLA	Classical Arabic
DTS	Descriptive Translation Study
DA	Discourse analysis

Notes on Transliterations

The following transliteration system has been consistently employed in this study when transliterating words and expressions in Arabic is needed. It is based on the **Hans Wehr transliteration** system of the Arabic alphabet into the Latin alphabet used in the English edition of the Hans Wehr dictionary (1976).

Arabic Letters	Transliteration	Arabic Letters	Transliteration
ء	'	ض	ḏ
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	ṯ	ع	'
ج	j	غ	ġ
ح	ḥ	ف	f
خ	ḵ	ق	q
د	d	ك	k
ذ	ḏ	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	š	و	w
ص	ṣ	ي	y

Arabic short vowels	Transliteration	Arabic long vowels	Transliteration
اَ	a	اِ	ā
اُ	u	اِي	ū
اِ	i	اِي	ī

Acknowledgements

This thesis would not have been possible to complete without the support and guidance that I received from many people. First and foremost, I would like to express my sincere gratitude to my primary supervisor, Dr Gabrina Pounds, for her support, time, and excellent guidance. Her insightful comments and ideas helped me in all phases of this thesis. I would also like to thank my secondary supervisor Prof. Andreas Musolff for his support and valuable advice and suggestions throughout this thesis.

I would also like to express my deep appreciation to my friends, Maria and Zahyah, for their continuous support and contribution to both my life and studies.

Finally, and most of all, I would like to express my warmest and special thanks to my beloved family. To my dear parents whom I cannot thank enough for their love, constant encouragement and prayers. To my loving, supportive, and patient husband, Faisal, and our lovely daughters, Nouf and Zenah, for being by my side during the ups and downs of my studies with unconditional love, support and encouragement. I love you.

Chapter 1

Introduction

In this introductory chapter, I will briefly provide an outline of the present study. The chapter aims at contextualising the present study, stating its aims and research questions, briefly describing the data and methodology utilised to answer the research questions, as well as outlining the structure of the whole thesis.

1.1 Scope and background of the study

This study investigates the translation of a central discourse feature in the study of writer-reader interaction in language, namely ‘metadiscourse’. The investigation focuses on the translation of newspaper opinion articles with particular reference to Arabic and English as a language pair. ‘Metadiscourse’ is an umbrella term from discourse analysis that describes the linguistic features that are utilised to explicitly organise a text and reflect the writer’s stance towards either its content or the reader (Hyland, 2005a: 14). In other words, metadiscourse “embodies the idea that communication is more than just the exchange of information, goods or services, but also involves the personalities, attitudes and assumptions of those who are communicating” (Hyland, 2005a: 3). As described by Crismore *et al.* (1993: 40), metadiscourse helps to construct a coherent text and reflects the writer’s “personality, credibility, considerateness of the reader, and relationship to the subject matter and to readers”. Therefore, metadiscourse is based on a view of writing or speaking as social interactions where speakers and writers anticipate the possible responses of others, making decisions about the kind of effects of their writing and speaking on their listeners or readers, and adjusting their language to best achieve their purposes (Hyland, 2015: 1).

To date, major approaches to metadiscourse that have attempted to identify and classify metadiscourse features are either broad or narrow. The broad approach includes interactive features that signal text organisation (e.g. connectives), the writers’ stance and

attitude towards their texts (e.g. hedges) and the way that writers engage with their readers (e.g. personal pronouns referring to readers). Proponents of this approach include Vande Kopple (1985), Crismore *et al.* (1993) and Hyland (2005a). On the other hand, the narrow approach focuses only on text-organising features of metadiscourse. Major advocates of this approach include Mauranen (1993) and Ädel (2006). Most of these approaches provide classifications of “metadiscourse markers” (MDMs henceforth) based on dichotomies, depending on the theoretical perspectives adopted. In particular, scholars of metadiscourse have mostly drawn on Halliday’s (1973) functional model of language that identifies three main metafunctions of language that are *ideational*, *interpersonal*, and *textual*. For example, within the broad approach, earlier models of MDMs in the 1980s and 1990s proposed by Vande Kopple (1985) and Crismore *et al.* (1993) classified MDMs into the two functional categories *textual metadiscourse* and *interpersonal metadiscourse*. Later, Hyland (2005a) argued that all MDMs are interpersonal and classified MDMs categories into *interactive MDMs* and *interactional MDMs*. The former is used to organise discourse to guide the reader to understand the information conveyed in text, while the latter is used to express the writer/speaker’s views and attitudes and engage with readers.

Categories of MDMs are used in all speech and writing, whether professional, academic or personal (Hyland, 2005a: 14). The use of MDMs is highly dependent on the contexts in which they occur, as they are closely related to the norms and expectations of their specific cultural, social and professional communities (Hyland, 1998a: 438). This means that for a successful communication of ideas and information, writers and speakers must be aware of the appropriate use of metadiscourse features (i.e. type and extent) in different contexts.

Due to their importance for a successful communication, aspects of metadiscourse have therefore attracted the attention of researchers in various areas of study such as composition, contrastive rhetoric, and discourse analysis (Hyland, 2005a: 5). The majority of studies on aspects of metadiscourse have focused on argumentative texts in different

contexts (e.g. across genres or across languages) because of the vital role of metadiscourse in the construction of arguments and attainment of persuasion. Most of the studies on the role of MDMs in argumentative texts have largely focused on *academic genres* such as textbooks, research articles, and dissertations (e.g. Crismore, 1989; Hyland and Tse, 2004; Hyland, 1999a; Dahl, 2004; Peacock, 2006; Zarei and Mansoori, 2007; Hu and Cao, 2015). Other studies have focused on argumentative journalistic genres such as editorials and opinion articles (e.g. Le, 2004; Dafouz-Milne, 2008; Fu and Hyland, 2014). Others have focused on the use of metadiscourse in argumentative writing pedagogy; whether in second or foreign English writing (e.g. Simin and Tavangar, 2009; Li and Wharton, 2012; Hong and Cao, 2014), or in cross-linguistic/cross-cultural contrastive studies (e.g. Crimson *et al.*, 1993 [English/Finish]; El-Seidi, 2000 [Arabic/English]; Alipour *et al.*, 2015 [English/Farsi]). According to these studies, writers of argumentative texts frequently employ metadiscourse features that explicitly organise texts, reflect their personal stance towards the content of texts as well as establish relationship with readers, as persuasive strategies.

Furthermore, the above-mentioned studies on metadiscourse indicate that the type and extent of metadiscourse features that are employed vary depending on the two variables of genre and/or language. According to Hyland (2015), metadiscourse, in written texts, reveals how writers seek to represent themselves, their texts, and their readers as they frame their ideas and arguments in ways familiar and valued by their communities and appropriate for the genre they are using. Therefore, any study of metadiscourse across genres and/or across languages, for example, should account for the contextual constraints of genre conventions and cross-linguistic/cross-cultural aspects regarding the use of metadiscourse in order to arrive at valid conclusions.

Despite the importance of the use of MDMs for a successful communication in writing and speaking and their dependence on contextual constraints of language and genre, the concept of metadiscourse has attracted little attention in the discipline of Translation Studies (TS). There are few studies that have investigated the translation of MDMs. Examples of

such studies are found in the translation of metadiscourse in German-English history texts (Skrandies, 2007), in Slovene-English research articles (Pisanski Peterlin, 2008), in English-Spanish research articles and scientific popularization texts (Suau-Jiménez, 2010), and in English-Farsi medical research articles (Gholami *et al.*, 2014). These studies focus mainly on academic texts. To my knowledge, there is hardly any research on the translation of metadiscourse in non-academic genres, especially in reference to Arabic and English as a language pair. Therefore, I seek to fill part of this gap by investigating the way MDMs are translated in the genre of newspaper opinion articles between Arabic and English, in particular.

The reason I chose to investigate the translation of MDMs in a newspaper genre is that newspapers are important public texts in which translation plays an indispensable role in the circulation of their content. Given their public nature and availability to large numbers of people, newspapers (whether in their print or online versions) are among the most widely read types of written texts that exert a great influence on readers' views of the world. As a form of media translation, journalistic translation is a common practice carried out on a daily or weekly basis in newspapers in different countries to reach a very large number of readers. In the context of Arabic newspapers, translations may be found in three types of newspaper publications. In addition to the common practice of including translated content from foreign sources in Arabic-language newspapers, some major Arabic-language international newspapers and a few national newspapers in some Arab countries also have editions written in other languages (mainly English and/or French). For example, the leading international Arabic-language daily newspaper *Asharq Al-awsat*¹ has editions written in English, Turkish, Farsi and Urdu. Examples of leading national newspapers that have editions written in different languages are the Egyptian daily *Al-Ahram*² (English and French editions), the

¹ <https://aawsat.com/>

² <http://www.ahram.org.eg/>

Algerian daily *Echourouk*³ (English and French), the Lebanese daily *An-Nahar*⁴ (English edition), the Saudi dailies *Okaz*⁵ (English) and *Al-Riyadh*⁶ (English), the Kuwaiti daily *Alanba*⁷ (English). The third type concerns newspapers that appear mostly in English or French in most Arab countries. For example, there are many daily or weekly newspapers published in English in the Arab countries aimed at thousands of English-speaking expatriates residing in these countries (e.g. *Saudi Gazette*, *The Egyptian Gazette*, *Iraq Today*, *Lebanese Daily Star*, *Oman Tribune*). Additionally, Arab countries in North Africa such as Morocco, Tunisia, and Algeria, where the French colonial effect can still be seen as French is still spoken by many people, have many important newspapers published in French such as *Aujourd'hui Le Maroc* in Morocco, *Le Quotidien d'Oran* in Algeria, *La Presse de Tunisie* in Tunisia. Translation plays a vital role in all of these three types of publications in the Arab countries. So, investigating the translation products in these publications can provide valuable insights for the theory and practice of translation.

As for choosing the translation of the genre of opinion articles, in particular, it is an excellent example of argumentative journalistic writing that has persuasive communicative function; hence, the language of this genre may typically be characterised as being evaluative and involved. Newspaper opinion genres, such as editorials and opinion articles, go beyond merely reporting the events. They comment on them with the communicative purpose of influencing and perhaps shaping the readers' opinion. So, writers of opinion articles usually explicitly project their personal judgements, feelings, and assessments onto their arguments and engage their readers to persuade them of the validity of their point of view. To achieve this, they tend to employ various types of linguistic devices including MDMs. The type of

³ <https://www.echoroukonline.com/>

⁴ <https://www.annahar.com/>

⁵ <https://www.okaz.com.sa/>

⁶ <http://www.alriyadh.com/>; <http://alriyadhdaily.com/>

⁷ <https://www.alanba.com.kw/newspaper/>

MDMs and the extent to which they are used as persuasive strategies in this genre depend on the writer's assessments of the readers' expectations and needs.

The importance of the role of MDMs in fulfilling a persuasive function to a particular audience in newspaper opinion genres (e.g. Fu and Hyland, 2014; Le, 2004) as well as the differences in utilising these devices across languages in such genres (e.g. Dafouz-Milne, 2008; Kuhl and Mojjood, 2014) have been established in the literature. Thus, when translating this genre, the translator has to conform to the target audience's expectations to successfully convey the communicative persuasive functions of MDMs from an ST to a TT. According to Hatim and Mason (1997:1), translation is "an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication (which may have been intended for different purposes and different readers/hearers)". In this sense, translation is not simply a linguistic act, but also an act of communication across cultures (House, 2015: 3). Therefore, as the writer-reader interaction is a key feature that characterises the genre of opinion articles and can be realised through the use of MDMs, the present study sets out to explore how translators handle MDMs when translating between Arabic and English for different audiences. In particular, this study focuses on the translation of interactional (or interpersonal) MDMs within the broad approach to metadiscourse.

1.2 Aims and research questions

This study aims to investigate the 'shifts' in the translation of interactional MDMs in Arabic-English and English-Arabic newspaper opinion articles in order to uncover the underlying translation 'norms' governing these shifts. Within the field of product-oriented descriptive translation studies, this study aims to contribute to the literature on the translation of interactional MDMs markers as features of reader-writer interaction in the genre of opinion articles. In particular, this study draws on the two concepts of *shifts* and *norms* that are derived from linguistic and descriptive translation studies (DTS) approaches to translation using an analytical model of metadiscourse from discourse analysis. The findings may

provide valuable insights for those translating this aspect of interactional meaning (i.e. metadiscourse) in the genre of opinion articles, in particular, and other argumentative texts in Arabic and English as a language pair or other languages, in general.

The main reason I chose to utilise a bidirectional translation corpus of opinion articles, that consists of Arabic STs and their English TTs and English STs and their Arabic TTs, is to use the original STs from both languages as a reference to explain the norms underlying the shifts in the translation of interactional MDMs between the two languages, which belong to two very different cultural backgrounds. As pointed out earlier in (1.1), the use of MDMs is influenced by genre and language constraints. So, a contrastive analysis of the use of MDMs between original Arabic and English opinion articles would provide explanatory insights on the identified translation norms when translating this genre between the two languages.

To my knowledge, there is no available contrastive study that explores interactional MDMs in the genre of opinion articles between Arabic and English. In spite of the growing literature on investigating reader-writer interaction through MDMs across genres and languages, this area of research has remained largely understudied in previous literature devoted to interactional MDMs in either Arabic texts or contrastive studies between Arabic and other languages. The few studies that have explored metadiscursive features in Arabic texts focus only on those features that have discourse-organising function (called *discourse markers*) (e.g. Sarig, 1995; Al-kohlani, 2010). The few contrastive studies on MDMs between Arabic and other languages that are found in the literature focus only on either academic texts, particularly research articles (Sultan, 2011 [Arabic/English]; Andrusenko, 2015 [Arabic/Spanish]) or writing pedagogy (El-Seidi, 2000 [Arabic/English]). Therefore, the contrastive analysis of the Arabic and English original opinion articles (i.e. STs) from the bidirectional corpus in this study will allow me to identify cross-linguistic/cross-cultural understanding of the similarities and differences regarding the use of interactional MDMs

between these two languages, and hence provide explanatory insights to the translation norms influencing the translation shifts.

The research questions are the following:

- 1) What are the types and frequency of interactional MDMs used in the Arabic STs of opinion articles?
- 2) What are the types and frequency of interactional MDMs used in the English STs of opinion articles?
- 3) What are the differences and/or similarities in the use of MDMs in the genre of opinion articles between Arabic and English STs?
- 4) What are the shifts that occurred in the translation of MDMs in the opinion articles that are translated from Arabic into English?
- 5) What are the shifts that occurred in the translation of MDMs in the opinion articles that are translated from English into Arabic?
- 6) What are the translation norms that are identified from the results of the analysis of translation shifts in Arabic-English and English-Arabic opinion articles?

1.3 Data and methodology

In order to answer the research questions, a bidirectional translation corpus of 100 Arabic-English opinion articles and 100 English-Arabic opinion articles were compiled for analysis. These opinion articles mainly cover political issues, as articles on this topic are found to be the most translated across the two languages. The newspaper that is chosen as a source of data is the leading Arabic newspaper *Asharq AL-Awsat*⁸. The reason for choosing this particular newspaper is that it is an international newspaper for all Arabs around the world and it is widely distributed in most parts of the Arab world. In its opinion pages (or in the respective sections in the online version), it regularly includes opinion articles translated

⁸ <http://english.aawsat.com/>

from articles that have been selected from leading English-language newspapers, such as *Washington Post*, *New York Times*, *The Guardian*, *The Telegraph*, *Bloomberg Business*. The source of the English articles translated into Arabic is indicated at the end of each translated article, which means it is not difficult to find the source of the English STs in order to compile the English-Arabic translation sub-corpus. As for the Arabic-English sub-corpus, both Arabic STs and English TTs were also extracted from the online version of *Asharq AL-Awsat* newspaper. The English TTs were first extracted from the English edition of *Asharq AL-Awsat* and, then, they were matched to their Arabic STs that are available in the original Arabic edition of the newspaper (see chapter 4, section 4.4.1, for a full clarification of the selection criteria of the corpus).

To analyse the corpus, this study employs a corpus-based comparative discourse-analytical methodology that draws on linguistic approaches to translation within descriptive translation studies (DTS). More specifically, the methodology in this study is mainly adapted from the three-phase methodology of DTS proposed by Toury (1995) for a systematic analysis of translations to identify translation *norms*. The first phase of the methodology involves situating the bidirectional corpus of opinion articles within the wider socio-cultural context of their production. The second phase involves conducting comparative analyses of the bidirectional corpus of Arabic and English STs and their respective TTs using quantitative and qualitative methods. In particular, this phase involves two types of comparative analyses. The first type is a quantitative and qualitative comparative analysis between the original Arabic and English STs to identify interactional MDMs and investigate their use in the genre of opinion articles between the two languages. The second type is a quantitative and qualitative comparative analysis between the Arabic and English STs and their respective TTs in order to identify the translation shifts in interactional MDMs in both directions of translation. The third phase involves identifying the translation norms that constrain the translation shifts that are identified in the second type of comparative analysis with reference to the results of the first type of the comparative analysis. These two types of

comparative analyses are based on an integrated theoretical framework that includes Hyland's (2005a; 2005b) interpersonal model of *interactional MDMs* of stance and engagement and the concept of *shift* from linguistic approaches to translation, as well as the concept of translation *norms* as proposed by Toury (1995).

1.4 Structure of the thesis

This thesis comprises eight chapters. Following this introductory chapter, which gives a general overview of the present study, the thesis is then structured as follows. Chapters two and three introduce the theoretical foundation of this study. Chapter two discusses the concept of metadiscourse as the main linguistic phenomenon under investigation in this study as well as related contextual aspects that influence the use of such concept in reference to the present study. So, the first two sections of the chapter introduce definitions, classifications and linguistic realisation of the concept of metadiscourse in reference to English and Arabic within the interactive broad approach to metadiscourse (i.e. the approach followed in this study). Next, the two related concepts of *genre* and *text types*, which are considered important contextual factors that influence the use of metadiscourse, are defined in order to describe the genre under investigation (i.e. newspaper opinion articles). Then, since the genre investigated in this study is newspaper opinion articles, the discussion is narrowed down to focus on newspaper opinion genres as argumentative texts, with particular reference to the similarities and differences in the characteristics of such genres between Arabic and English, the two languages explored in this study. The discussion then moves on to review some studies that explored the role of MDMs in the construction of arguments and attainment of persuasion in newspaper opinion genres.

Chapter three provides the theoretical background for the analysis of the translation shifts of interactional MDMs and their governing norms in the corpus under investigation. Accordingly, this chapter selectively highlights those theoretical approaches in the discipline of TS that are relevant to the scope of this study, namely linguistic approaches and DTS. It

provides an overview of the development of TS from prescriptive linguistic source-oriented approaches to corpus-based descriptive translation research, and situates the present study within the existing key concerns in this approach.

Chapter four provides an outline of the data and methodology of the study. The aim of this chapter is to outline the corpus selection criteria and preparation process as well as the integrated methodological framework used in the analysis, explaining how the study integrates a corpus-based contrastive discourse analysis approach with a descriptive translation studies (DTS) framework to answer the research questions. The structure of the methodological framework presented in the chapter basically follows Toury's (1995) three-phase methodology within the DTS approach to TS. The chapter starts by providing a contextualisation of the original Arabic and English opinion articles (STs) and their respective translations (TTs) by locating them within their wider socio-political and cultural context. Then, the chapter proceeds to clarify the corpus selection criteria, including the procedure used to prepare the corpus for the comparative analyses. Next, the chapter provides an outline of the integrated theoretical analytical framework that was utilised to carry out the comparative analyses of the corpus, including Hyland's (2005a, 2005b) discourse-analytic model of interactional MDMs from discourse analysis and the concepts of shifts (van Leuven-Zwart, 1989/1990a; Toury, 1995) and norms (Toury, 1995) from TS. After that, the chapter describes how the quantitative and qualitative comparative analyses were performed on the corpus.

Chapters five, six and seven are devoted to presenting and discussing the results of the comparative analyses carried out on the bidirectional corpus in this study. Chapter five presents the results of the quantitative and qualitative contrastive analysis of interactional MDMs that were identified in Arabic and English STs. As pointed out earlier, the results of such analysis may provide explanatory insights on the translation *norms* that influence translation shifts in interactional MDMs in English-Arabic and Arabic-English opinion articles. Chapter six presents the results of the contrastive analysis of the STs and TTs,

highlighting the translation shifts in interactional MDMs in both directions of translation. Chapter seven provides a discussion of the major findings presented in chapters five and six by linking these two together in order to provide an explanation of the results.

Finally, chapter eight is the concluding chapter that provides a summary of the current study based on the findings. It also discusses the implication and contribution of this study to the discipline of TS and highlights the limitations of the study. The chapter ends with suggestions for further research.

Chapter 2

The Concept of Metadiscourse

2.1 Introduction

The main purpose of this chapter is to provide a theoretical underpinning of the concept of metadiscourse with reference to the present study so that it can be identified and analysed in the Arabic and English opinion articles and their translations. The review of the concept of metadiscourse involves its definitions, classifications, linguistic realisation, and its relation to two important contextual aspects, namely genre and text type. Also, since the genre analysed in this study is an example of the opinion genre in newspaper discourse, this chapter also describes the characteristics of newspaper opinion genres, with focus on the two languages investigated in this study (i.e. Arabic and English), and the role of metadiscourse markers in such genres. So, to achieve this purpose, after this introduction, the chapter is divided into four sections. Section (2.2) provides a discussion of the most cited definitions of metadiscourse that have been proposed in the literature and the related theoretical issues that have emerged from these definitions. Section (2.3) presents the classifications of MDMs and their linguistic realisation in relation to the present study. Section (2.4) provides definitions of the two related concepts of genre and text type in reference to this study. Section (2.5) provides definitions of newspaper opinion genres with particular reference to the similarities and differences in the linguistic characteristics of such genres as argumentative texts between Arabic and English, the two languages explored in this study. Section (2.6) reviews studies that investigated the role of metadiscourse in opinion genres as argumentative/persuasive texts. Finally, section (2.7) provides a summary and conclusion for the whole chapter.

2.2 Definitions of the concept of metadiscourse

The concept of metadiscourse has developed since it was first coined by Harris (1959) to describe the kind of linguistic features that do not belong to the main information presented in the sentence. Harris (1959) did not elaborate on the functions of these metadiscursive features and how to differentiate them from the main informational content in a given sentence (Beauvais, 1989: 12). This is no surprise because Harris' focus was on the structure of scientific texts of which metadiscourse features are only a part.

Although the term metadiscourse appeared as early as the late 1950s, it was not until the early eighties when it appeared again in Williams' (1981) book *Style: Ten lessons in Clarity and Grace* as one aspect that writers utilise to achieve clarity in their writing. Williams (1981: 40) simply defines it as "writing about writing" and describes it as "the language we use when, in writing about some subject matter, we incidentally refer to the act and to the context of writing about it". For example, writers can use metadiscourse verbs to announce their textual acts (e.g. *I show, we explain, I argue, we claim*), and further lexical items to express logical connections (e.g. *therefore, however, in conclusion*) or hedge how certain the writer is about a claim (e.g. *it seems that, perhaps, I believe*) (ibid.). In his book, Williams (1981) provides examples to illustrate a few functions of the concept, but his definition and description of metadiscourse are very broad, as they do not specify the nature of its functional characteristics.

However, a few years later, the concept of metadiscourse was theoretically developed by several scholars as a subject of study in an attempt to provide a clear definition of the concept and its functions. It should be pointed out here that any definition (and by extension any classification) of the concept of metadiscourse should be considered against the backdrop of its main function(s) as realised by the researcher. According to Ädel (2010: 70), studies that explored the nature and functions of metadiscourse can fall into two main approaches, namely the 'reflexive approach' and the 'interactive approach'. Reflexive models are 'narrow' in what they count as metadiscourse, while interactive models are

‘broad’ and more comprehensive in what they consider as metadiscourse. In the narrow reflexive approach, metadiscourse is referred to as ‘language reflexivity’, which refers to “the capacity of natural language to refer to itself” (Ädel, 2010: 70). So, the proponents of the reflexive model such as Mauranen (1993) and Ädel (2006) limit the notion of metadiscourse to only text-organising elements that refer to the writer’s explicit commentary on her/his ongoing text (e.g. *In the following section; We shall divide such factors in three categories as follows; This book is...*).

In interactive models, however, interaction between the writer and the audience rather than reflexivity is the starting point in determining what is metadiscursive (Ädel 2010: 70). For example, Crismore (1983: 2) defines metadiscourse as “an author’s discoursing about the discourse; it is the author’s intrusion into the discourse, either explicitly or non-explicitly, to direct the reader rather than inform”. Beauvais (1989: 12-13) criticises Crismore’s definition by stating that it is vague and imprecise as she does not distinguish between ‘directing’ and ‘informing’ and then she complicates it even more when she proposes a taxonomy of two main metadiscourse categories, one of which is ‘informational metadiscourse’; a category that contradicts the basic distinction she originally based her definition upon. Furthermore, although Crismore mentions ‘non-explicit’ metadiscourse elements in her definition, she does not explain them further or give any examples of them. In a later work, Crismore *et al.* (1993) provide another definition of metadiscourse that excludes the confusing explicit/non-explicit distinction:

[Metadiscourse] is linguistic material in texts, written or spoken, which does not add anything to the propositional content but that is intended to help the listener or reader organise, interpret, and evaluate the information given. (Crismore *et al.*, 1993: 40)

In the definition above, the defining characteristics of metadiscourse are clearer and more elaborate, compared to the previous definition. For example, instead of the words ‘direct’ and ‘inform’ that describe the function of metadiscourse found in Crismore’s (1983)

definition, the above definition includes more specific functions, which are *organise*, *interpret*, and *evaluate*.

Another similar definition of metadiscourse was offered by Vande Kopple (1985: 83) who states that metadiscourse is “discourse about discourse or communication about communication”, in which “we do not add propositional material but help our readers organise, classify, interpret, evaluate, and react to such material”. This definition is similar to that of Crismore *et al.*'s (1993) because it provides a comprehensive description of metadiscourse based on the functions of metadiscursive elements in a given text.

Another attempt to define the concept of metadiscourse based on its main functional features is provided by Hyland (2005a) who states:

Metadiscourse is the cover term for the self-reflective expressions used to negotiate interactional meanings in a text, assisting the writer (or speaker) to express a viewpoint and engage with readers as members of a particular community. (Hyland, 2005a: 37)

Hyland's definition explicitly highlights the dynamic role of metadiscourse in signaling the interaction between the text, writer, and reader. Similar to the definitions offered by Crismore *et al.* (1993) and Vande Kopple (1985), Hyland's definition is functionally oriented as it considers the function of the metadiscursive element as the main criterion in determining what is metadiscursive. However, Hyland's definition is different from the other two in that it adds the role of 'particular community' as a factor in determining the use of metadiscursive elements. In other words, writers/speakers use metadiscourse elements based on their awareness and consideration of the discourse community they address to determine the type and amount of metadiscourse elements they need for elaboration, guidance and interaction. So, Hyland (2005a: 39) stresses that metadiscourse elements do not only support the propositional meaning of a text, but they are “the means by which propositional content is made coherent, intelligible, and persuasive to a particular audience”.

All of the above-mentioned definitions agree on two main assumptions regarding the concept of metadiscourse, namely: 1) metadiscourse is non-propositional (i.e. distinct from

the propositional content) since it does not add new information in the text; and 2) the definition of metadiscourse is mainly based on a functional criterion. This means that metadiscourse, as described by Hyland (2005a: 37), is essentially “a system of meanings realized by an open-ended set of language items” that “can also perform non-metadiscoursal roles and so are recognized only in actual instances of realization”. Consequently, these two assumptions leave the concept of metadiscourse vague and elusive.

In an attempt to clarify the vagueness and elusiveness of the concept of metadiscourse, Hyland (2005a: 38), suggests the following three main interrelated principles that should theoretically underpin a functional definition of metadiscourse:

1. Metadiscourse is distinct from the propositional aspects of discourse.
2. Metadiscourse reflects the features of writer-reader interactions in a text.
3. Metadiscourse refers solely to relationships which are internal to the discourse.

The first principle has been the key aspect that is found in all the definitions discussed above. Hyland (2005a: 41) describes the propositional content as the “one concerned with the world”, whereas metadiscourse is concerned with “the text and its perception”. He stresses the idea that the metadiscourse meaning and the propositional meaning of a text are integrated as they interact to fulfil a communicative end (ibid.). Thus, metadiscourse is an essential element of the overall meaning of a text as it relates a text to its context taking into consideration the reader’s needs, understandings, intertextual experiences, knowledge, and relative status (ibid.).

As for the second principle, it postulates that metadiscourse must be seen as embodying the *interactions* necessary for a successful communication (Hyland, 2005a: 41). So, Hyland (ibid.) argues that any definition of metadiscourse has to reject the traditional functional distinction between “textual” and “interpersonal” metadiscourse in the sense of Halliday’s metafunctions of language because *all* metadiscourse is ‘interpersonal’ (see 2.3 below for a discussion of ‘textual’ and ‘interpersonal’ classification of metadiscourse).

Metadiscourse is interpersonal in that “it takes account of the reader’s knowledge, textual experiences and processing needs and that it provides writers with an armoury of rhetorical appeals to achieve this” (ibid.).

The third principle concerns the distinction between internal and external relations in discourse and stipulates that metadiscourse can only be realised in discourse-internal relations (Hyland, 2005a: 45). External relations refer to activities in the world outside the text, while internal relations refer to activities within the text (ibid). This is based on the distinction made by Halliday (1994) between external and internal conjunction in which the former expresses "real-world" relations such as temporal sequence, while the latter signals the unfolding structure of arguments in the text. For example, connectives such as *therefore*, *then*, *firstly* etc. can function discourse-externally when they connect real events in the world, and in this sense, according to the third principle, they are not metadiscursive (Hyland, 2005a: 46). But they (i.e. connectives) can function discourse-internally when they organise arguments in a text, and in this sense, they are metadiscursive (ibid.).

The following two examples taken from Hyland (2005a) illustrate how these principles can be applied to distinguish between metadiscourse and non-metadiscourse meaning of a certain linguistic element:

(1) *Firstly*, the importance of complete images in compression is described in section one. *Secondly*, predictors used for lossless image coding are introduced... (PhD dissertation, in Hyland, 2005a: 47)

(2) *Firstly*, the number of observations in the first segment (N1) and the second segment (N2) were combined and a ‘pooled’ regression conducted. *Secondly*, individual regressions of the two periods were carried out... (PhD dissertation, in Hyland, 2005a: 47)

In example (1), the two expressions *firstly* and *secondly* are metadiscursive because they arrange the argument presented in the text to inform the readers how the interaction itself is being arranged (Hyland 2005a: 47). In example (2) the two expressions *firstly* and *secondly*

are non-metadiscursive because they refer to the first and second stages in a sequence of processes in an experiment relating one real-world event to another (ibid.). Thus, they are clearly external to the argumentative discourse, and it has no bearing on the interactional relationship between the writer and reader (ibid.). In other words, the writer simply states that something happened in a sequenced manner.

The discussion of metadiscourse definitions and the theoretical issues related to the definitions above reveals the fuzzy nature of this term and the need for a theoretically sound approach to the identification of metadiscursive elements in any given text. Hyland's definition of metadiscourse and his three principles for distinguishing metadiscourse from other parts of the text seem to fulfil this need, as they are based on a sound theoretical underpinning for identifying and analysing metadiscourse within particular discourse communities (within and across languages) that have their own ways in expressing metadiscourse features.

The main definitions within the 'broad' approach to metadiscourse discussed above are the starting point that scholars of metadiscourse have used to propose a functional classification of metadiscourse in order to identify and analyse such features. The next section will present these models of classification.

2.3 Classifications of metadiscourse markers

As discussed in the previous section, approaches to metadiscourse are either broad/interactive, including features that signal both text organisation and the writers' stance and attitude towards their texts and the way they engage with their readers, or narrow/reflexive, signaling text organisation only. Since the current study focuses on the role of metadiscourse markers in expressing the writers' stance and attitude towards their texts and the way they engage with their readers, I will only present the major 'interactive' models in the literature of metadiscourse such as those proposed by Vande Kopple (1985),

Crismore *et al.* (1993), and Hyland (2005a; 2005b). Classifications proposed by reflexive approaches (e.g. Mauranen, 1993; Ädel, 2006) will not be discussed here.

Scholars of metadiscourse in the broad interactive approach have proposed different functional classifications of MDMs following different theoretical perspectives. An early systemised classification of metadiscourse that has been widely adopted by researchers on metadiscourse was proposed by Vande Kopple in 1985. In his model of analysis, Vande Kopple (1985: 83-85) proposes a functional classification of metadiscourse markers based on two main functional categories, namely ‘textual metadiscourse’ and ‘interpersonal metadiscourse’ that are further classified into seven types (see table 2.1 below for a summary of the model). Vande Kopple (*ibid.*: 85) points out that some expressions can have more than one function and be assigned to more than one category such as ‘I hypothesise’, which can be a validity marker and an illocution marker at the same time.

Table 2.1 Summary of Vande Kopple's classification of metadiscourse (1985: 83-87)

Metadiscourse categories	Metadiscourse Type	Function	Subtypes and Examples
Textual metadiscourse	Connectives	1. help readers to identify how the text is organised and how the different units of the text are related	<ul style="list-style-type: none"> • words and phrases that denote sequence (<i>first, next, in the third place</i>) • words and phrases that denote logical or temporal relations (<i>however, nevertheless as a consequence, at the same time</i>)
		2. provide <i>reminders</i> of earlier topics or ideas	<i>as I noted in chapter one</i>
		3. provide <i>announcement</i> of upcoming topics or ideas	<i>as we shall see in the next section</i>
		4. perform as <i>topicalisers</i> (i.e. to reintroduce information that has been presented in other texts or to explicitly relate new information to information already introduced.	<i>for example, there are, as for, in regard to</i>
	Code glosses	assist the readers to understand the appropriate meanings of items in texts	definitions of certain words or concepts that are thought to need explanation
Interpersonal metadiscourse	Illocution markers	make explicit for readers what certain action a writer is performing at a particular point	<i>I hypothesise that, to sum up, I promise to, we claim that</i>
	Validity markers	assess the possibility of the truth of the propositional content and the extent of the writer's commitment to what has been assessed.	<ul style="list-style-type: none"> • hedges (<i>perhaps, may, might, seem, to a certain extent</i>) • emphatics (<i>clearly, undoubtedly, it's obvious that</i>) • attributors (<i>according to Einstein</i>)
	Narrators	let the readers know who said or wrote something	<i>according to James, Mrs. Wilson announced that, and the principal reported that</i>
	Attitude markers	help writers to express their attitude toward the propositional content	<i>surprisingly, I find it interesting that, it is alarming to note that</i>
	Commentaries	help commenting on the readers' views and response to the propositional material, recommending an action to the readers, letting the readers know what to expect, and commenting on the real or hoped for relationship with the readers.	<i>most of you will oppose the idea that, you might wish to read the last chapter first, you will probably find the following material difficult at first, my friends</i>

The two functional categories of textual metadiscourse and interpersonal metadiscourse are drawn from Halliday's (1973) three functions of language that are *ideational*, *interpersonal*, and *textual*. Halliday's theory basically states that language has three main metafunctions that are ideational (i.e. the use of language to express ideas and experiences), textual (i.e. the use of language to cohesively and coherently organise the text itself) and interpersonal (i.e. the use of language to engage with audience by performing roles and expressing feelings and evaluations). So, according to Vande Kopple (1985: 86), the ideational meaning represents the main propositional discourse level in a given text, while metadiscourse lies in the interpersonal and textual levels of text meanings. Specifically, Vande Kopple (1985: 87) states that *textual metadiscourse* "shows how we link and relate individual propositions so that they form a cohesive and coherent text and how individual elements of those propositions make sense in conjunction with other elements of the text". On the other hand, *interpersonal metadiscourse* "can help us express our personalities and our reactions to the propositional content of our texts and characterise the interaction we would like to have with our readers about that content" (ibid.). Vande Kopple (ibid.: 85) asserts that, since all of the seven types of MDMs in his classification perform at the *interpersonal* or the *textual* rather than the *ideational* level of discourse, they do not expand the propositional information of a text. In other words, MDMs do not make claims on the true or false states of affairs in the world, but they have a significant influence on the writer's interaction with the text and readers (ibid.).

Vande Kopple's (1985) classification of metadiscourse has been criticised for its lack of clarity that led to its revision by other scholars such as Crismore *et al.* (1993) (see below in this section), Hyland (2005a) and Vande Kopple himself (2002). Hyland (2005a: 33) points out some conceptual and practical issues in this classification, especially the functional overlap between *validity* and *illocution* markers. Hyland (ibid.) points out, for example, that instances such as 'we suggest that' and 'I demonstrate that' appear to signal both the degree of commitment to the truth of the proposition that the writer is attempting to

convey and simultaneously the act that the discourse is performing at that point. Also, he (ibid.) noticed that both *attributors* and *narrators* express the same function.

In a more recent work, however, Vande Kopple (2002) revised his model of metadiscourse taxonomy with specific reference to the category of interpersonal metadiscourse, validity markers in particular. He (ibid.: 97-100) replaces the ‘validity markers’ subcategory with ‘epistemology markers’, which is further subdivided into ‘modality markers’ and ‘evidentials’. Depending on the degree of commitment towards the truth of the ideational content of the text, the modality markers type includes ‘hedges’ and ‘shields’ that signal a cautious assessment of the ideational content (e.g. *might, perhaps, I think that, to a certain degree, possibly*, etc.), and ‘emphatics’ that signal strong commitment to the ideational content (e.g. *without a doubt, I am certain that*) (ibid.: 97-98).

Another type of epistemology markers is ‘evidentials’ that provide the source of evidence for the presented propositional content (Vande Kopple, 2002: 99). There are five different sources of evidence that can be expressed through ‘evidentials’. These markers convey parts of the ideational content of the text based on ‘personal beliefs’ (e.g. *I believe that*), ‘evidence of induction’ (e.g. *I induce that, evidently*), ‘evidence of deduction’ (e.g. *I deduce that you were victorious, of course, ‘presumably’* as in *‘young children presumably tell stories’* ‘sensory experience’ (e.g. *It feels like, it sounds like, it looks like*), and other people’s work that we heard or read (e.g. *reportedly, X told me, according to X*) (ibid.).

In his revised model, Vande Kopple (ibid.: 94) asserts that it is essential to rely on the metadiscursive functions of the linguistic elements and not on the formal features (i.e. grammatical features) because sometimes one form can have more than one metadiscursive function in a certain place or can have a metadiscursive function in one place and a propositional one in another.

Another early systemised model of metadiscourse was proposed by Crismore (1983) in her analysis of metadiscourse markers in social science textbooks. Her study was the first to be entirely devoted to the analysis of metadiscourse as a subject of research. She based

her model of analysis on the work of Williams (1981), in his study of style and the role of metadiscourse in style in part of his work, and Meyer (1975) who discussed non-propositional features under the label ‘signalling’. In her model, Crismore (1983) proposes two categories of metadiscourse that are informational and attitudinal, each of which has several sub-categories, but in a later paper that she co-authored with Markkanen and Steffensen in 1993, the ‘informational’ vs. ‘attitudinal’ categorisation was abandoned and replaced by a new classification. The new classification is based on Vande Kopple’s functional classification of metadiscourse (1985), but with modification of his subcategories of MDMs. The following table summarises the model of metadiscourse classification proposed by Crismore *et al.*’s (1993):

Table 2.2 Crismore *et al.* model of metadiscourse (1993: 47-54)

	Textual metadiscourse (used for logical and ethical appeals)	Interpersonal metadiscourse (used for emotional and ethical appeals)
Text markers	Logical connectives: - coordinating conjunctives (e.g. and, but) - conjunctive adverbs (e.g. therefore, furthermore, in addition)	Hedges: - epistemic modals such as <i>can, could, may, might, and would</i> when they mark uncertainty) - cognitive verbs (e.g. I feel, I guess, I think) - Adverb of epistemic modality (e.g. perhaps, maybe) - Higher clauses (e.g. it is possible)
	Sequencers (e.g. first, second, lastly, numbers such as 1,2,3...)	Certainty markers (epistemic emphatics): (e.g. I know, certainly, it is clear, I'm absolutely sure)
	Reminders (e.g. we noted earlier)	Attributors: refer to the authorities the writers employ for their persuasive or intellectual force (X claims that)
	Topicalisers (e.g. <u>well</u> , a fairly large...; <u>Now</u> the question arises...; in regard to)	Attitude markers: - Modal verbs when they express obligation - Higher verbs when they express attitude (e.g. I hope, I agree/disagree) - Sentence adverbial (e.g. unfortunately, hopefully, most importantly)
Interpretive markers	Code glosses (e.g. namely, for example, by this I mean, punctuations such as <i>commas, colons, underlining, and parentheses</i> when they indicate explanation)	Commentary: - Direct address to the reader (e.g. the second person pronoun 'you', proper names) - Imperatives and directives with or without 'you' (e.g. think about it, you should consider ...) - Rhetorical questions - Tag questions - Asides/ comments that interrupt the propositional content.
	Illocution markers (e.g. I <u>state</u> ..., I <u>pleads</u> with you...)	
	Announcements	

As mentioned earlier in this section, Vande Kopple's (1985) functional classification of 'textual' and 'interpersonal' metadiscourse, which was also adopted but modified by Crismore *et al.* (1993), was inspired by Halliday's (e.g. 1973; 1994) theory of Systemic

Functional Linguistics (SFL). The Halliday's theory-inspired approach to the classification of metadiscourse was criticised by Hyland (2005a: 27) as he argues that there is an inconsistency between how Halliday sees the interaction between the three functions of language and how the metadiscourse theorists discussed above applied it to the concept of metadiscourse. Hyland (ibid.) maintains that, while Halliday stresses that the three functions of language operate simultaneously and the meaning of a text lies in the integration of all three functions, metadiscourse theorists like Vande Kopple (1985) and Crismore *et al.* (1993) tend to consider the three metafunctions of text as independent and separable. While ideational and interpersonal functions orient to extra-linguistic phenomena, the textual function is intrinsic to language and exists to construe both ideational and interpersonal aspects into a linear and coherent whole (Hyland, 2005a: 43). This means that the textual function is an enabling function which does not operate independently of the ideational and interpersonal functions but rather facilitates the creation of discourse by allowing writers to generate texts which make sense within their context (ibid.).

So, Hyland (2005a: 43) argues, the so-called 'textual metadiscourse' (e.g. *text connectives* by Vande Kopple (1985) and *logical connectives* by Crismore *et al.* (1993)) can either organise texts as *propositions* by relating statements about the world, or as *metadiscourse* by relating statements to readers (see examples (1) and (2) in page 18 for illustration). As pointed out in (2.2) above, Hyland (2005a: 27) stresses that *all* metadiscourse elements are interpersonal because, if metadiscourse is the way writers involve their readers and create convincing and coherent text, then it has to be acknowledged that it conveys interaction in texts even when simply dealing with the organisation of the text. Consequently, as stated by Hyland (ibid.), the textual-interpersonal distinction for the classification of metadiscourse is imprecise with regard to the reader-writer interaction principle of metadiscourse.

Therefore, Hyland (2005a) discards the Halliday-inspired classification of metadiscourse and provides instead an interpersonal model that is inspired by Thompson

and Thetela's (1995) interactive and interactional framework, including expressive resources that are related to the organisational and evaluative aspects of interactions. Thus, Hyland's classification of metadiscourse is based on a functional approach to metadiscourse that considers metadiscourse an 'interaction' between the text, the reader, and the writer (Hyland, 2005a; 2005b; Hyland & Tse, 2004). He proposes a classification that distinguishes between two main functional categories that are *interactive* and *interactional* metadiscourse. These two categories are further classified into ten metadiscourse features. Types of *interactive* and *interactional* MDMs, their functions and examples of them are summarised in the following table:

Table 2.3 Hyland's interpersonal classification of metadiscourse (2005a: 49)

Category	Function	Examples
Interactive	Help to guide the reader through the text	Resources
Transitions	express relations between main clauses	in addition; but; thus; and
Frame markers	refer to discourse acts, sequences or stages	finally; to conclude; my purpose is
Endophoric markers	refer to information in other parts of the text	noted above; see Fig; in section 2
Evidentials	refer to information from other texts	according to X; Z states
Code glosses	elaborate propositional meanings	namely; e.g.; such as
Interactional	Involve the reader in the text	Resources
Hedges	withhold commitments and open dialogue	might; perhaps; possible; about
Boosters	emphasise certainty or close dialogue	in fact; definitely; it is clear that
Attitude markers	express writer's attitude to proposition	unfortunately; I agree; surprisingly
Self-mentions	explicit reference to author(s)	I; we; my; me; our
Engagement markers	explicitly build relationship with reader	consider; note; you can see that

Interactive MDMs organise the propositional content to help readers find it coherent and convincing (ibid.:50). They are not merely text-organising features because their use depends on the writer's knowledge of his/her readers, taking into consideration the readers' needs, understandings, existing knowledge and prior experiences with texts (ibid.). *Interactional MDMs*, on the other hand, involve readers in discourse by informing them

about the writer's evaluation and attitude towards the propositional content of texts, as well as engaging with them within socially determined positions (ibid.). Interactional MDMs enable writers to adopt an acceptable persona and a tenor consistent with the norms of a given community, with the focus on readers as participants in the interaction (Hyland, 2005a: 54).

Hyland (2005b) elaborates more on the interactional dimension by classifying it further into MDMs of *stance* and *engagement*. According to Hyland (2005b: 176), *stance* refers to “the ways writers present themselves and convey their judgements, opinions, and commitments” via *hedges*, *boosters*, *attitude markers* and *self-mentions*. As for *engagement*, it is the way “writers relate to their readers with respect to the positions advanced in the text” and it can be expressed via *reader pronouns*, *personal asides*, *directives*, *questions* and *appeals to shared knowledge* (ibid.) (the category of *interactional MDMs* will be discussed in detail in chapter 4 as part of the theoretical framework of this study).

Hyland's (2005a; 2005b) model provides a framework to investigate the interpersonal resources in texts that is based on a comprehensive and pragmatically grounded perspective of language. He (2005a: 59) stresses that metadiscourse must not be considered an independent stylistic device that writers can arbitrarily alter. The significance of metadiscourse is mainly embedded in its underlying rhetorical dynamics which links it to the contexts in which it occurs (i.e. the norms and expectations of particular communities) (ibid.). In other words, Hyland (ibid.) asserts that “metadiscourse offers a way of understanding the interpersonal resources writers use to organize texts coherently and to convey their personality, credibility, reader sensitivity and relationship to the message”. Hyland (2005a: 60) concludes by maintaining that metadiscourse is closely connected to norms and conventions of the communities in which it is used because these norms determine the writer's need to provide certain cues, as many as necessary, to ensure the reader's understanding and acceptance of the propositional content.

Although Hyland's (2005a; 2005b) model of classification provides a comprehensive account of interpersonal resources in texts, it is not without limitations. Hyland (2005a: 58) acknowledges that no classification will ever totally represent the fuzzy boundaries of the concept of metadiscourse. The reason is that any metadiscourse study deals only with explicit lexico-grammatical devices that can be clearly identified in texts (*ibid.*). However, this explicitness overtly shows the writer's conscious choice to express his/her presence in the discourse (*ibid.*).

Another limitation of MDMs classifications is the fact that they represent discrete categories that are imposed on the actual language use where particular MDMs can be multifunctional depending on their context of use (Hyland, 2005a: 59). For example, while code glosses signal the writer's assessments of shared subject matter, they also indicate an authoritative position regarding the reader (*ibid.*). Thus, a classification scheme can only approximate the intricacy of natural language use (*ibid.*).

The above discussion of the main broad interactive approaches to metadiscourse shows the similarities and differences between the various attempts to define and classify metadiscursive elements following different theoretical perspectives. While they all provide a functional classification of metadiscourse features and stress the importance of function over form as a main criterion in deciding what is metadiscourse, they differ in their theoretical perspectives.

This study utilises Hyland's (2005a; 2005b) interpersonal model of MDMs because I believe it is the best model to identify and describe the interactional MDMs in the Arabic and English STs and any translation shifts in their respective TTs. First, it clarifies the fuzzy nature of the concept of metadiscourse that arises from imprecise theoretical background of the earlier interactive models of metadiscourse. Second, Hyland's (2005a; 2005b) taxonomy of interactional (interpersonal) metadiscourse neatly provides a comprehensive account of the types of MDMs that differentiates between the writer's stance towards the text and his/her direct interaction with readers.

In Hyland's interpersonal model of MDMs presented above, examples of each functional category are provided. However, the discussion above does not go into detail on how MDMs may be realised lexico-grammatically (i.e. formally) in texts, especially in the interactional category which is the focus of this study. So, in order to be able to identify interactional MDMs in the Arabic and English STs and relevant translation shifts in their respective TTs, the following sub-section will discuss the possible linguistic realisation of MDMs in light of the formal lexico-grammatical differences between English and Arabic.

2.3.1 Differences in the linguistic realisation of interactional MDMs between English and Arabic

The discussion in section (2.3) above focused on the functional classification of MDMs and examples of their linguistic realisations, as proposed by the major interactive models of metadiscourse in the literature that are mainly based on English. This sub-section is concerned with how the linguistic realisation (i.e. lexico-grammatical) of the functional categorisation of MDMs may differ between English and Arabic. In particular, I will only focus on the linguistic realisation of interactional MDMs as proposed by Hyland (2005a; 2005b; 2001; 1998b; 1999b), because these markers are the object of this research. Interactional MDMs include two main types: MDMs that signal the writer's 'stance' and those that signal the 'reader engagement' (Hyland, 2005b).

With regard to *hedges*, *boosters*, *attitude markers*, and *self-mentions* that express the writer's stance, Hyland (2005b: 178) states that these involve three main components that are *evidentiality*, *affect* and *presence*. *Evidentiality* refers to the writers' explicit expression of commitment to the credibility of the propositions they present and their possible influence on the reader, and it covers the two categories of *hedges* and *boosters* (ibid.). *Affect* covers the category of *attitude markers* and it involves a range of personal attitudes towards what is said, including emotions and perspectives (ibid.). Hyland (ibid.) states that *presence*

basically reflects the extent to which writers choose to self-mention, namely overtly project themselves into the text via first-person self-reference (e.g. *I*, exclusive *we*).

The grammatical realisations of *evidentiality* and *affect* in Hyland’s (2005b) category of MDMs of stance are mainly inspired by Biber and Finegan’s (1989) and later Biber *et al.*’s (1999) grammatical categorisation of stance. Biber and Finegan (1989: 93-94) define markers of *evidentiality* as those overt linguistic features that refer to “the speaker’s expressed attitudes towards knowledge: towards its reliability, the mode of knowing, and the adequacy of its linguistic expression”; whereas *affect* “involves the expression of a broad range of personal attitudes, including emotions, feelings, moods, and general dispositions”. Biber and Finegan (1989: 95) further classify these two features of stance based on semantic and grammatical criteria. So, while *evidentiality* include both *doubt* and *certainty* markers of stance, *affect* comprise *positive* and *negative* markers of stance. Grammatically, both features of stance are realised via lexical verbs, adverbs, adjectives and modal auxiliary verbs. See the following table for illustrations:

Table 2.4 Major semantic and pragmatic categories of stance marking with examples of their grammatical realisations (Biber and Finegan, 1989: 98)

Affect		Evidentiality	
Positive	Negative	Certainty	Doubt
Adjectives (I feel <i>fortunate</i>)	Adjectives (I am <i>shocked</i>)	Adjectives (obvious, true)	Adjectives (<i>alleged</i> , <i>dubious</i>)
Verbs (It really <i>pleases</i> me)	Verbs (I <i>dread</i>)	Verbs (This <i>demonstrates</i> ...)	Verbs (I <i>assume</i> ; This <i>indicates</i>)
Adverbs (<i>happily</i> , <i>conveniently</i>)	Adverbs (<i>alarmingly</i> , <i>disturbingly</i>)	Adverbs (<i>assuredly</i> , <i>indeed</i>)	Adverbs (<i>perhaps</i> , <i>supposedly</i>)
		Emphatics (<i>for sure</i> , <i>really</i>)	Hedges (<i>at about</i> ; <i>maybe</i> ; <i>sort of</i>)
		Predictive modals (<i>will</i> , <i>shall</i>)	Possibility modals (e.g. <i>might</i> , <i>would</i>)
			Necessity modals (e.g. <i>ought to</i> , <i>should</i>)

Examples of adjectives and lexical verbs in the table above that signal *affect* and *evidentiality* occur in various syntactic frames, specifically *complement clauses* constructions (e.g. *I/we + verb + to* and *It + be/seems/feels + adjective [that]*) (Biber and Finegan, 1989: 98).

In a later work, Biber *et al.* (1999: 973-975) elaborated on the above semantic classification and replaced the term *evidentiality* with *epistemic stance* and *affect* with *attitudinal stance*. They (*ibid.*: 975) also added a new semantic category called *style of speaking stance* that expresses how the speaker/writer comments on the communication itself. In addition, they (*ibid.*: 969-970) elaborated on the grammatical realisation of these markers of stance by distinguishing five grammatical devices: (1) auxiliary modals and semi-modals, (2) stance adverbials, (3) stance complement clauses, (4) stance noun+ prepositional phrase, and (5) premodifying stance adverbs. Biber *et al.* (1999: 972-975) provide many authentic examples from The Longman Spoken and Written English Corpus (the LSWE corpus)⁹ to illustrate the three categories of stance marking and their grammatical realisation such as the following:

1. **epistemic stance**: when stance markers are utilised to comment on the information in a proposition and they can be used to mark *certainty* or *doubt* such as
 - *Auxiliary modals and semi-modals*: when they are used in their ‘extrinsic’ (or epistemic) meaning to signal *certainty* (e.g. He **must** have been really frightened when he died.) or *doubt* (e.g. I think you **might** be wrong.).
 - *Stance adverbials*: these can be a *single adverb* (e.g. **Typically**, the Urganian limestones are thought of as rudist reef deposits.), a *prepositional phrase* (e.g. **In fact** it’s actually quite nice.), a *hedge* (e.g. Then we realised that you had to **sort of like** turn it off.), or *comment clause* (e.g. I’m going to feel lucky if my car isn’t towed, **I think**.)
 - *Stance complement clause*: these can be controlled by a *noun* (e.g. **There was also a suggestion that** the bidder may be a financial buyer), a *verb* (e.g. **I know** I can get off the bus; The great moment **seems** to be slipping

⁹ The LSWE corpus contains over 40 million words of spoken and written texts representing four main registers that are conversations, fiction, news and academic prose (Biber *et al.* 1999: 24).

away), or an *adjective* (e.g. **We can be certain that** the differentiation of the division of labour inevitably produce a decline)

- *stance noun+ prepositional phrase* (e.g. But there is a real **possibility of** a split within the Lithuanian party.)

2. **Attitudinal stance:** when stance markers are used to express personal attitudes or emotions.

- *Auxiliary modals and semi-modals:* when some are used in their ‘intrinsic’ (or deontic) meaning (e.g. Well he **ought to** talk to Nicola about that.)
- *Stance adverbials:* these are mainly expressed by *single adverb* (e.g. **Amazingly**, the ghost disappeared after the exorcism.)
- *Stance complement clause:* these can be controlled by a *noun* (e.g. These figures lead to **an expectation that** the main application area would be in the office environments), a *verb* (e.g. **I wish** it was Friday though), or an *adjective* (e.g. It’s **amazing** what they’re doing with them)
- *stance noun+ prepositional phrase* (e.g. The attack left them with a **fear of** going out at night.

3. **Style of speaking stance:** when stance markers are used to comment on the communication itself:

- *Stance adverbials:* these can be a single adverb (e.g. **Honestly**, I’ve got no patience whatsoever), prepositional phrase (e.g. Then, **with all due respect**, I must tell you that whether my daughter leaves home or not is none of your business), or adverbial clause (e.g. **To put it bluntly**, they have uncontrollable passion).
- *Stance complement clause* (e.g. I **swear** there was a moon)

Hyland’s (1998b: 356; 1999b: 108; 2005a: 221-222) lexico-grammatical categories of interactional MDMs of stance are mainly based on Biber and Finegan (1989) and Biber *et*

al. (1999). In the subcategory of *boosters*, Hyland (1998b: 356; 1999b: 108) includes categories such as *modal auxiliaries* (e.g. must, will), *adverbials* (e.g. definitely, in fact, indeed), *epistemic verbs* (e.g. show, know, demonstrate), *adjectives* (e.g. it is *certain* [that]), and *nouns* (e.g. the *fact* [that]) (ibid.). For *hedges*, Hyland (1998b: 375; 2005a: 223-224) includes categories such as *modal auxiliaries* (e.g. may, could, would, should), *adverbials* (e.g. possibly, almost, apparently, in my opinion), *epistemic verbs* (e.g. seem, feel, appear, think), *adjectives* (e.g. it is *unclear* [that]), and *nouns* (e.g. the *probability* is [that]).

As for *attitude markers*, they are mostly expressed by *attitude verbs* (e.g. I *agree*, we *prefer*), *necessity modals* (e.g. should, have to, must), *sentence adverbs* (e.g. unfortunately, hopefully), and *adjectives* (appropriate, logical, remarkable) (Hyland, 1999b: 104). Finally, *self-mentions* that signal the ‘presence’ of the writer in texts are grammatically realised by the first-person pronouns (*I*, *exclusive we*) and their possessive and object forms (*my*, *mine*, *our*, *us*) as well as lexically via *nouns* like *the author* or *the writer* (Hyland 2005a: 222; 2005b: 181).

Engagements markers, as pointed out earlier, include *reader-mentions*, *directives*, *questions*, *personal asides*, and *appeals to shared knowledge* (Hyland, 2005b: 182). *Reader-mentions* are grammatically realised through the first-person plural pronoun *inclusive we* and its possessive and object forms (i.e. *our*, *us*) and the second person pronoun *you* and its possessive form (*your*) (Hyland, 2005a: 223). *Directives* are realised by *imperative constructions* (e.g. consider, note, imagine) and by *modals of obligation* addressed to the reader (e.g. must, should, ought) (ibid.). *Questions* include both real questions that usually hold the reader’s interest at the end of texts, and rhetorical questions that are followed by the writer’s own answer (Hyland, 2001: 570). *Personal asides* are comments that are typically situated between dashes and parentheses where writers “address readers directly by briefly interrupting the argument to offer a comment on what has been said” (Hyland, 2005b: 183). Finally, *appeals to shared knowledge* are expressed by certain expressions that explicitly ask

readers to recognise something as familiar or accepted (e.g. we know that, it is well-known) (Hyland, 2001: 568).

When applied to the Arabic language, functional categories of MDMs markers are grammatically realised mainly through the same lexico-grammatical structures as in English. However, two grammatical features are worth mentioning here due to differences in the grammatical systems between the two languages. These two grammatical features are ‘auxiliary modal verbs’, found in the categories of *boosters*, *hedges*, *attitude markers* and *directives* and ‘personal pronouns’ found in *self-mentions* and *reader-mentions*.

Generally speaking, modality is defined by Palmer as “the grammaticalization of speakers’ (subjective) attitudes and opinions”. According to Fowler (1985:73), modality in English can be expressed via a range of linguistic forms such as *modal auxiliary verbs* (e.g. may, shall, must), *sentence adverbs* (e.g. probably, certainly, regrettably), *modal adjectives* (e.g. necessary, unfortunate, certain), modal verbs and nominalizations (e.g. permit, predict, prove, obligation, likelihood, desirability, authority).

Regarding modal auxiliaries in particular, the English language has nine central modal auxiliary verbs to mark English phrase verbs for modality: *can*, *could*, *may*, *might*, *must*, *shall*, *should*, *will* and *would* (Biber *et al.*, 1999: 483). There are also marginal modal verbs (e.g. *need (to)*, *dare (to)*, *ought to*) and semi-modal expressions (e.g. *have to*, *(have) got to*, *had better*, *be going to*, *suppose to*) (ibid.: 484). Palmer (1990: 6-7) distinguishes three major categories of modal meaning:

- epistemic modality: essentially makes ‘a judgement about the truth of the proposition’
- dynamic modality: ‘concerned with the ability and volition of the subject of the sentence’
- deontic modality: ‘concerned with influencing actions, states or events’

This distinction is similar to Biber *et al.*’s (1999: 485) *intrinsic* and *extrinsic* modality where *intrinsic* modality refers to “actions and events that humans (or other agents) directly

control: meanings relating to permission, obligation, and volition (or intention)”, while *extrinsic* modality refers to “the logical status of events or states, usually relating to assessments of likelihood: possibility, necessity, or prediction”. Biber *et al.* (ibid.) group modal auxiliaries into three categories based on their meanings, noting that each modal can have two different meanings depending on the context (except for *can/could* that can have three meanings of permission, ability, or possibility):

- Permission/ability/possibility: *can, could, may, might*.
- Obligation/necessity: *must, should, ought to, have (got) to, need to, be supposed to, (had) better*.
- Volition/prediction: *will, would, shall, be going to*.

Palmer (1990: 10) suggests that both epistemic (or extrinsic) and deontic (intrinsic) modality in English are essentially subjective as they express the opinion or the attitude of the speaker. In their subjective epistemic interpretation, modals range between confidence in the truth of the proposition (e.g. *must, will*) and doubt (e.g. *may, might, could, should, ought to*) (Coates, 1983: 18-19). Similarly, in their subjective deontic (or intrinsic) meaning, modals range between strong obligation (e.g. *must*) and weak obligation (e.g. *should*) (ibid.: 26). Furthermore, both epistemic and deontic modal auxiliary verbs can occur in ‘harmonic modal combination’ structures. The modal verb is in ‘harmonic combination’ when it co-occurs with other modal expressions that ranges from those expressing certainty (e.g. *certainly, definitely*) to those expressing less confidence (e.g. *I think, probably*) (Coates, 1983: 183).

Specific functions of modal auxiliaries are found in conditional constructions in English (Palmer, 1990: 168). Conditional constructions in English typically comprise two clauses, the *if-clause* and the *main clause* (or the *protasis* and the *apodosis* respectively) (ibid.). The function of conditionals is to indicate that the truth of the proposition in the *protasis* is dependent on the truth of the proposition in the *apodosis* (ibid.). Depending on the verb tense of the sentence, conditionals can typically be categorised into *real* with present

tense in the protasis (e.g. *If John comes, Bill will leave*) and *unreal* with past tense in the protasis (e.g. *If John came, Bill would leave*) (Palmer, 2001: 207-208). The notional difference between these two conditionals is that the writer/speaker in the *real* conditional leaves the likelihood of the event in the protasis (i.e. John's coming) open, while, in the *unreal* conditional, s/he indicates some doubt about the possibility of such event (ibid.). Another *unreal* conditional construction is called counter-factual and it is found in examples such as (*If John had come, Mary would have left*) where there is an indication of what would have happened if the situation had been different (Palmer, 1990: 170). Palmer (2001: 208) maintains that all the three constructions of conditional, *real* and *unreal* (including counterfactual), always require a modal auxiliary verb in the apodosis because they are 'predictive' (i.e. they predict the occurrence of one event on condition of another).

Compared to English, which has a fixed system of modal auxiliary verbs, modality in Modern Standard Arabic (MSA) is less grammaticalised and is signalled instead by various constructions (El-Hassan, 1990: 152; Al-Karooni, 1996: 85; Abdel-Fattah, 2005: 31; Farghal and Beqiri, 2012: 292). In other words, the Arabic "modal system" is not grammatical; rather, it is mostly lexical because any word, which expresses a modal meaning, can be part of the system regardless of its grammatical category (Abdel-Fattah 2005: 31). Therefore, when approaching Arabic modality from a linguistic and/or translational perspective, Farghal and Beqiri (2012: 293) argue that studies on modality in MSA (e.g. Zayed, 1984; El-Hassan 1990; Abdel-Fattah 2005; Al-Karooni, 1996; Al-Qinai, 2008) are mostly based on theoretical concepts of the English modal system as a point of departure.

Given the above, El-Hassan (1990: 164) adopts Palmer's semantic approach to modality (i.e. epistemic vs deontic modality) and suggests that Arabic modality can be expressed by lexical and grammatical means such as a modal element (which is realised as a verb, a noun, an adjective, a particle, or a preposition) followed by an embedded sentence which is usually introduced by the complementisers *'an* [to] or *'anna* [that] (e.g. *yumkinu 'an /'anna [it is possible that/to]+ S* – where *S* stands for the embedded sentence). So,

according to El-Hassan (ibid.: 151-156), epistemic modality can be expressed by derivatives of certain verb roots such as *مكن* /m-k-n/ [can] (e.g. *yumkinu* [can]/ *mina-l-mumkini* [it is possible]), particles such as *قد* *qad* [may], when followed by verb in present tense, and *ربما* *rubbamā* [may/perhaps], as well as idiomatic expressions such as *لā budda (min) 'an' anna* [literally: *there is no avoiding of/that*, which is equivalent to *must* when expressing strong epistemic necessity]. On the other hand, deontic modality in MSA can indicate the following meanings:

- *undertaking* (i.e. a promise or a threat) which can be signalled by using the particle *لن* *lan* [will not/shall not] or the particle of emphasis *لا* followed sometimes by particle of futurity *سوف* *sawfa* [shall]
- *permission* which can be expressed by using noun, verbal, and prepositional constructions (e.g. *bi-wus 'i-hi 'an* / *bi-'imkāni-hi 'an* / *yumkinu-hu 'an* / *la-hu 'an* [all in the meaning of *he can* or *he may* when indicates permission]
- *obligation* which can be expressed by a prepositional construction (e.g. *عليه* *an 'alay-hi 'an* [literally: *it is upon him to* which is similar in meaning to *have to* in English]), verbal constructions with lexical modal verbs (e.g. *يجب أن* *yağibu ('alay-hi) 'an* [he must]; *أن ينبغي* *yanbağī 'an* [should/ ought to]), and idiomatic expressions (e.g. *لā budda (min) 'an' anna* [literally: *there is no avoiding of/that* equivalent to *must* when expressing strong obligation) (El-Hassan, 1990: 158-64).

In addition, future particles in Arabic *sawfa* and prefixal *sa-* [both equivalent to *will*] and their negative form *لن* *lan* [will not] have modal values such as prediction, intention (volition) and certainty depending on their context of use (Bahloul, 2008:118). While the auxiliary modal verb *would*, in its epistemic meaning in English, can refer to both past time (that involves back-shifted time reference) and tentative predictions (i.e. hedge) depending on the context (Biber *et al.*, 1999: 485), MSA has a different construction for each case. When referring to past time, MSA use the copula *kāna* [*be* in past form] + *sa-* or *sawfa*

[will]+ the imperfect verb form. When referring to a tentative prediction that can be equivalent to the function of tentative epistemic *would*, MSA uses the idiomatic modal expression *من شأن X أن* *min sha'ni X 'an* [Literally: it is in the nature of X to] (Al-Obaidani, 2015: 171). This modal expression indicates that the subject in the sentence has the propensity and the capability to cause what follows after the expression.

Other modal markers in MSA are the two sentence-initial particles *'inna* and *la-qad* (both in the meaning of *indeed* or *verily*). According to Ryding (2005: 425), sentence-initial particle *'inna* has a truth intensifying function when used at the beginning of nominal sentences (i.e. sentences that start with nouns or pronouns). Although it is more frequently used in Classical Arabic than Modern Standard Arabic (MSA), it occurs occasionally in MSA (ibid). As for the particle *la-qad*, it consists of the assertive particle *la* and the particle *qad*. The particle *qad* is grammatically used with verbs in the past (or perfect) tense to confirm the aspect of the past verb in the verbal sentence (i.e. sentences that start with a verb) to indicate that the action had indeed happened (Ryding, 2005: 450). So, when it is prefixed with the assertive particle *la*, it adds emphasis to the verbal sentence (ibid.). However, when used with the present tense, it indicates a possibility of an action and is usually translated as *may*, *might*, or *perhaps* (ibid.). In her analysis of discourse markers in Arabic opinion articles, Al-kohlani (2010: 325) considers both *la-qad* and *'inna* as markers of certainty in the meaning of 'certainly' and 'indeed'.

Another type of modality in MSA can be found in conditionals (Al-Karooni, 1996: 146). Similarly to English, typical conditional constructions in MSA consist of two clauses. The first one is called *jumlat al-šart* (lit. the condition sentence) or the protasis that specifies the condition, and the second one is called *jawab al-šart* (lit. the condition answer) or the apodosis that provides the result of the condition (Ryding, 2005). However, while, in English, different levels of probability of a conditional clause being fulfilled are signalled by the temporal/modal value of the verbs in the protasis and apodosis of the conditional structure (i.e. real vs unreal), in written MSA, they are signalled by the choice of the

condition particle in combination with verb forms (Holes, 2004: 294). Holes (2004: 293) states that “[t]he salient features of conditional sentences in MSA are the sequence of verb forms used and the particles used to introduce the conditional clause (the protasis) and, in some types of sentences, the answering clause (the apodosis)”.

With regard to conditional particles in MSA, modern Arabic grammarians identify three main conditional particles, namely *لإن* *ʾidā*, *إن* *ʾin*, and *لو* *law*, which are all roughly equivalent of the English *if* (Holes, 2004: 293; Ryding, 2005: 671-675).¹⁰ According to most MSA grammar books (e.g. Holes, 2004: 293; Ryding, 2005: 671-675; Badawi *et al.*, 2004: 637; Schulz, 2004: 189-194), the conditional meaning of *لإن* *ʾidā* and *إن* *ʾin* indicates that the proposition they introduce is in the realm of potential, while *لو* *law* indicates that the proposition it presents is viewed as improbable or impossible (i.e. counterfactual). In other words, MSA grammarians distinguish between *real* conditionals, which are expressed by the particles *ʾidā* and *ʾin*, and *unreal* conditionals that are expressed by the particle *law* ‘if’.

Regarding the tense of the verbs in MSA conditional constructions, the typical tense in the protasis is predominantly the *past* tense (but *present tense in jussive mood* is also possible), while the apodosis may or may not match the tense of the protasis as it may be in past, present or future tense (Badawi *et al.*, 2004: 637; Ryding, 2005: 671). These two typical forms of verbs in the construction of conditionals in MSA are based on the traditional verbal forms found in Classical Arabic (Badawi *et al.*, 2004: 636). Typically, in real conditionals with *لإن* *ʾidā* (if/when) and *إن* (if), the apodosis is often introduced by the connecting particle *ف* *fa-* (then), while in *unreal* conditionals with *لو* *law* (if), the apodosis is mostly introduced by the emphatic particle *ل* *la-*, when the verb is in the past tense (i.e. counterfactual meaning)

¹⁰ In Classical Arabic (CLA), the two main hypothetical conditional particles are *ʾin* and *law* where *ʾin* indicates that events in the protasis are possible and highly likely to occur, while *law* indicates events that are contrary to fact or impossible (Badawi *et al.*, 2004: 636). As for *ʾidā*, it is originally a temporal adverbial in the meaning of ‘at the time of’ (equivalent to English *when*) in CLA, but it went through a historical change and acquired the meaning of *ʾin* (if) in MSA where they both are used interchangeably, with *ʾidā* used more frequently than *ʾin* (ibid.).

(Cantarino, 1975: 320). Both connecting particles emphasise the protasis as a consequence in time or effect of the condition (Cantarino, 1975: 360).

However, Badawi *et al.* (2004: 638) point out that their analysed examples of conditionals in MSA show some flexibility in their syntax (specifically in the apodosis), which leads to problems of syntactic instability and conspicuous calque structures. This is reflected in conditional-type sentences which do not follow the typical traditional grammatical rules. For example, *law* (if) may lose its *unreal* quality and indicate a *real* potential conditional meaning, similar to *إِذَا* 'idā and *إِن* 'in (if), when the verb in the protasis is in the *past* tense, whereas the verb in the apodosis is in the *present* or *future* tense (Badawi *et al.*, 2004: 647-648). Furthermore, in addition to its pure conditional function, 'idā (if), can indicate its classical temporal function (i.e. when or whenever) (see footnote 10 above) in the basic construction, where the verb is in the *past* in both the protasis and apodosis and when the context indicates past or present habitual (Badawi *et al.*, 2004: 661). Consider the following two examples from Badawi *et al.* (2004: 653-661):

1. إذا حللنا عمل هذا الشخص وجدنا أنه لا يمت إلى الهندسة أو مهنة الطب أو مهنة القانون بصلة كبيرة

If ['idā] we **analyse** the work of this person, we **will find** that it does not relate very closely to the professions of engineering, medicine or law

2. إذا سمع أذان الفجر في هدوء الليل طرب قلبه

When ['idā] **he hears** the dawn prayer call in the calm of the night his heart **rejoices**

Both examples have the basic conditional construction (both verbs in the protasis and apodosis are in the past), but the context in the first example indicates a pure conditional meaning of *إِذَا* 'idā (i.e. similar to English *if*) in which both verb forms have future interpretations, while the context in the second example indicates a pure temporal present habitual sense (i.e. similar to English *when*). The particle 'idā can also imitate the syntax of the particle *law* by introducing the apodosis with the emphatic *la-* that indicates an *unreal* meaning (ibid.: 656).

Sartori (2011: 20) suggests that the flexibility and changes in the syntax of the apodosis of hypothetical conditionals in MSA, which do not follow the typical traditional grammatical rules, are most likely due to the influence of European languages like French and English. He argues that most grammar works on MSA lack a systematic description of these changes as they tend to present examples (mostly invented) that follow the traditional grammatical rules (ibid.: 6). He adds that, even when authentic examples are used and the syntactic changes are highlighted such as in the work of Badawi *et al.* (2004: 635-63) (see above), they are not actually organised into a coherent system (ibid.). Therefore, Sartori (2011) proposes a systematic framework to identify various hypothetical conditional structures in MSA based on 283 hypothetical conditional structures taken from a literary corpus of 8 novels written by Arab writers. The corpus diachronically covers the period from 1963 to 2005 so that it includes novelists born after the 1930s when the second generation of *the Nahḍa*¹¹ era and its influence on the Arabic language can be seen, and at a time when the influence of European languages on it must have been already widely felt (Sartori, 2011: 1). Based on the analysed 283 hypothetical conditional structures with *'idā* إذا, *'in* إن, and *law* لو, Sartori (2011: 3) observed that various verb forms of apodoses that do not adhere to the traditional grammatical rules of the verb forms in Arabic conditional structures, are evident in the corpus. In addition, it appears that the use of connecting particle *fa-* فـ (then) for *real* conditionals and the emphatic particle *la-* لـ for *unreal* conditional in the apodosis are mostly optional and not systematic (ibid.: 3-4). Sartori's (2011) schematic framework of the verbal forms in relation to their conditional particles in the hypothetical conditional system in MSA can be summarised as followed:

¹¹ According to Laroui (1976: vii), the term *Nahḍa* (lit. rise) refers to “a vast political and cultural movement that dominate[d] the period of 1850 to 1914. Originating in Syria and flowering in Egypt, the Nahda sought through translation and vulgarization to assimilate the great achievements of modern European civilization, while reviving the classical Arab culture that antedates the centuries of decadence and foreign domination.” Such era witnessed the emergence of MSA under the influence of the spread of literacy, the inception of journalism, the concept of universal education, and exposure to Western writing practices and styles (e.g. novels, short stories, plays and editorials) (Ryding, 2005: 4).

Table 2.5 Verbal forms in relation to their conditional particles in the hypothetical conditional system in MSA (Sartori, 2011: 7- 18)

The conditional particle	protasis	apodosis	Conditional meaning	Equivalent English structure (protasis, apodosis)
إن 'in (if)	Past tense	Past tense	Potential/real	If + present tense, will + base form
	Present tense	Present tense	Potential/real	If + present tense, will + base form
	Past tense	Future tense	Potential/real	If + present tense, will + base form
إذا 'idā (if)	Past tense	Past tense	Present unreal (or past temporal) *	If + past tense, would +base form (or If/when + past tense, past tense
	Past tense	(fa-) Present tense	Potential/real (or present temporal) *	if + present simple, will + base form)
	Past tense	(fa-) Future tense	Potential/real	If + present tense, will + base form
لو law (if)	Past tense	Present tense	Potential/real	If + present tense, will + base form
	Past tense	(fa-) Future tense	Present unreal (or potential/real) *	If + past tense, would +base form (or If + present tense, will + base form
	Past tense	(la-) past tense	Past unreal (counterfactual)	If + past perfect, would have + past participle

*** Cases in such construction are ambiguous and the choice between the two meanings depends on the context**

Sartori (2011: 20) states that, as shown in the table above, the past form in the protasis retains its neutral temporal value to indicate that the statement is made in the framework of a hypothetical system. However, the apodosis has a tense value that allows a distinction between the hypothetical statuses (i.e. real vs unreal) in MSA (ibid.). The main difference that the verb form in the apodosis shows, in comparison to traditional uses, involves the function of *إن* 'idā (if/when) and *لو* law (if). Sartori (2011: 20) found that there is a new form of future tense (equivalent to the English form will+ the base verb) in the apodosis of *إن* 'idā (if/when). This new form indicates the potential/real meaning instead of the past form that seems to indicate a present unreal meaning in the analysed corpus of modern literary texts (ibid.). As for *لو* law (if), in addition to its counterfactual unreal meaning with the past form,

there is a new form of future tense that indicates a present unreal meaning (equivalent to the English form *would*+ the base verb) (ibid.: 21). In addition, a new potential/real meaning of *law* is found in the present tense form of the verb in the apodosis (equivalent to the English form *will*+ the base verb) (ibid.). In this study, Sartori's (2011) framework of hypothetical conditionals in MSA will be followed to account for some of the findings in the comparative analysis of the translation of modal auxiliaries between Arabic and English.

Apart from the differences in the grammatical realisation of modality between Arabic and English, grammatical differences regarding the personal pronouns which are used as MDMs of engagement in both languages are also worth considering. The main difference involves the second-person pronoun *you* (see table 2.6 below).

Table 2.6 First-person and second-person pronouns in Arabic and English

English personal pronoun	Corresponding Arabic pronoun(s) ¹²	Meaning of the Arabic pronoun
I	أنا / ^ʾ anā/	First person singular (gender neutral)
We	نحن /naḥnu/	First person plural (gender neutral)
you	أنت / ^ʾ anta/	Second person singular masculine
	أنتِ / ^ʾ anti/	Second person singular feminine
	أنتما / ^ʾ antumā/	Second person dual masculine and feminine
	أنتم / ^ʾ antum/	Second person plural masculine
	أنتن / ^ʾ antunna/	Second person plural feminine

As can be seen in the table above, unlike English in which the personal pronoun *you* is gender and number neutral, Arabic second person pronoun includes both masculine and feminine forms as well as singular, plural and dual forms. Personal pronouns *I* and *we*,

¹² Based on their morphological properties, this set of personal pronouns are called 'free pronouns' since pronouns in Arabic are either *free* or *bound* (Badawi *et al.*, 2004: 44). On the difference between *free* and *bound* pronouns, Holes (2004) states:

...there are two sets of pronominal forms: a set of free morphemes that are written as separate words and that generally occur only in the position of grammatical subject (but may be used appositionally in other than subject position) and a set of bound pronominal clitic that can be suffixed to verbs, nouns, prepositions, and particles of various types and that may function as the grammatical object, indirect object, or possessor of the word to which they are suffixed. (Holes, 2004: 177)

however, are similar to Arabic *'anā* and *naḥnu* respectively in their gender and number reference.

In the Arabic grammatical gender system, the masculine gender is considered the unmarked form, while the feminine gender is the marked one (Al-kohlani, 2016: 20). Thus, when writers refer to readers in Arabic written texts, there are typically two unmarked forms to choose from to refer to readers by second-person pronouns. The choice between these two unmarked forms would depend on the formality of the text. Writers in Arabic tend to choose the singular masculine second-person pronoun to indicate informality, and the plural masculine second-person pronoun to indicate formality (Al-Qinai, 2000: 514). This grammatical difference between the forms of the second person pronoun in Arabic is important to consider in the comparative analysis between the STs and the TTs within the category of engagement MDMs in this study.

In sum, this sub-section presented the lexico-grammatical realisation of MDMs, as proposed by Hyland (2005a; 2005b) with a focus on some formal differences between Arabic and English languages and with particular reference to the two grammatical features of *modal auxiliary verbs* and *personal pronouns*. It was noticed that such differences will have a bearing on the comparative analysis of the translation of MDMs into and from Arabic and English.

However, formal linguistic differences and similarities between Arabic and English regarding the way MDMs is linguistically realised are not the only factors to be considered in the analysis of MDMs between the two languages. The type and use of metadiscourse is not only language- but also genre-dependent (Hyland, 2005a: 87-137). The next section focuses on the notion of genre with reference, firstly, to the concept itself and its distinction from the concept of text-type, secondly, to the definitions and characteristics of newspaper opinion genres and, finally, to the specific features of Arabic and English newspaper opinion genres as argumentative/persuasive texts with a focus on cross-linguistic/cross-cultural variations in such genres between the two languages.

2.4 Genre and text type

Given that metadiscourse consists of rhetorical features that are used in writing to convey discourse organisation, writer's stance and attitude as well as readers' engagement, it is only reasonable to consider that writers would utilise such features differently, depending on the context in which they are used. According to Hyland (1998a: 438), metadiscourse is shaped by the contexts in which it occurs and is closely related to the expectations and norms of particular cultural and professional communities. Therefore, since their emergence in the 1980s, studies on metadiscourse have analysed metadiscourse within certain genres, mainly in English as well as other languages (whether mono-linguistically or cross-linguistically), as an essential contextual aspect that influence the way MDMs are used. Some examples of metadiscourse studies on different genres are found in the domains of *academic writing* [e.g. postgraduate dissertations (Hyland and Tse, 2004); textbooks (Hyland, 1999a); research articles (Dahl, 2004; Peacock, 2006; Hu and Cao, 2015)], *advertising* [e.g. Fuertes-Olivera *et al.*, 2001], *journalistic writing* [e.g. editorials (Le, 2004); opinion articles (Dafouz-Milne, 2008); popular science and opinion articles (Fu and Hyland, 2014); news reports (Yazdani *et al.*, 2014)], *business writing* [e.g. CEO's letters and directors' annual reports (Hyland, 1998c); business emails (Carrió-Pastor and Calderón, 2015)] to name just a few. These studies of metadiscourse in different genres involve analysing MDMs in different text types (e.g. research articles are mainly argumentative texts). But what do the concepts of genre and text type mean?

The two notions of 'genre' and 'text type' have been used in linguistics to classify texts. Regarding the concept of genre, it has been defined differently in the field of applied linguistics depending on the adopted theoretical framework. The most frequently cited definitions of genre in the literature of genre studies refer to three main traditions that are New Rhetoric, Systemic Functional Linguistics (SFL) and English for Specific Purposes (ESP) (cf. Hyon, 1996). The main difference among the three approaches lies in the emphasis they give, in their analysis of genres, to either context or text. In some of them, as in the New

Rhetoric approach, the focus is on the ethnographic investigation of context (i.e. social communities) in determining texts. In others, such as in the SFL approach, the emphasis is on the ways that texts are organised to reflect and construct these communities. In others still, such as in the ESP approach, both text and context are taken into account (Hyland, 2002: 114-115). Within the New Rhetoric approach, Miller, for example, (1984:31) defines genre as “typified rhetorical actions based on recurrent situations”. Within the SFL theory, Martin (1984: 25) defines genre as a “staged, goal-oriented, purposeful activity in which speakers engage as members of our culture”. Within the ESP approach, genre is defined by Swales (1990) as:

a class of communicative events, the members of which share some set of *communicative purposes*. The purposes are recognized by the expert members of the parent *discourse community*, and thereby constitute the rationale for the genre. This rationale shapes the schematic structure of the discourse and influences and constrains choice of content and style... In addition to purpose, exemplars of a genre exhibit various patterns of similarity in terms of structure, style, content and intended audience. (Swales, 1990: 58) [emphasis added]

The central interrelated concepts in the ESP definition of genre are *communicative purpose* and *discourse community*. The *communication purpose* here is the decisive criterion to set apart different genres (Swales, 1990: 58; see also Bhatia, 1993) in that it influences the schematic structure and choice of lexico-grammatical features. In addition, genre here is considered from the perspective of *discourse community* where writer, reader, and social contexts are linked together as they determine the *communicative purpose*. A *discourse community* is a group of individuals who are identified through six characteristics that are:

- 1) a discourse community has a broadly agreed set of common public goals;
- 2) it has mechanisms of intercommunication among its members.
- 3) it uses its participatory mechanisms primarily to provide information and feedback;
- 4) it utilises and hence possesses one or more genres;
- 5) it has acquired some specific lexis;
- 6) it has a threshold level of members with a suitable degree of relevant content and discursal expertise who can

pass on knowledge of shared goals and communicative purposes to new members (Swales, 1990: 24-27). In other words, genre is viewed as a *social occasion* that is shaped by a set of features that are perceived as being appropriate to such *social occasion* (Hatim and Mason, 1990: 140). So, a genre as a social occasion, shows *how* we do things with language when we, for example, write letters to the editor, letters of job application, or personal letters (ibid.: 142).

Hyland (2013: 2283) points out that this social or community-based orientation to writing highlights the idea that we communicate as members of social groups, each with its own norms, categorizations, sets of conventions, and ways of doing things. Since this study compares the use of interactional MDMs between Arabic and English opinion articles (which belong to two different socio-cultural contexts) and how these markers were conveyed in translation between these two languages, Swales' definition of genre is adopted here. The reason is that it considers how recurrent lexico-grammatical choices are influenced by particular discourse communities whose members share broad social purposes. So, opinion articles as a genre in this study are considered as a type of communicative event (i.e. newspaper opinion article) the members of which (i.e. professional columnists/writers and their readers) share a communicative purpose (i.e. comment on recent events of different topics to persuade the readers of the newspaper of their point of view). This communicative purpose is achieved through recurrent distinctive text structure and certain lexico-grammatical patterns (e.g. metadiscourse markers).

While the concept of genre is understood here as a class of *communicative events* that are conventionally shaped by a particular communicative purpose or a set of purposes, as recognised by a discourse community, the notion of 'texts type', is understood as "a conceptual framework which enables us to classify texts in terms of *communicative intentions* serving an overall *rhetorical purpose*" [Emphasis added] (Hatim and Mason, 1990: 140). For example, the *communicative intention* (or communicative function) of a text

producer may be to persuade but, in order to achieve persuasion, s/he may choose *one* or *more rhetorical purpose(s)* such as narrating, describing, or arguing (ibid.: 145).

Various text typologies have been proposed, each addressing texts from a different parameter. Most have focused on functional parameters (i.e. the overall communicative function of a text) or ‘the rhetorical purpose’ (e.g., Werlich, 1976; Beaugrande and Dressler, 1981), while others have concentrated on both formal linguistic and functional parameters (e.g. Biber, 1988; 1989). From a translation perspective, which is the main focus of this study, two influential models of text types were proposed by Reiss (1971/2000) and Hatim and Mason (1990). Reiss (1971/2000) developed a typology of texts based on three communicative functions, that are informative, expressive, and appellative text types. Based on Werlich’s (1976) five text types (description, narration, exposition, argumentation and instruction), Hatim and Mason (1990: 152-158) developed three main text types and their sub-types based on the rhetorical purpose they realise. These text-types are *argumentative texts* (including through-argument and counter-argument), *expository texts* (further subdivided into narration and description) and *instructive texts* (with option such as *manuals* and *recipes* or without option such as *contracts* and *legislative texts*).

Hatim and Mason (1990: 146) state that naturally occurring texts are often ‘multifunctional’ (i.e. they show features of more than one rhetorical purpose), yet in many cases one of the purposes is the dominant one and the others are subsidiary. For example, in the genre of news reports, the dominant text-type would typically be narrative, but an evaluative argumentative element would also be present to a greater or lesser extent (ibid.). According to Hatim and Mason’s (1990) text typology, the genre of opinion articles analysed in this study can be classified as argumentative texts since the dominant text-type would typically be argumentative.

The argumentative text-type, according to Hatim and Mason (1990: 153-154) involves the evaluation of beliefs and/or concepts. Following Beaugrande and Dressler (1981), Hatim and Mason (1990: 154) define argumentative texts as “those utilized to promote the

acceptance or evaluation of certain beliefs or ideas as true vs. false, or positive vs. negative. Conceptual relations such as reason, significance, volition, value and opposition should be frequent...”. Hatim and Mason (1990: 152-153) and Hatim (1997: 39) differentiate between two main types of argumentative text structures namely *through-argumentation* and *counter-argumentation*. On the one hand, through-argumentation starts with stating a thesis to be argued and then provides substantiation for this thesis through the text without any explicit reference to an adversary (Hatim, 1997: 39). On the other hand, the counter-argument starts with a summary of another person’s statement followed by a counter claim, a substantiation to outline the grounds of the opposition and eventually a conclusion (ibid.: 40). The following two diagrams illustrate the structure of the two sub-types of argumentative texts:

THROUGH-ARGUMENTATION

↓Thesis to be argued through
 ↓Substantiation
 Conclusion

COUNTER-ARGUMENTATION

↓Thesis cited to be opposed
 ↓Opposition
 ↓Substantiation
 Conclusion

Figure 2.1 Types of main argumentation structures (Adapted from Hatim, 1997: 39-40)

The counter-argumentation is further divided into two subtypes that are *the balance* and *the explicit concessive*. In *the balance* sub-type, the arguer can indicate, explicitly or implicitly, the contrastive shift between what might be seen as a claim or counter-claim (ibid.: 40). As for *the explicit concessive* subtype, the arguer explicitly signals the counter claim using a concessive (e.g. although, while, despite etc.).

The discussion of ‘genre’ and ‘text types’ above shows that, although distinct, the two notions are interrelated. Genres can be considered to be something that text types cut across (Trosborg, 1997:12). Not only genres may employ more than one text-type (e.g. news reports), but also one text-type may be found in more than one genre (e.g. argumentative text type may be found in debates, political speeches, editorials, opinion articles, etc.) (ibid.). As argued by Biber (1989: 6), text types and genres are clearly to be distinguished, as linguistically distinct texts within a genre may represent different text types, while linguistically similar texts from different genres may represent a single text type.

Now that the two concepts of genre and text types have been defined and distinguished, the next section will focus on a general description of newspaper opinion genres to which the genre analysed in this study belong. The discussion is then narrowed down to focus on the similarities and differences in opinion genres (particularly editorials and opinion articles) between Arabic and English, regarding the structural and linguistic characteristics that are conventionally associated with such genres in the two cultural settings in which the Arabic and English opinion articles in this study are produced.

2.5 Opinion genres in newspapers

In order to better define and understand the genre of opinion articles, which is the focus of this study, it is important to discuss it in light of its position within the opinion genres in newspaper discourse. According to Bell (1991: 13), in a newspaper, anything other than advertising is mainly considered ‘editorial’. Bell (ibid.) categorises the content of ‘editorial’,

which is mostly written ¹³, into three broad main sections that are ‘service information’, ‘news’, and ‘opinion’. As the name indicates, ‘service information’ provides information about events such as sports results, weather forecasts, share prices and they usually have the layout of lists in their related news sections (e.g. sports or business pages) (ibid.). ‘News’ sections include reports and articles about events (e.g. political, economic, sports, entertainment, etc.) that have occurred or come to light since the previous issue of a newspaper (Bell, 1991: 14). As for the ‘opinion’ section, it provides views and comments on certain issues that are deemed important to comment on, and it typically consists of the genres of ‘editorials’ (or ‘leaders’ in British newspapers), ‘opinion articles’¹⁴ (‘columns’ in Bell’s term), and ‘letters to the editors’ (ibid.: 13). The three typical opinion genres included in such section have similarities and differences regarding their formal and functional features. For the purpose of this study, the following discussion will only focus on ‘editorials’ and ‘opinion articles’.

As a genre of newspaper media discourse, the ‘editorial’ is a public mass communicated type of opinion discourse that expresses the newspaper’s own views on an issue or event that it deems important and it is written by the newspaper’s editor or editorial board (Bell, 1991: 13; van Dijk, 1996; Greenberg, 2000: 520). This definition of editorials indicates that opinions expressed by editorials are generally institutional, not personal, as they reflect the views of the newspaper as an institution. They are often presented in a fixed distinctive place in the newspaper (usually the front section) and they have restricted length, a typical header as well as certain page layout that may differ from one newspaper to another (van Dijk, 1992: 244). According to van Dijk (1992: 244), editorials have several interconnected interactional, cognitive, socio-cultural and political functions that can be described as follows:

¹³ Editorial content may also be visual (e.g. pictures) or have subsidiary language content (e.g. cartoons, graphs) (Bell, 1991: 13)

¹⁴ Other terms such as ‘op-ed’ [an abbreviation of ‘opposite the editorial’], ‘opinion columns’, and ‘comment articles’ may also be used to refer to newspaper opinion texts that are signed by individual writers, but the term ‘newspaper opinion articles’ will be adopted throughout this study for consistency.

- Firstly, in the framework of communicative interaction, newspaper editors intend to influence the social cognitions of the readers; thus, they primarily have an argumentative and persuasive purpose.
- Secondly, by influencing the social cognitions of the readers, editors attempt to reproduce their own (group) attitudes and ideologies among the public at large.
- Thirdly, however, editorials are usually not only, and even not primarily, directed at the common reader. Actually, they tend to directly or indirectly address influential news actors, viz., by evaluating the actions of such actors or by recommending alternative courses of action. Consequently, the readers are rather observers than addressees of this type of discourse of one of the power elites, viz., the press, directed at other power elites, typically the politicians.
- Fourthly, this means that editorials are functioning politically as an implementation of power, that is, as strategic moves in the legitimation of the dominance of a specific elite formation or in the maintenance of power balances between different elite groups in society.

All of these functions show the significant and powerful role of editorials in not only influencing the opinions and actions of general public, but also influencing the opinions and actions of governmental actors and institutions.

According to van Dijk (1996), the most prominent feature of opinion discourse is that opinions are supported by a sequence of arguments and hence ‘opinion discourse is argumentative’, which makes the genre of editorials typically argumentative texts. Consequently, the language of editorials (and other opinion genres in a newspaper) tends to be used in distinct conventional schematic structure, style and common linguistic features to express the writer(s)’ opinion in a persuasive way. Given their persuasive/argumentative nature, editorials “reflect the writing preferences of their background cultural context and

language”, and hence differ among languages and cultures (Farrokhi & Nazemi, 2015: 155). For example, van Dijk (1993: 265; see also 1996) states that writer(s) of English editorials formulate their opinions about a certain event or issue by typically following conventional schematic structure that can be presented as followed:

- A subjective summary of the issue or event
- An evaluation of the issue or event
- A conclusion or moral (e.g. recommendation, advice, or warning) that is usually addressed to prominent news actors who are responsible for decision making.

Opinions expressed in this schematic structure are supported by a series of arguments that tend to be characterised by certain lexico-grammatical features. In the first part of this schematic structure, the issue or event to be argued for or against is briefly presented. Van Dijk (1996) suggests that this may be expected to happen through factual statements, although the summary of an event or issue might be expressed through evaluative lexical choices. The second part focuses on expressing negative or positive opinions about the issue that can be expressed either explicitly or implicitly, while the third part usually appeals for action (*ibid.*). For example, in their quantitative and qualitative comparison of linguistic variation between English editorials and news reports as newspaper genres, Biber and Conrad (2009: 124-125) found that editorials are characterised by frequent use of specific linguistic features that are far less frequent in news reports. These linguistic features are frequently utilised in editorials to explicitly signal the specific persuasive purpose of such genre (i.e. stating an opinion and arguing for it by evaluating what happened and recommending what should happen) (*ibid.*). For instance, editorials significantly included more modal verbs compared to news reports, especially deontic verbs that direct people to certain actions and predictive verbs that predict events or possible consequences (*ibid.*: 125). In addition, editorials tend to include a high number of hypothetical conditional constructions (*ibid.*). As pointed out above, preferences for certain linguistic features to

construct arguments and achieve persuasion in editorials can vary among languages and cultures (see 2.5.1 below).

Opinion articles mostly appear in the opinion pages opposite the editorial and reflect the opinion of a recurring single individual writer employed by the newspaper or an individual linked to an affiliated news outlet (Greenberg, 2000: 520). Opinion articles can also be written by guest columnists who can be accredited experts outside the media industry but who have specialised status within the newspaper institution (e.g. politicians, leading academic researchers) (ibid.). Opinion articles have the communicative function of commenting on recent events in different contexts (e.g. economic, social, and political) to persuade the readers of the personal point of view of the writer (Alonso Belmonte, 2007: 2). Although writers of opinion articles express their own personal view on certain issues or events, it is argued that they are usually “guided by the political leanings of the newspaper” (Wahl-Jorgensen, 2008: 70), and their opinions are commonly associated with the views of the newspaper as ‘an elite’ institution (Greenberg, 2000: 520). Just like editorials, it can be said that opinion articles establish interactional relations between writers and readers that involve a persuasive function and thus play a key role in influencing not just the general public opinion but also governmental actors and institutions.

With regard to how the persuasive communicative function of opinion articles as argumentative texts is realised in language, it is expected that they would share the same schematic structure and linguistic features typical of editorials, considering that they both share similar communicative function. Regarding their schematic structure, Murphy and Morley (2006: 202), in their corpus-based study of American and British newspaper texts of reporting (i.e. news reporting) and commenting (i.e. editorials and opinion articles), suggest that both opinion articles and editorials tend to follow the same schematic structure proposed by van Dijk (see page 54 above). In addition, Murphy and Morley (2006: 204-207) found that opinion articles are generally similar to editorials in their explicit and more frequent use of linguistic expressions of opinion that are typical of argumentative/persuasive texts, when

compared to the genre of news reports (that is characterised by implicit and less frequent use of such expressions of opinions). The linguistic features that were identified and analysed by Murphy and Morley (ibid.) as indicators of argumentative/persuasive function in their comparison between commentaries and news reporting, are modal auxiliaries (*predictive, necessity and probability*) and the grammatical patterns *It is + evaluative expression + that/to*.

However, Murphy and Morley (2006: 208-212) found quantitative differences between editorials and opinion articles. For example, in a keyword¹⁵ analysis, it was found that opinion articles included considerably more *personal pronouns, cognitive verbs* (e.g. think, suppose, know), and adverbials of doubt and certainty (e.g. perhaps, definitely) compared to editorials (ibid.). Murphy and Morley (2006: 211) suggest that the difference in the use of personal pronouns indicates that opinion articles maintain more social relations with readers, and a consequent similarity to spoken language. Editorials, on the other hand, included more *necessity modals* (e.g. must, should, ought), *It is + evaluative expression + that/to* patterns with the adjectives *vital* and *clear*, and *discourse markers* (e.g. *yet, however, also*) compared to opinion articles (ibid.: 208-212). This difference suggests that the structure of editorials is more strictly argumentative and shows a more authoritative tone through a greater use of necessity modals compared to opinion articles (ibid.: 211).

To sum up, as main genres of opinion discourse in newspapers, editorials and opinion articles share the same communicative purpose which is to persuade the readers with the point of view that is argued for or against. However, while editorials reflect the opinion of the newspaper as an institution, opinion articles reflect the personal opinion of an individual writer. The communicative purpose provides the rationale for each genre and, in turn, helps to shape its internal structure in a conventional way within a discourse community (Swales, 1990: 58). So, we find that the two genres typically share the same schematic structure that

¹⁵ A keyword, as defined in the corpus analysis tools of WordSmith software, is a word (or word cluster) that is found to occur with unusual frequency in a given text or set of texts (Scott, 2010: 149).

reflects their argumentative/persuasive function, that is stating what the case is or what happened, express an opinion and arguing for it by evaluating what happened, and recommending what should happen or predicting what might happen.

As the present study focuses specifically on opinion articles as newspaper opinion genre, the following subsection goes on to further investigate differences and/or similarities in the conventional characteristics of opinion genres (i.e. opinion articles and editorials) with specific reference to English and Arabic, which are the focus of this study.

2.5.1 English and Arabic newspaper opinion genres

In the above section, it has been established that both editorials and opinion articles have the *communicative purpose* of persuading the reader to accept the validity of the writer(s)' point of view through the *rhetorical* means of argumentation. Hence, newspaper opinion genres are typically considered argumentative text types. Given that the way argumentative texts are structured and the way certain linguistic patterns are used are influenced by the genre conventions and the writers' writing preferences based on their background language and socio-cultural context, argumentative texts differ across languages and cultures (Hatim and Mason, 1997: 111). So, since the two languages and cultures of the opinion articles investigated in this study are very different, this section will shed light on how these differences may influence the argumentative conventions and structures in the opinion articles produced in the two different settings.

Just like in the English opinion texts discussed in 2.5 above, the schematic structure of Arabic opinion texts (e.g. editorials, opinion articles) includes three main constituents: 1) situation and thesis (i.e. background of the issue or event and thesis); 2) evaluation followed by substantiation; 3) and exhortative conclusion of what should happen and how it should happen (El-Shiyab, 1990: 249; Al-Kohlani, 2010: 210). However, the way arguments are structured within this schematic structure differs between Modern Standard Arabic (MSA) and English. According to Hatim and Mason (1997: 111), the preference of a certain

argumentation structure (i.e. counter-argumentation vs. through-argumentation), in order to convince an audience, varies between English and Arabic. Based on their contrastive analyses and translation research between Arabic and English argumentative texts (mainly newspaper opinion texts), Hatim and Mason (*ibid.*) found that, although both counter-argumentation and through argumentation are present in both languages, there is a significant tendency in the English texts towards counter-argumentation, specifically the ‘balance argumentation’ subtype, while there is a preference for through-argumentation in the Arabic texts (*ibid.*) (see also Hatim, 1997: 44-45). Hatim and Mason (1997: 113) suggest that this difference may be influenced by cross-cultural differences regarding pragmatic factors such as power relations, politeness, and attitude to truth that are determined by socio-political contexts.

For example, from the perspective of cross-cultural communication and in relation to the notion of ‘power’¹⁶, Hatim and Mason (1997:116) argue that “to exclude the opponent (as in through-argumentation) is to exercise power, to include him or her (as in counter-argumentation) is to cede power”. They (*ibid.*) suggest that, within the rhetorical and cultural conventions of English, ceding power, even if insincerely, enhances credibility, while in Arabic, this relinquishing of power tends to be assumed as lacking in credibility and hence unconvincing.

The same observation about the preference of Arabic and English argumentative texts towards through-arguments and counter-arguments respectively was also made by Al-Kohlani (2010: 216). In her analysis of the argumentative structure of 50 Arabic opinion articles, she (*ibid.*) observed that Arab writers show a tendency towards the through-argument structure over the counter-argument one.

¹⁶ Hatim and Mason (1997: 116) look at the notion of ‘power’ as a pragmatic variable within a theory of politeness and define it, following Brown and Levinson (1987), as “the degree to which the text producer can impose his own plans and self-evaluation at the expense of the text receiver’s plans and self-evaluation”.

In addition to the structural differences, Arabic and English opinion texts have been found to differ at the level of the linguistic/rhetorical strategies employed. For example, in his study of the structure of the genre of editorials as a form of argumentative text-type in MSA, El-Shiyab (1990) examined features of cohesion in the generic structure of Arabic editorials, such as the type of *clause relations* typical of this form of argumentation and the effect of *lexical repetition* and *parallelism* (i.e. repetition of syntactic structure) as cohesive features. El-Shiyab's (1990: 235) findings suggest that causal relations, compared to adversative relations are the most frequent which makes them typical relations of argumentation in Arabic, especially editorials. As for *lexical repetition* and *parallelism*, El-Shiyab (ibid.: 271-72) argues, they have a persuasive function in addition to their linguistic cohesive role in the organisation of Arabic editorials, as they emphasize, assert and remind the text-reader of the main arguments. Thus, *lexical repetition* and *parallelism* express emphasis and hence keep the reader tuned to the argument and influence his/her perception of it in order to persuade him/her of the validity of the writer's viewpoint. El-Shiyab's findings regarding the persuasive role of repetition and parallelism concur with the findings of researchers such as Johnstone (1991: 108) and Al-Jubouri (1984) about the use of repetition and parallelism as means of persuasion in Arabic argumentative discourse.

In two comparative studies of Arabic and English editorials, Ouayed (1990: 145-46) and Al-Jabr (1987: 192) point out that writers of English editorials, as argumentative texts, utilise lexical repetition and parallelism less than their Arabic counterparts where these features are more frequently used, for cohesion as well as persuasion. The same observation was echoed by Abbadi (2014: 733) in her contrastive analysis of English and Arabic editorials. She found that, although lexical repetition is employed in both languages, Arabic writers utilised lexical repetition four times more than their English counterparts (ibid.).

In describing linguistic features typically associated with the style of argumentative texts in general and newspaper opinion genres in particular, Abdul-Raof, (2001: 127) points out that figurative and emotive words, adversative and causal conjunctions, expressions such

as (ولسوء الحظ/ للأسف [unfortunately], ومن المقلق [what is worrying]), and emphatic markers (إنَّ-أَنَّ) [with the meaning of *indeed*] are commonly used in Arabic. Furthermore, using lexical repetition, first person plural pronoun in order to engage the reader with the writer's viewpoints, and nominal or prepositional phrases at sentence-initial position to set the scene for the reader, is also common in opinion argumentative texts in Arabic (ibid.). As for overt linguistic features typically associated with English argumentative texts (including newspaper opinion genres), Biber's (1988: 148) corpus-based analysis showed that English argumentative texts tend to be associated with the presence of a number of linguistic features that mark persuasion, such as *predictive modals, possibility modals, necessity modals, conditional clauses and suasive verbs*.

The persuasive linguistic features that are associated with English argumentative/persuasive texts described by Biber (1988: 150) were adopted by Abbadi (2014) to compare ten English editorials to ten Arabic ones. These linguistic features are *modals* (predictive, possibility, and necessity), *conditional clauses, and suasive verbs* (e.g. demand, insist, urge). Regarding the use of modality, English texts showed a consistent and frequent use of epistemic modals that express necessity (*should, must*), while Arabic texts showed much fewer expressions of necessity (Abbadi, 2014: 735). There was no difference in the frequency of predictive modals (*will, would*) between the two languages (ibid.: 736). As for the possibility modals, it was found that Arabic texts employed almost twice the number of these modals than the English texts. In the Arabic texts, there was a preference for the use of evaluative particles such as *'inna* and *laqad* (both in the meaning of *indeed*) that are considered sentence modifiers, emphasising the content of the sentence they introduce (ibid.: 735).

Regarding conditional clauses that are utilised to consider various viewpoints of the issues discussed in a text, Abbadi (2014: 736) found that English texts showed low frequency in the use of conditional clauses. Arabic texts, however, showed no occurrences of conditional type constructions, which may indicate that Arabic writers prefer to directly

evaluate issues rather than considering or suggesting other situations (ibid.). Suasive verbs (e.g. *yahthu* [urges]) and intensifiers (e.g. *بالتأكيد bita 'kīd* [certainly]), however, are used more frequently in the Arabic texts than in the English texts (*agree, ask, suggest, insist, urge, propose* (ibid.)).

Although Abbadi's work shows interesting findings on the differences in the use of argumentative linguistic strategies between Arabic and English editorials, the number of editorials used in her analysis (ten texts in each language) can hardly be considered sufficient to make generalisations regarding argumentative/ persuasive patterns in Arabic and English editorials.

In sum, although opinion articles (and editorials) in Arabic and English are similar in their organisational schematic structure, they mostly differ in the way arguments are structured within these schematic structures and the preferred type of persuasive rhetorical and linguistic features. These differences are due to the fact that such genres in both languages serve their communicative purposes by employing conventionalised argumentative text-type within their respective discourse communities that have different political, social and cultural backgrounds.

Metadiscourse markers are key rhetorical elements in argumentative/persuasive texts as they explicitly mark the organisation and interpretation of texts, communicate attitudes, and appeal to readers. Since the data analysed in this study are opinion articles which belong to opinion genres in newspaper discourse, the next section will focus on reviewing studies that have investigated the role of MDMs in the construction of arguments and attainment of persuasion in different opinion newspaper genres.

2.6 Studies on the role of metadiscourse in newspaper opinion genres

Studies on the role of metadiscourse in the construction of arguments and/or attainment of persuasion in the context of opinion genres in newspaper discourse are relatively scarce, especially cross-linguistically (Kuhi and Mojood, 2014: 1047). The role of metadiscourse in

newspaper opinion genre has been approached from different perspectives that can be divided into either monolingual genre-based research (including cross-genres) or contrastive genre-based research across languages and cultures. Examples of studies that focused on monolingual genre-based research can be found in the studies of Le (2004) and Fu and Hyland (2014), while studies such as those of Dafouz-Milne (2008); Kuhl and Mojood (2014) focused on cross-linguistic/cross-cultural perspective. All of these studies are considered corpus-based research applying both qualitative and quantitative methods of analysis.

Le (2004) demonstrated how the elite French newspaper *Le Monde* utilised metadiscourse markers to construct active participation within its editorials' argumentation to establish its authority. Adopting Hyland's framework of MDMs (1998a), Le (2004) focused particularly on three metadiscursive features, namely, *evidentials*, *person markers* (i.e. self-mentions) and *relational markers* (i.e. references to readers) to analyse their effects on the persuasive process in 20 editorials. She found that *evidentials*, indicating sources of information, such as markers of reported speech, were utilised, in *Le Monde* editorials, to support arguments in order to emphasize the newspaper's seriousness and independence of mind (Le, 2004: 706). *Person markers*, referring explicitly to the author(s), were signalled by first person plural pronouns, since editorialists speak in the name of *Le Monde* (ibid.: 697). As for *relational markers*, she (ibid.: 698) found that the main reference to readers in the analysed editorials are 'inclusive first-person plural pronouns', but no instances of direct reference to readers such as 'second person pronouns' or 'imperatives' are used. According to Le (2004: 701), *Le Monde's* editorialists utilised the three metadiscursive features to establish the newspaper's authority as a body of professional journalists, as a representative of public opinion, and as an independent and committed intellectual entity and, thereby, achieve their persuasive strategies.

In the context of cross-genre analysis, Fu and Hyland (2014) explored interactional MDMs (i.e. hedges, boosters, attitude markers, self-mention, and engagement markers) in

two journalistic genres that are popular science and opinion articles written in English. They (ibid.: 126) maintain that these interactional MDMs demonstrate how language construes social roles and relationships and how it operates rhetorically to influence beliefs, attitudes, expectations and modes of interrelating. The quantitative analysis of 200 popular science articles and 200 opinion articles revealed that interactional features are nearly twice as many in opinion articles compared to popular science articles (ibid.: 127). This reflects the higher level of explicit interaction in the genre of opinion articles compared to the genre of popular science articles (ibid.). In particular, differences appear in the significant greater use of engagement features, boosters, and self-mentions in opinion articles than in popular science articles (ibid.). This indicates that writers of opinion articles utilise such features to both express a clear personal stance to their views and to closely align with readers. However, the fewer explicit interactional markers in popular science texts indicate that authors prefer to leave the role of persuading to the fascinating discoveries of science itself (ibid.: 141). Fu and Hyland (2014: 139-140) conclude that although both genres broadly share similar audience and sources, authors structure their interactions differently due to the rhetorical distinctiveness of these genres and variations in communicative purposes.

In a cross-linguistic/cross-cultural study of the role of metadiscourse in persuasive writing, Dafouz-Milne (2008) analysed Spanish and English opinion articles to identify similarities and differences in the use of metadiscourse markers regarding their role in achieving a persuasive goal in this genre. She classified and analysed textual and interpersonal metadiscourse in a corpus of 40 opinion articles (20 in each language) from *The Times* (British) and *El Pais* (Spanish). Her model of analysis is mainly based on Crismore *et al.*'s (1993) model of *textual* and *interpersonal* metadiscourse. The following table shows Dafouz-Milne's model of MDMs:

Table 2.7 Dafouz-Milne's classification of metadiscourse markers (2008: 98-99)

	Macro-category	subcategory	examples
Textual metadiscourse markers	Logical markers: express semantic relationship between discourse stretches	Additive Adversative Consecutive Conclusive	and/ furthermore/ in addition... but/ however/ or... so/ therefore/ as a consequence... in any case/ finally...
	Sequencers: mark particular position in a series		on the one hand, ... on the other hand/ first/ second
	Reminders: refer back to previous sections in the text		as was <u>mentioned before</u> / <u>let us return</u> to...
	Topicalisers: indicate topic shifts		in the case of.../ <u>In political</u> terms...
	Code glosses: explain, rephrase or exemplify textual material	-Parentheses -Punctuation devices -Reformulators -Exemplifiers	When (<u>as with the Tories now</u>) Tax evasion; it is deplored in others but not in oneself in other words/ to put it simply for instance/ for example
	Illocutionary markers: explicitly name the act the writer performs		I hope to persuade.../ I propose...
	Announcements: refer forwards to future sections in the text		as we'll see later/ there are many good reasons...
	Hedges: express partial commitment to the truth-value of the text	-Epistemic Verbs -Probability adverbs -Epistemic expressions	May/ might/ would Perhaps/ maybe/ probably It is likely
	Certainty markers: express total commitment to the truth-value of the text		clearly, certainly, undoubtedly
	Attributors: refer to the source of information		As the Prime Minister remarked, 'x' claims that
Interpersonal metadiscourse markers	Attitude markers: express writers' affective values towards text and readers	-Deontic verbs -Attitudinal adverbs - Attitudinal adjectives - cognitive verbs	we <u>must</u> understand, have to pathetically, unfortunately It is <u>surprising</u> , it is <u>absurd</u> I <u>feel</u> , I <u>think</u>
	Commentaries: help to establish reader-writer	-Rhetorical questions - Direct address to reader	What is the future of Europe, integration or disintegration? <u>you</u> must understand, dear reader

rapport through the text	- Inclusive expressions - Personalisations -Asides	let <u>us</u> summaries, we all believe <u>I</u> do not want..., Diana (<u>ironically for a Spencer</u>) was not of the Establishment
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Regarding the two main categories of MDMs in general, Dafouz-Milne (2008: 101) found that opinion articles written in Spanish include higher number of textual metadiscourse markers compared to the English ones. As for the interpersonal metadiscourse markers, Spanish texts include lower number than the English texts (ibid.). Yet, she maintains that these differences in the number of textual and interpersonal markers are not statistically significant (ibid.).

As for the sub-categories within textual and interpersonal MDMs, Dafouz-Milne (2008: 101) found that there are interesting variations in use. For example, in textual MDMs, the use of logical markers and code glosses as subcategories of textual markers is significantly different between the English and Spanish texts (ibid.). Furthermore, while Spanish writers preferred the use of additive markers to link ideas, English writers favoured the adversative markers to construct arguments (ibid.). Dafouz-Milne relates such preferences to the differences between English and Spanish communities in constructing their argumentations and states that

[in] the Spanish tradition, argumentation is very frequently built by adding positive warrants to the thesis statement, always moving in the same direction, in the English tradition arguments normally follow a dialectical approach (i.e. pros and cons), a strategy that necessarily implies the use of adversative markers. (Dafouz-Milne, 2008: 105)

In addition, it was found that Spanish writers used more code glosses than English writers showing significant statistical differences (e.g. parentheses were used three times more in the Spanish texts than the English texts). The high presence of code glosses indicates that the writers of opinion articles are aware that they are addressing a wide range of audience, which requires including more explicit reading cues and exemplifications to ensure that the text is interpreted as intended (ibid.: 106). The fact that Spanish writers used more

parentheses than the English writers shows that Spanish opinion articles' rhetorical conventions allow more freedom to use such feature while English rhetorical conventions consider it "supplementary or digressive" (ibid). The categories of 'announcements' and 'reminders' are not present in the two sets of texts due to their prospective and retrospective functions that are not necessary in such short-length texts (Dafouz-Milne, 2008: 107). As for 'topicalisers', their very few occurrences indicate that writers saw no need to introduce their topics and subtopics because the main topic is already stated in the title or because of the limited number of topics covered in such genre (ibid.).

The analysis of interpersonal metadiscourse markers, on the other hand, revealed that the most frequent categories in both languages, starting from the highest to the lowest, are: hedges, attitudinal markers, certainty markers, and finally commentary markers (Dafouz-Milne, 2008: 103-4). The quantitative analysis showed relevantly similar numbers and distributions of these interpersonal markers between Spanish and English texts, with slight differences within the subcategories, but with no statistical significance (ibid.). According to Dafouz-Milne (ibid.), the fact that hedges are the most frequently used interpersonal markers in both languages corroborates the significance of integrating fact and mitigated opinion to attain effective persuasion in opinion articles as persuasive texts. In addition, from a cross-cultural perspective, the frequent use of hedges compared to other interpersonal markers indicates that writers in both English and Spanish follow similar rhetorical conventions in the expression of persuasion through the use of hedges (ibid.).

With regard to the attitudinal markers as the second most employed interpersonal markers, the analysis revealed that the subcategory of deontic verbs is the mostly used in both Spanish and English texts (Dafouz-Milne, 2008: 103). Nevertheless, these deontic verbs were employed more in English texts than the Spanish texts (ibid.). The most used examples of deontic verbs in both languages are *should/debería* and *must/deber* (ibid.). The categories of certainty and commentaries markers are the least used interpersonal markers in both languages with no significant statistical differences between the two languages (ibid.: 104).

Dafouz-Milne (2008: 108) states that certainty markers are an essential characteristic of opinion columns as the readers expect the writer's opinion to be overtly stated. Achieving persuasion rather than articulating certainty is the key function of certainty markers in opinion articles as the writers attempt to create solidarity with the readers when discussing divisive issues (ibid.).

As for commentaries, the subcategory of 'rhetorical question' comes first with the highest number of instances in both languages (Dafouz-Milne, 2008: 104). Writers of opinion articles use 'rhetorical question' to establish solidarity with readers to include them in the discussion of their points of view (ibid.: 108). 'Imperative constructions' are another interpersonal feature used in both languages, with English writers using them more than the Spanish writers (ibid.). As for 'plural expressions' (e.g. *us, our, we*), personalisations (e.g. *I, my, me*), and asides, no significant statistical differences were found between the two languages (ibid.). Dafouz-Milne (2008:110) concludes her study by stating that, although English and Spanish opinion columns share similar tendencies in the use of the main metadiscourse categories of textual and interpersonal markers, they differ in the use of the subcategories of these two main categories, which indicates cross-linguistic variation regarding the construction of arguments between the two languages.

Another cross-linguistic study of MDMs is Kuhl and Mojtoud's (2014) research which adopted Hyland's (2005a) framework of MDMs to investigate the effect of cultural factors and generic conventions on the use and distribution of metadiscourse in English and Persian newspaper editorials. Their analysis of 60 editorials from 10 elite newspapers in the US and Iran shows that although the overall frequency of MDMs in each group of the editorials was quantitatively similar, the distribution of these features was different (Kuhl and Mojtoud, 2014: 1051). Regarding similarities between the two sets of data, interactional MDMs outnumbered the interactive ones, with attitude markers as the most widely employed feature in both languages (ibid.). Kuhl and Mojtoud (ibid.: 1054) state that this indicates a preference for interactional metadiscourse markers as persuasive strategies in the genre of editorials in

both languages. Another similarity between the two languages is found in the use of the subcategories of *frame markers*, *self-mentions* and *endophoric markers* that were respectively the least frequently used MDMs in both languages (ibid.).

However, Kuhi and Mojood (ibid.: 1054) state that the results showed a variation in the use of *transitions*, *hedges*, *boosters*, *code glosses* and *evidentials* across the two languages which apparently indicates cultural variation. The two researchers point out that the main significant difference between Iranian and American editorials is found in the use of hedges since there were over twice as many hedges in American editorials as in their Iranian counterparts (ibid.). They (ibid.: 1052) suggest that this contrast between American English and Persian editorials in the use of hedges can be related to differences in culture-specific attitudes and values (e.g. politeness) as well as the generic rhetorical conventions in the articulation of persuasion by means of hedges. However, Kuhi and Mojood (2014) do not go further to explain the relationship between the culture-specific values and the use of the other MDMs that were used differently between the two languages.

In sum, the studies reviewed above show the key role of textual (interactive) and interpersonal (interactional) metadiscourse in constructing arguments and achieving persuasion in newspaper opinion genres. The studies also demonstrate that the frequency and expression of metadiscourse vary among genres and languages whether in its main categories or subcategories. Therefore, the fact that languages may vary in the way MDMs are used due to either cross-linguistic or cross-cultural variations raises the question of what happens to MDMs in the process of translation.

Cross-linguistic/cross-cultural contrastive studies comparing the use of MDMs in opinion genres provide insights for translation analysts to account for how translators deal with such features in actual translated texts. However, the literature on the use of MDMs in newspaper genres, especially cross-linguistically, appears to be scanty. To my knowledge, there is no contrastive study that explored interactional MDMs between Arabic and English opinion articles. Therefore, in order to investigate translation shifts in interactional MDMs

between Arabic and English in the genre of opinion articles and provide an explanation for possible motivations for the identified translation shifts, a contrastive analysis of the identified MDMs in the original Arabic and English opinion articles will be carried out in this study.

2.7 Summary and conclusion

The primary aim of this chapter was to provide a theoretical background for the concept of metadiscourse as the linguistic phenomenon under investigation in this study and the related contextual aspects that influence the use of such concept in reference to the present study. The chapter started with a discussion of the main definitions and classifications of metadiscourse within the broad interactive approach to metadiscourse as well as its linguistic realisation in the two languages analysed in the present study. The aim was to provide an understanding of the concept of metadiscourse and to identify the model of classification of MDMs best suited to the aim of this study, i.e. identifying the translation shifts in interactional MDMs in Arabic-English and English-Arabic opinion articles and the underlying translational norms that influence these shifts. Hyland's (2005a, 2005b) interpersonal model of metadiscourse appears to be the most appropriate theoretical framework to identify and analyse MDMs in this study because it is based on a sound theoretical background that avoids the theoretical shortcomings found in the previous models of metadiscourse. The focus then moved to the differences in the linguistic realisation of MDMs in English and Arabic, which are likely to have a bearing on the translation of the opinion articles under investigation.

After clarifying the concept of metadiscourse, its classification, and its possible linguistic realisation in English and Arabic, important contextual aspects that influence the use of metadiscourse were also highlighted in this chapter in relevance to the current study. In particular, this chapter provided a definition of the two related notions of genre and text type as a basis to define and describe newspaper opinion genres, with a particular focus on

Arabic and English opinion articles. It has been shown that although Arabic and English opinion genres (e.g. opinion articles and editorials) share similar organisational schematic structure, they mostly differ in the way arguments are structured within these schematic structures (i.e. through-argument vs counter-argument text types) and the rhetorical and linguistic features preferred to structure their arguments in order to persuade their readers.

Given that MDMs are one of the main rhetorical features that play a significant role in the construction of arguments and attainment of persuasion in newspaper opinion genres as argumentative/persuasive texts, studies that investigated the role of MDMs in newspaper genres were reviewed. In particular, studies that investigated the role of MDMs in the two newspaper genres of *editorials* and *opinion articles* were discussed. Although limited in number, the studies that focused on cross-linguistic/cross-cultural contrastive studies of MDMs in a particular opinion genre, revealed some cultural variations in the use of metadiscourse. The review highlighted how MDMs are constrained by context and genre and the fact that they are culture-sensitive.

Therefore, in a cross-linguistic and cross-cultural activity such as translation, it is crucial to consider the language and genre constraints that impact on the use of MDMs. Cross-linguistic/cross-cultural studies provide the necessary basis for the analysis of translated texts, including the translation of MDMs. However, since, to my knowledge, there is no a cross-linguistic/cross-cultural study between Arabic and English opinion articles about the use of interactional MDMs, this study utilises a bidirectional translation corpus of Arabic-English and English-Arabic opinion articles in order to provide a comparative analysis of MDMs in the original Arabic and English opinion articles. The comparative analysis of original Arabic and English opinion articles provides the necessary background for the analysis of the translation of MDMs between Arabic and English in the context of the genre of opinion articles.

The next chapter will situate the current study within the relevant translation field with reference to theory, debates and methodology.

Chapter 3

Translation Studies: from Prescriptive Linguistic Approaches to Descriptive Corpus-based Approaches

3.1 Introduction

After defining the concept of metadiscourse, discussing the main interactive models of MDMs, their linguistic realisation in English and Arabic and highlighting the importance of the concepts of genre and text-type as contextual aspects in the use of MDMs, with special reference to newspaper opinion genres as argumentative/persuasive texts, this second part of the literature review aims at presenting the main theoretical background and motivation for the analysis of the translation shifts in interactional MDMs and their governing norms in Arabic and English opinion articles.

After this introduction, the chapter consists of six sections. Section (3.2) briefly touches upon the major approaches to translation that emerged in translation studies (TS) since the second half of the 20th century. Sections (3.3) and (3.4) present the linguistic oriented approaches to translation with a focus on two central concepts, namely *equivalence* and *shifts*. Section (3.5) outlines the discourse-analytical approach to translation as a further development of linguistics-oriented approaches, with a special focus on studies on the translation of metadiscourse. Section (3.6) reviews the move, in TS, from prescriptive to descriptive approaches with the emergence of corpus-based translation studies within the framework of descriptive translation studies (DTS). Lastly, section (3.7) outlines the summary and conclusion of the whole chapter with reference to the aim of this study.

3.2 General overview of different approaches to translation

Since its emergence as an academic subject in the second half of the 20th century (Munday, 2012a: 10), the discipline of translation studies has witnessed diverse phases of theoretical development and shifts over time as the translational research has adopted different

approaches to deal with diverse issues. They can be classified into four major areas of focus, namely linguistic, functional, descriptive, and cultural approaches to translation. These will be reviewed chronologically to trace their development through time.

Since its emergence in the second half of the 20th century, linguistic approaches to translation have gone through theoretical developments that can be related to changes in the discipline of linguistics. Early linguistic approaches to translation emerged in the 1950s and 1960s in an attempt to provide a systematic study of translation drawing on linguistic notions from structural linguistics (e.g. Jakobson, 1959/2012), contrastive linguistics (e.g. Vinay and Darbelnet, 1958/1995; Catford, 1965), and sociolinguistics and transformational-generative grammar (e.g. Nida, 1964). These linguistic approaches were basically aiming at studying the extent to which the source text is departed from or adhered to in translation. Thus, they can be described as source-text oriented where the top priority is given to the ST to be analysed, transferred and remodelled to achieve equivalence between the ST and the TT (House, 2009: 15).

Later on, in the 1970s and up to the 1990s, other linguistic approaches evolved with the advances in the fields of discourse analysis and pragmatics, adopting mainly a discourse-analytic approach to translation (e.g. House, 1977 and 1997; Hatim and Mason, 1990 and 1997; Baker, 1992/2011). Although they are considered source-text oriented, these later discourse-analytic approaches moved beyond the contrastive linguistic description of equivalence in the ST-TT analysis to relating these descriptions to wider communicative and cultural contexts (see 3.4 below for a discussion of the theoretical basis of the discourse-analytic approaches).

As for the functionalist approaches, they were introduced to translation studies in Germany in the late 1970s and early 1980s (Munday, 2012a: 111)¹⁷. Like in the discourse-

¹⁷ The publications of the major pioneers of this approach (i.e. Hans J. Vermeer's *skopos* theory and Justa Holz-Mänttari's theory of translational action) were written in German and published in Germany (Nord, 2012: 25). Vermeer's seminal article was translated by Andrew Chesterman in 1989, for his *Readings in Translation Theory*, which was reprinted for Venuti's *Translation Studies Reader* in 2000 (ibid.).

analytic approaches mentioned above, functionalist scholars also attempted to widen the narrow perspective of equivalence found in the early linguistic approaches of the 1950s and the 1960s by relating translation to its sociocultural context. However, functionalist approaches are different from the discourse-analytic approaches in that they are considered target text-oriented, where the function of a text in the target culture determines the method of translation. The emergence of the functionalist approach to translation is traced back to the ‘text type’ model by Reiss (1971/2000) and (1977/1989). Despite the fact that it is an equivalence-based model, Reiss’s model can be regarded as the starting point for a functionalist perspective on translation because it is based on the functional relationship between the ST and the TT at the level of text type (as opposed to word and sentence levels in the early ‘equivalence-based’ linguistic approaches) with a focus on the communicative function of the TT (Munday, 2012a: 111). Reiss’s model paved the way for the emergence of ‘*skopos* theory’ (*skopos* is the Greek word for *purpose*) which was introduced to translation studies by the German linguist Hans J. Vermeer (Vermeer, 1989/2012: 191). In this functionalist theory, the purpose or the function of the translation (i.e. TT) is given the priority and the ST is of a secondary importance (Pym, 2010: 44), meaning that the ST may be translated in different ways to serve different purposes (ibid.).

Another influential functionalist model of translation that was designed specifically for training translators was proposed by Nord (1988/2005). It is a target-oriented text-analysis model that built on the previous functionalist theories mentioned above but incorporated a more detailed text-analysis model.

Another target-oriented approach, but with a different theoretical background, is the descriptive approach, which also emerged in the late 1970s. It mainly focused on literary translation based on polysystem theory (Even-Zohar, 1978/2004) and developed into what later came to be known as descriptive translation studies (DTS) (Toury, 1985; 1995).

Polysystem theory¹⁸ is applied to translation in order to relate translated literature to the literary polysystem of the target literature, as a distinct literary system of its own (Even-Zohar, 1978/2004: 163).

Building on Even-Zohar's polysystem theory and Holme's account of descriptive translation studies (DTS)¹⁹, Toury (1985; 1995) introduced a methodology for descriptive translation studies (DTS) based on a descriptive, empirical, target-oriented approach to the analysis of translation that combines linguistic comparison of ST-TT pairs and situate the findings within the socio-cultural framework of the TT. He applied his methodology to the translation of literary works. He introduced 'norms' as a key concept to describe the socio-cultural factors that influence the behaviour of the translator and generalized a series of *laws* which he believed govern the production of translated literature (see 3.5 for a detailed discussion of Toury's methodology and the concepts of *norms* and *laws* of translation).

Although it started as a methodology to investigate literary works, the framework of DTS introduced by Toury (1985; 1995), especially his concepts of translational 'norms' and 'laws', has been applied to other types and modes of translation. Examples of other fields of research within DTS can be found in interpreting studies (e.g. Harris, 1990; Schjoldager, 1995/2002; Gile, 1999) and audio-visual translation (AVT) (e.g. Karamitrogolo, 2000) (see Assis Rosa (2016) for a survey of DTS research on AVT). In addition, the emergence of corpus-based translation studies in early 1990s, as a result of the development in corpus linguistics and corpora techniques and technology, has given rise to empirical DTS research, investigating translational norms, laws (or 'universals' as described by Baker (1993)), or translator's style.

Another approach that is also target-oriented and was developed from the study of the translation of literary texts, just like DTS above, is the cultural approach. It is described as

¹⁸ In literary studies, polysystem theory assumes that literary systems (e.g. the canon, children's literature) tend to be in a state of flux, constantly changing status and fluctuating between a peripheral and central position in their interaction with one another under social, cultural and historical constraints (Hatim, 2014: 73).

¹⁹ See section 3.6 for an outline of the DTS approach in TS.

the ‘cultural turn’ in TS by its proponents Bassnett and Lefevere (1990) who introduced this approach in their co-published collection of essays *Translation, History and Culture*. The collection includes a set of case studies that adopted diverse cultural approaches. This collection of essays is considered a milestone in the cultural approach to translation studies (Munday, 2012a: 192). The cultural approach can be divided into two main subjects of enquiry; namely the translation as a cultural activity and the translator (or other related agents) in a given translation activity. Under the first subject of enquiry, translation has been investigated within various areas of research such as translation and gender (e.g. Simon, 1996), translation and postcolonialism (Bassnett and Harish, 1999), and the ideology in translation as rewriting (Lefevere, 2004). As for the second subject of enquiry (i.e. the translator), the translator (mainly the literary translator) has been the focus of research regarding his/her status and involvement in a given translation activity as well as the influence of the involvement of other agents such as publishers and reviewers (e.g. the work by Venuti (1995) on the translator’s (in)visibility).

When considering the different approaches to translation mentioned above, it can be observed that the discipline of translation studies has evolved since the 1950s up to the 1990s under the influence of different linguistic and non-linguistic fields of enquiry. The main shift in focus concerns the move from the mere linguistic ST-TT comparison to an interest in the integration of broader socio-textual and/or socio-cultural aspects relevant to various translational phenomena. Looking closely at the linguistic approach, the main theoretical development is found in the discourse-analytic approaches, in which the contexts of situation and/or culture are incorporated in the linguistic analysis of translation. In addition, the development in corpus linguistics has contributed to the development of methodologies to facilitate the empirical descriptive investigation of translated texts.

This study follows a linguistic discourse-analytic and corpus-based approach to translation within a DTS framework. This integrated framework is suitable to address my research questions that seek to identify translation shifts in interactional MDMs and their

governing translation norms when translating newspaper opinion articles between Arabic and English. The next sections will discuss the linguistic approach in further details, starting with the definition of the linguistic approach, the basic early theoretical concepts, to the major theoretical and methodological advances in this field of translation.

3.3 Linguistics-oriented approach in translation studies

Before the emergence of the linguistic theories of translation in the 1950s under the influence of the rise in modern linguistics that emerged late in the 19th century, Newmark (1981) describes the recurring theme in the writings on translation as revolving around the theme of literal vs free translating that continued for centuries as follows:

In the pre-linguistics period of writing on translation, which may be said to date from Cicero through St. Jerome, Dryden Tytler, Herder, Goethe, Schleiermacher, Buber, Ortega y Gasset, not to say Savory, opinion swung between literal and free, faithful and beautiful, exact and natural translation, depending on whether the bias was to be in favour of the author or the reader, the source or the target language of the text. (Newmark, 1981: 38)

As established in (3.2) and in Newmark's statement above, the first approach that attempted to study translation scientifically is the linguistic approach that emerged in the 1950s. This approach was an attempt to investigate translation systematically and evade the binary traditional distinction between literal vs. free translation. But what is a 'linguistically oriented approach' to translation? To put it simply, it is a translation research that adopts a linguistic approach to investigating translation phenomena using conceptual frameworks and methodologies borrowed from the different strands of linguistics and adjust them to the specificity of translation (Şerban, 2012: 213). On the relationship between linguistics and translation, Fawcett (1997) states that:

Since linguistics is the study of language and has produced such powerful and productive theories about how language works, and since translation is a language activity, it would seem only common sense to think that the first has something to say about the second. (Fawcett, 1997: 1)

When approaching translation studies from a linguistic perspective, Munday (2012a: 85) distinguishes between analysing translation as a linguistic product and as a cognitive process. In other words, the first focuses on analysing what constitutes the translation product (i.e. the translated text) by describing the phenomenon of translation, while the second focuses on observing, analysing, and/or explaining the cognitive and mental processes of the translators themselves while translating. Examples of the fields of modern linguistics that inspired pioneering theorists who studied translation as a product are contrastive linguistics (e.g. Catford, 1965); sociolinguistics (Nida, 1964), contrastive linguistics and contrastive stylistics (Vinay and Darbelnet, 1958/1995), discourse analysis and pragmatics (House, 1977 and 1997; Hatim and Mason, 1990 and 1997; Baker, 1992/2011). Translation research that focuses on translation as a process benefited mainly from the fields of psycholinguistics and cognitive research (e.g. Wilss, 1996; Kiraly, 1995). Gutt's (2000) Relevance-theoretic approaches to translation have also been influential in process-oriented translation research.

In the present study, however, I will only discuss the linguistic approaches that focused on examining translation as a product because this study focuses on textual analysis of translated texts within the tradition of product-oriented translation research. So, in what follows, I start first by discussing two central and related concepts in any linguistic-oriented translation approach, namely equivalence and shifts. Then, since the aim of this study is to investigate translation shifts in the use of metadiscourse, discourse analytic approaches to translation are also discussed, with particular reference to metadiscourse in TS.

3.4 Equivalence and shift in translation: two central related concepts in the linguistic-oriented approaches to translation

Influenced by the objective, clear and scientific method to study language offered by modern linguistics in the 20th century, the main pursuit of the early source-oriented linguistic approaches to translation in the 1950s and 1960s was to systematically provide a definition

of what translation is and to describe the relationship between the ST and the TT when conveying the linguistic meaning from one language to another. Two of the main notions that were used in linguistic approaches for such a pursuit in translation are the notions of 'equivalence' and 'shift'. Since the concept of shift relies on an assumption of equivalence (Baker, 2004: 1), I will first discuss the traditional linguistic translation theories that defined translation in terms of equivalence and/or attempted to describe the relationship between the ST and the TT based on an equivalence relation.

3.4.1 The concept of equivalence in TS

Interestingly, the advocates of early equivalence-based theories of translation in the 1960s and early 1970s, used the term 'equivalence' to define translation, but they did not explicitly define the term itself and this is possibly what caused the controversy around it as will be discussed later here. However, Pym (2007: 272) points out that the term 'equivalence', in the early equivalence-based theories, particularly within the frame of structuralist linguistics, basically assumes that a source text and a translation can share the same value on some level, and that this assumed sameness is what distinguishes translations from all other kinds of texts (e.g. rewriting, summary, adaptation, parody, etc.). For example, the value might be on the level of form (two words translated by two words); might be reference (Friday is always the day before Saturday); might be function (the function "bad luck on 13" corresponds to Friday in English, to Tuesday in Spanish) (ibid: 273). Similarly, House (2009: 32) states that the term equivalence in translation "refers to two or more entities being of 'equal value', 'corresponding value', or 'having the same use or function as something else'". Therefore, two texts can be equivalent in this sense even when there is only subtle formal correspondence between them (ibid.). Now, let us see how equivalence is realised in the linguistically oriented approaches to translation.

The most influential equivalence-based translation theories that are found to be representative of the early linguistic approaches in the literature²⁰ of translation studies are those of Nida (1964) and Nida and Taber (1969); Catford (1965); Koller (1979/1989); House (1977; 1997); Baker (1992/2011). Major criticisms to the use of the concept of equivalence in these approaches will accordingly be discussed too.

One of the early influential linguistic equivalence-based theories of translation was introduced by Eugene A. Nida first in *Toward a Science of Translating with Special Reference to Principles and Procedures Involved in Bible Translating* (1964) and then later was elaborated in the text book *The Theory and Practice of Translation* (1969) which he co-authored with Charles R. Taber. Nida (1964) proposes a coherent theory of translation that is mainly based on the developing fields of semantics, pragmatics, and transformational grammar as well as insights from communication theory, psychology, Biblical studies, and anthropology (Nida, 1964: 6-8). His aim was to develop a comprehensive and systematic theory of translation for the analysis of meaning in the ST, the process of translating as well as principles of translation in an attempt to discard the traditional rigid dichotomy of literal vs free translation, that had been used to govern and assess the accuracy of translation. Although he used Bible translation as a reference to build and exemplify his theory, Nida (1964: ix) maintains that his theory of translation can be applied to translation in general.

With regard to his proposed principles of translation, Nida (1964: 159) stresses that, as a principle of translation, “one must in translating seek to find the closest possible equivalent” since there are no such things as identical equivalents. He and Taber (1969) use this principle later to define translation as follows:

Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style. (Nida and Taber, 1969: 12)

²⁰ In this study, I focus only on literature that is published in English.

Nida (1964: 159) distinguishes two basic orientations toward equivalence in translation that are ‘formal equivalence’ and ‘dynamic equivalence’. In the formal equivalence, the focus of the translation is on the form and content of the message itself in order to ensure that the message in the TL matches as closely as possible the message in the SL (ibid.: 159). In other words, ‘formal equivalence’ is source-oriented because it adheres to the form and content of the original message in terms of grammatical units, consistency in word usage and meanings as used in the context of the ST (ibid.: 165). A typical example of formal equivalence is ‘gloss translation’ in which there is a close approximation of the ST structures (e.g. syntax and idioms) and content (e.g. themes and notions) to gain a close access to the language and culture of the ST (ibid.). This type of translation is usually found in academic settings supplemented with footnotes to make the text comprehensible (e.g. translating Medieval French texts into English) (ibid.).

As for dynamic equivalence (or functional equivalence)²¹, Nida (1964: 159) states that it is based on ‘the principle of equivalent effect’ or ‘equivalence of response’ where there is a dynamic relationship between receptor (i.e. the target readership) and message which should be significantly the same as that which existed between the original receptors and the message. More specifically, he (ibid.: 166) defines a dynamic equivalence translation as “the *closest natural equivalent* [emphasis added] to the source-language message”. Nida (ibid.) states that this definition comprises three central terms that are:

- *equivalent* (that is directed to the ST message)
- *natural* (that is directed to the conformance to the culture and language of the TT receptors and the context of the message)

²¹ The term “dynamic equivalence” was replaced by “functional equivalence” in Nida’s work *From One Language to Another* that he co-authored with de Waard (1986).

- *closest* (that links the two orientations together on the basis of the maximum degree of approximation).

According to Nida (1964: 164), any successful dynamic translation depends significantly on achieving the ‘equivalence effect’ as it is one of the four basic requirements of a successful translation that are: making sense; conveying the spirit and manner of the original; having a natural form of expression; producing similar effect. However, dynamic equivalence is a graded concept that can represent various acceptable standards of translations (Nida, 1964: 164). So, in case of conflict between content and form, priority must be given to correspondence in meaning (content of the message) over correspondence of style (form) (ibid.).

Another pioneering equivalence-based theory of translation was proposed by Catford (1965), but with a different approach from Nida’s above. While Nida’s theory views translation as a product of dynamic process of communication based on cultural and social contexts, Catford’s (1965) approach to equivalence is mainly based on formal linguistic criteria. Catford’s model is based on a general linguistic theory (i.e. an early version of the theory of systemic grammar) that was developed by the linguist M.A.K. Halliday (1961) which in turn was influenced by the linguist J. R. Firth²². Catford (1965: 20) uses the concept of equivalence in his definition of translation as “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”. The ‘textual material’ in this definition refers to any spoken or written stretch of language that is subjected to translation (e.g. a library of books, a volume, a chapter, a paragraph, sentence, etc.) (ibid.: 21). Catford (ibid.) stresses that one of the central tasks of translation theory is to define ‘the nature and conditions of translation equivalence’.

²² In the Firthian and Hallidayan linguistic model, language is analysed as communication, operating functionally in context on various levels (e.g. phonology, graphology, grammar, lexis) and ranks (e.g. sentence, clause, group, words, morphemes) (Munday, 2012a: 92).

In his theory of translation, Catford (1965: 27) differentiates between ‘textual equivalence’ and ‘formal correspondence’. He defines ‘formal correspondence’ as “any TL category (unit, class, structure, element of structure, etc.) which can be said to occupy, as nearly as possible, the ‘same’ place in the economy of the TL as the given SL category occupies in the SL” (ibid.: 27). For example, translating a noun by a noun or a verb by a verb. Catford (ibid.) stresses that, since formal correspondence is concerned with *langue*²³ and is established between elements of two abstract language systems, where categories are defined in terms of relations holding within the language itself, formal correspondence is almost always approximate. As for ‘textual equivalence’, Catford (ibid.: 27) states that it is “any TL text or portion of text which is observed on a particular occasion [...] to be the equivalent of a given SL text or portion of text”. In other words, textual equivalence is concerned with ‘*parole*’ where equivalence relations are established between the ST-TT pair on the level of language use. When the textual equivalence diverges from the formal correspondence (whether grammatical or lexical) in the process of going from the ST to the TT, then a *shift* is considered to have happened (Catford, 1965: 73) (see the discussion of the concept of shift in translation below).

Another linguistic approach to equivalence that is relatively similar to the above theories was proposed by the Swiss linguist Koller (1979/1989; 1995). Koller (1979/1989) maintained the concept of formal correspondence found in Catford’s theory above, but he elaborated on the types of equivalence. Just like Catford (1965), Koller (1979/1989: 100-4) distinguishes ‘equivalence’ from ‘correspondence’, but with a detailed account of the former. So, for Koller (1979/1989: 100), correspondence is situated within contrastive

²³ This approach is based on the theory of language proposed by the Swiss structuralist linguist Ferdinand de Saussure in the early 20th century (Fawcett, 1997: 3). In this theory, Saussure distinguishes between the linguistic system and calls it (*langue*) and the real uses of language and calls it (*parole*). The linguistic system itself is a structure of linguistic *signs* (i.e. words). He further distinguishes between two parts of the linguistic *sign* that are: (1) a signifier (the form that the sign takes), and (2) the signified (the concept it represents).

linguistics in which two language systems are compared to identify differences and similarities based on Saussure's notion of 'langue'.

As for 'equivalence', Koller (ibid.) situates equivalent items in certain ST-TT pairs or contexts in Saussure's notion of 'parole'. Since this notion involves variable contextual factors that were not elaborated in the previous equivalence-based theories, Koller (ibid.: 102-4) proposes five different types of equivalence relations depending on the contextual factors. Those are *denotative equivalence* (based on extra-linguistic factors), *connotative equivalence* (i.e. based on lexical choices especially with near-synonyms), *text-normative equivalence* (based on textual and linguistic norms related to text type and genre), *pragmatic equivalence* (or 'communicative equivalence' which is oriented toward the TT receivers)²⁴, and *formal equivalence* (based on form and aesthetic features such as wordplay and individual style). Those types of equivalence relations are hierarchal and controlled by the ST on the one hand and by the TT receivers' needs in the respective communicative situations on the other (ibid.). So, a translator starts hierarchically from the denotative equivalence, but if it is not adequate with respect to the needs of the communicative situation, then s/he moves to a higher level which is to the connotative, text-normative, etc. (ibid.). Therefore, Koller (1995: 196) defines translation as "[t]he result of a text processing activity, by means of which a source language text is transposed into a target-language text. Between the resultant text in L2 (the target-language text) and the source text in L1 (the source language text) there exists a relationship, which can be designated as a translational, or equivalence relation".

In addition to the works of Nida (1964), Catford (1965) and Koller (1979/1989), the notion of equivalence remained central to later linguistic source-oriented approaches to translation, but benefitted from a more robust theoretical development. While in the early linguistic approaches the search for equivalence focused on translation units below the

²⁴ Munday (2012a: 74) points out that this is Nida's (1964) 'dynamic equivalence'.

sentence level, proponents of discourse-analytic and pragmatic approaches to translation have taken that concept of equivalence above the sentence level and towards text and/or discourse levels (House, 1979 and 1997; Hatim and Mason, 1990; Baker, 1992/2011).

In her linguistically oriented pragmatic-functional revised model of translation quality assessment²⁵ that is primarily based on Hallidayan SFL theory, House (1997) argues that quality in translation is achieved when the translation has a function which is *equivalent* to that of the original. She (1997: 24) states that an essential feature of a translation (i.e. TT) is that it is a text that is ‘doubly bound’, on the one hand, to its ST and, on the other hand, to the TT receivers’ communicative conditions. The nature of this ‘doubly bound’ relation is the basis for what is called the ‘equivalence relation’ (ibid.). In this model, the notion of equivalence is central and stipulates that the ‘meaning’ across two different languages is reserved (House, 1997: 30). She (ibid.) differentiates between three aspects of meaning in texts, namely a semantic aspect, a pragmatic aspect, and a textual aspect of meaning, that are considered important for translation. These aspects of meaning construct the register and genre of the ST which in turn are used to identify the individual text function consisting of the ideational (i.e. information being conveyed) and interpersonal (the relationship between sender and receiver) components (ibid.: 31-32). Based on these aspects of meaning, she (ibid.: 31) defines translation as “the replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language”. She (ibid.) stresses that equivalence is the main criterion of translation quality because an adequate TT is semantically and pragmatically equivalent one based on the requirement that the TT has a function equivalent to its ST.

In Houses’ model, to identify this equivalence relation, both the ST and the TT are analysed and compared at three levels that are register, genre, and text function. The analysis of the first two levels (i.e. register and genre) determines the ST function and the TT

²⁵ See 3.5 below for a more detailed review of House’s (1997) revised model.

function²⁶. Based on the comparison of the ST-TT pair, House (1997: 66-70) differentiates between two types of equivalence relations that are ‘overt’ and ‘covert’ translation. In ‘overt’ translation, the function of the TT is to allow the addressees to recognise that the TT is a translation since it is bound to the community and culture where the ST is rooted. Examples of this type can be a translation of non-repeatable historically bound texts such as a political speech given in a certain time for certain addressees (e.g. Winston Churchill’s speech during World War II in Bradford in 1942), or timeless texts that communicate general human interest, such as literary texts that are bound to the cultural context of the source culture where they were produced. In the case of these ‘overt’ translations, the functional equivalence cannot be maintained because the ST-TT pair have different functions.

In contrast to ‘overt’ translation, covert translation has the same status as its ST in the target culture since their addressees may be both equally addressed (ibid.: 69). This means that a covert translation and its ST have equivalent functions; they are based on equivalent needs of a comparable audience in the source and target language communities (ibid.). Examples of this type of translation can be advertisement texts (e.g. tourist information booklets), business texts (letters to shareholders), or journalistic texts (e.g. an article in a popular magazine) (ibid.: 69).

Baker (1992/2011: 4-5), who also adopted a discourse-analytic and pragmatic framework, proposes a bottom-up model that looks at how to achieve equivalence at various linguistic levels in translation starting from equivalence at lexical levels, grammatical level, textual level (theme-rheme organisation), to equivalence at the levels of cohesion and coherence. She (ibid.: 5) argues that “although equivalence can usually be obtained to some extent, it is influenced by a variety of linguistic and cultural factors and therefore always relative”. Similarly, House (1997: 25) stresses that equivalence is always relative and that it is intended to the closest possible approximation to ST meaning.

²⁶ House (1997: 36) defines the text function as “the application or use which the text has in the particular context of situation” and it consists of Halliday’s ‘ideational’ and ‘interpersonal’ functions.

The *relativity* of equivalence is closely linked and controlled by another related central notion in the comparison of the relationship between a ST and a TT which is ‘invariance’ (House, 2009: 31). If equivalence can only be relative because of the differences in the way languages encode reality and the various contextual factors that affect the interpretation of texts, this relativity has to be controlled by an ‘invariant’ or so-called *tertium comparationis* (ibid.). In translation, ‘invariant’ is the third element against which two elements (i.e. ST-TT segments) can be compared and ultimately determines how far a translation is considered to be equivalent (ibid.).

However, Munday (2012a: 76-77) considers ‘invariant’ a thorny issue in TS as no unified measure has ever been accepted by all. He (ibid.) points out the inevitable subjectivity that is inherent in the ‘invariant’ depending on the theoretical background of the different translation approaches. Munday (2012a) illustrates this point using a Hausa language proverb:

<p>ST: Linza: mi da wu:ta ma:gani mahaukacin do:ki. (lit. ‘A bit with fire: the medicine for a mad horse)</p>	<p>TT: English: Desperate situations require desperate measures</p>
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Tertium comparationis

‘A very strong bit is needed to control a difficult horse’, or ‘strong action is needed to control a difficult person’

Figure 3.1 An illustration of tertium comparationis in a translation of a proverb (adapted from Munday, 2012a: 76).

The appropriateness of the TT segment in the example would depend on circumstances, audience, and the type of equivalence envisaged depending on different approaches to translation (ibid.: 77). So, for example, if the ST is produced on a racecourse, it might well not be so metaphorical and might require formal equivalence in translation (ibid.). What is

considered invariant depends on what is considered to be essential content or purpose of the ST or of the TT which in turn depends on the different approaches to translation.

The discussed equivalence-based approaches as well as approaches to translation shifts (see 3.4.2 below) attempt to systematise the relativity of equivalence by adopting a linguistic approach to translation. While being central to the equivalence-based linguistic approaches to translation, the concept of equivalence in translation has been a subject of controversy mostly from scholars working within target-oriented approaches to translation (e.g. Snell-Hornby, 1988; Nord, 1997). Criticisms of the concept of equivalence in translation have been mainly levelled at two major issues, namely its exact meaning when used in defining translation, and its application in identifying the relationship between a ST-TT pair.

The first issue of the concept of ‘equivalence’ in translation is concerned with the inherent ambiguity of its meaning when used to define translation. Arguing from a target-oriented cultural approach to translation, Snell-Hornby (1988: 22) discarded the concept of equivalence altogether, describing it as “an illusion of symmetry between languages which hardly exists beyond the level of vague approximations and which distorts the basic problems of translation”. From a functionalist target-oriented approach to translation, Nord (1997: 44) also shares Snell-Hornby’s view that equivalence-based approaches mainly focus on the structural qualities of the ST at the expense of intrinsic interrelationship between situational and linguistic factors of communicative interaction as well as cultural factors.

She (ibid.: 45) also criticises the focus on the function of the ST as the standard that determines the function of the TT in the equivalence-based approaches, which undermines the status of the TT and hence leads to the exclusion of other interlingual forms such as ‘version’ or ‘adaptations’ and does not consider them translations although they are sought through professional translation practice. In addition, the focus on the ST function as the standard that controls the way the TT is translated contradicts the practice of translating in the real world where the reasons for commissioning or initiating a translation can be independent of the reasons for creating the source text (ibid.).

However, House (1997) considers the above criticisms to be too narrow because they reduce equivalence to ‘formal correspondence’, and she comments on such views as follows:

The attack against the concept of ‘equivalence’ in the field of translation studies has a slightly dated touch: definitions of equivalence based on formal, syntactic and lexical similarities alone have actually been criticized for a long time, and it has long been recognized that such narrow views of equivalence fail to recognize that two linguistic units in two different languages may be ambiguous in multiple ways. Formal definitions of equivalence have further been revealed as deficient in that they cannot explain appropriate use in communication. This is why functional, communicative or pragmatic equivalence have been accredited concepts in contrastive linguistics for a very long time, focusing as they do on

language use rather than structure. It is these types of equivalence which have become particularly relevant for translation, (House, 1997: 26)

Another criticism in relation to equivalence is the problematic notion of ‘equivalence effect or response’ that was particularly proposed by Nida (1964) (i.e. the TL audience responds to a TT in significantly the same manner as the SL audience to a ST). Critics of this notion rightly argue that there is no reliable method of measuring effect in readers and it is almost impossible to know in practice how readers are going to respond to a given text due to specific linguistic and cultural differences (van den Broeck, 1978: 40; Hatim and Mason, 1990: 7; Qian, 1994: 427). Baker (2004: 3) also points out that it is even possible that the same reader of a TT will respond differently to the same text on different occasions.

In conclusion, the concept of equivalence has been approached differently over the years in the linguistically oriented approaches to translation in an attempt to systematically investigate translation. Definitions of the concept of equivalence started based on formal, syntactic and lexical similarities in the earlier linguistic approaches to TS, then developed to comprise functional, communicative and/or pragmatic similarities in the later discourse-oriented approaches to TS. As it can be seen from the discussion above, the definitions and applicability of this concept within the field of translation theory have caused controversy. Nonetheless, its centrality to the linguistic oriented approaches to translation is indispensable.

Since this study focuses on examining the translation of interactional *MDMs* as a discourse phenomenon that operates within the interpersonal function of language use to encode interaction, allowing writers to express evaluations and feelings as well as engaging with readers through specific lexico-grammatical realisations, equivalence here, in the translation of metadiscourse into the target language, is understood as the semantic and pragmatic equivalent that fulfils the same metadiscoursal function that is identified in the source language. Identifying the translation equivalent of *MDMs* in the analysed texts is a

prerequisite to identifying translation shifts in interactional MDMs in the analysis of Arabic-English and English-Arabic opinion articles.

The linguistic approaches to translation discussed above have not only attempted to systematically define translation and qualify the relationship of equivalence between the ST and the TT, but they have also provided taxonomies of ‘shifts’ that can be produced in the translation process resulting either from the lack of equivalence or from an attempt to achieve equivalence at some level. This study is specifically concerned with shifts that occurred in the translation of interactional MDMs between Arabic and English opinion articles. An overview of the notion of shift, including the different approaches to shifts in product-oriented translation studies is, therefore, provided in the next section to set the basis for further specific discussion of the shifts in MDMs identified in my research.

3.4.2 The concept of shift in TS

In the literature of translation studies, the term ‘shift’ is used to refer to changes that occur or may occur in the process of translating (Bakker *et al.*, 1998: 226). Although the term was first introduced by Catford (1965), the concept of ‘shift’ was also referred to in other earlier studies by other terms such as *oblique strategy* (Vinay and Darbelnet, 1958/1995), and *techniques of adjustments* (Nida, 1964: 226). Catford (1965: 73) defines ‘translation shifts’ as “departures from formal correspondence in the process of going from SL to TL”. Van Leuven-Zwart (1989: 154) provides more general definition of shifts which is “the differences between a translation and its original”.

One of the earliest systematic linguistic-oriented studies that examined the similarities and differences in translation was offered by the two French linguists Jean-Paul Vinay and Jean Darbelnet whose book *Stylistique Comparée du Français et de l' Anglais* was first published in French in (1958) and later translated into English in (1995). Following a contrastive linguistic and stylistic analysis approach, they introduced a systematic taxonomy of the different translation strategies and procedures used in translation between French and English. In their book, they propose two main translation strategies that are: *direct* or literal

translation (which adheres to the ST) and *oblique* translation (which departs to the TT) which in turn classified into seven procedures (Vinay and Darbelnet, 1995: 31-40)²⁷. Within the seven procedures, three belong to the *direct* strategy and they are *borrowing*, *calque*, and *literal translation* (ibid.). As for the remaining four procedures, they fit in the *oblique* strategy and they are *transposition*, *modulation*, *equivalence*, and *adaptation* (ibid.:36-40). All of these seven translation procedures operate on three levels of text analysis that are lexicon, syntactic structures, and message (i.e. the extralinguistic context into which the utterance fits) (ibid.: 27-29).

Since the procedures in the *direct* strategy adhere to the ST and do not involve optional differences, what is relevant to the concept of ‘translation shift’ discussed here is the procedures within the *oblique* strategy, since they represent differences made in the TT. According to Vinay and Darbelnet (1995:36-40), oblique procedures involve the following:

- **Transposition** involves grammatical changes in word class without change in the meaning of the message (e.g. replacing verbs with nouns or vice versa).
- **Modulation** involves semantic changes that affect the ST point of view. This procedure can be used when literal or transposition translation results in grammatically correct utterance, but the patterns of TL in the TT are considered as unnatural and awkward. Vinay and Darbelnet (1995: 246-55) identify eleven types of modulation at the level of message such as *abstract for concrete* (e.g. She can do no other ⇒ Elle ne saurait agir autrement [lit. She cannot act otherwise]), *explicative modulation* (e.g. You’re quite a stranger ⇒ On ne vous voit plus [lit. We do not see you anymore]), *part for the whole* (e.g. He shut the door in my face ⇒ Il me claqua la porte au nez [lit. He shut the door in my nose]), *Negation of the opposite* (e.g. *It does not seem unlikely* ⇒ Il est fort probable [lit. it is likely], etc.

²⁷ In this study, translation strategy is the overall orientation of a translated text (e.g. literal vs free), while a procedure is a particular technique applied in a given point in a text (e.g. omission, substitution) (Munday, 2012a: 22).

- **Equivalence**²⁸ involves replacing a TL element with a SL element which accounts for the same situation, even though there is no grammatical or semantic correspondence. This procedure is typically used in the translation of idioms, clichés or proverbs (*It is raining cats and dogs* ⇒ *Il pleut à seaux/ Il pleut des cordes* [Literally: It's raining with buckets/ It's raining ropes]).
- **Adaptation** involves changing a situation of the SL by an analogous situation of the TL due to cultural differences (e.g. translating the French popular sport cyclisme [lit. cycling] ⇒ English popular sport cricket ⇒ or American popular baseball).

With regard to the application of the above-mentioned procedures (shifts) in translation, Vinay and Darbelnet (1995: 15-16) distinguish between two important constraints that are *servitude* and *option*. On the one hand, *servitude* refers to constraints that a translator must submit to because they are unalterable facts of the linguistic system (i.e. langue) such as the gender of nouns, the conjugation of verbs, the agreement between words, etc. (ibid.: 15). On the other hand, *option* refers to the translator's freedom to choose from different resources as given by *parole* to express the nuances of the message (ibid.: 16). This distinction between *servitude* and *option* is known in later studies of translation shifts as the distinction between *obligatory* and *optional* shifts. According to Bakker *et al.* (1998: 228), obligatory shifts are inevitable and occur due to differences in the grammatical systems between the ST and TT, while optional shifts are those opted for by the translator for stylistic, ideological, and cultural reasons.

Another early taxonomy of translation shifts was introduced by Nida (1964) who distinguishes three types of what he calls *techniques of adjustments* that are *additions*, *subtractions* and *alterations* which are used to achieve *dynamic equivalence*. His taxonomy of shifts was based on his experience in Bible translation where all of his examples of these shifts occurred. Nida (1964: 226) states that *techniques of adjustments* are used: 1) to adjust

²⁸ The term 'equivalence' here is utilised as a specific procedure which is different from the concept of equivalence that was utilised by the equivalence-based approaches discussed above.

the form of the message to the requirements of the structure of the TL; 2) to produce semantically equivalent structures; 3) to offer appropriate stylistic equivalents; 4) to convey an equivalent communicative load.

Additions involve the addition of elements in the TT to fill out an elliptic expression, to specify an ambiguous element in the target language (e.g. differences in grammatical references to gender and number), to change a grammatical category (as a result of a ST grammatical restructuring), to explicitly connect segments in texts, or to amplify an implicit element (ibid.: 227). In contrast, *subtractions* may be identified as the reverse process of *additions*. They involve leaving out elements such as unnecessary repetitions and references to participants to achieve naturalness in the TT (ibid.: 228). As for *alterations*, they involve changes that have to be made because of formal and cultural differences between the two languages (Nida, 1964: 233-238). These can be on the level of sounds, which should be made if direct transliteration of a proper name would be misleading. Nida (ibid.: 233) gives an example where the transliteration of “Messiah” in the Loma language means “death’s hand”, so it had to be changed into “Mezaya”). *Alterations* also occur due to differences in grammatical categories such as number, tense, voice, word class, word order, or sentence structure (ibid.: 233-35). In addition, *alterations* occur at the semantic level as a result of cultural differences such as the translation of metaphors, idioms, or proverbs (ibid.: 236-238).

Another early model of shifts was proposed by Catford (1965) who, as pointed out above, was the first to introduce the term ‘shift’. His model of translation shifts is based on the distinction between *formal correspondence*, which is the relationship between ST and TT categories that occupy approximately the same position in their respective systems, and *textual equivalence*, which is the relationship that holds between two portions of texts that are actual translations of each other by a competent bilingual or translator (Catford, 1965: 27). Translation shifts occur when there are “departures from formal correspondence in the process of going from SL to TL” (i.e. when textual equivalents are not formal

correspondents) (ibid.: 73). Thus, the ‘invariant’ of comparison used in Catford’s model of shifts is formal correspondence.

According to Catford (1965: 73), there are two main types of shifts: *level shifts* and *category shifts*. *Level shifts* are shifts in grammar to lexis or vice versa in translation (ibid.). For example, the grammatical item *this* [demonstrative] in the English sentence ‘*This text is intended for...*’ is replaced by the partially lexical item *le présent* [article + lexical adjective] when translated into French as ‘*le présent Manuel s’adresse á...*’ [lit. the present textbook is addressed to] (ibid.: 75). As for the *category shifts*, Catford (1965: 76-80) further subclassifies them into:

- a) **structure shifts** which involve mostly changes in grammatical structure of sentences, clauses or phrases (e.g. the structure [modifier + head] in the English phrase ‘*a white house*’ is translated into French by the structure [(modifier) + head + qualifier] ‘*une maison blanche*’)
- b) **class shifts** which involve changes from one part of speech to another (e.g. the pre-modifying adjective *medical* in the English phrase ‘*a medical student*’ is translated into French by an adverbial qualifying phrase ‘*un étudiant en médecine*’ [lit. a student in medicine].
- c) **unit shifts** which involve changes between ranks (i.e. the hierarchal linguistic units of sentence, clause, group, word, and morpheme) where the translation equivalent of a unit at one rank in the SL is a unit at a different rank in the TL.
- d) **intra-system shifts** which involve changes that occur internally within a system when the SL and TL have approximately corresponding formal constituents in their systems, but where ‘the translation involves selection of non-corresponding term in the TL system’. For example, French and English have approximately formally corresponding number systems, but they do not always correspond (e.g. the unaccountable noun *news* in English becomes *des Nouvelles* in French).

Catford's approach to translation shifts was criticised for not differentiating between obligatory and optional shifts (Baker, 2005: 287). In addition, the main criticism of Catford's work is that his examples are decontextualized, mostly invented and not derived from actual translations (Munday, 2012a: 94).

A later different approach to translation shifts was proposed by van Leuven-Zwart (1989/1990a). Following Toury's DTS approach (1980), van Leuven-Zwart (1990a: 92-93) adopts a descriptive norm-centred empirical methodology to the analysis of shifts in translation. Unlike the prescriptive approaches above, in which the identification of translation shifts is limited to the level of linguistic structures, shifts in the descriptive approach are further situated within socio-cultural contexts in order to formulate hypotheses regarding 'norms of translation' that govern the translational behaviour (Toury, 1995: 85). Following this descriptive approach, van Leuven-Zwart (1989/1990a) proposed a model of translation shifts that consists of two complementary methods of analysis, namely the 'comparative model' and the 'descriptive model'. On the one hand, the comparative model provides a classification of shifts on the microstructural level of the text (i.e. sentences, clauses, and phrases) (van Leuven-Zwart, 1989: 155). In this model, she only considers the shifts that occur in 'integral translations' which she defines in the following way: "[a] translation is termed integral when it contains no additions or deletions transcending the sentence level" (ibid.: 154). On the other hand, the descriptive model focuses on the effect of the micro-structural shifts, that are identified via the comparative model, on the macrostructural level of the text (i.e. the narrative structures [events, characters, time, etc.]) (ibid.). Shifts on the macrostructural level of the text are analysed within the framework of Halliday's three metafunctions of language (i.e. ideational, interpersonal, and textual). The aim of the descriptive model is to provide the basis for the formulation of hypotheses on the strategy and norms applied to specific translation (van Leuven-Zwart, 1990a: 91).

In the comparative model, a detailed comparison between the ST and TT is carried out by classifying microstructural shifts manually. The process starts with a comparison between

a ST-TT textual unit called *transeme* (this can be either a predicate together with its arguments [state of affairs], or adverbials). The comparison is performed in order to establish a relationship between these ST-TT textual units (van Leuven-Zwart 1989: 155-158). For example, the sentence ‘she sat up quickly’ is classified as a *ST transeme*, and it is compared to the Spanish phrase ‘se enderezó’ as the TT *transeme* (ibid.: 158). Then for each ST-TT *transeme*, an ‘invariant’ core sense is determined which is called *architranseme*. So, the *architranseme* here is “to sit up”. In order to make the comparison of transemes more objective, monolingual dictionaries in both languages can be used as a source for descriptions of *architransemes* (ibid.: 158). After that, a comparison is made between each separate *transeme* with *architranseme* and the relationship between the two *transemes* is established which is either synonymic or hyponymic. If the relationship is synonymic, no translation shifts occurred. However, if the relationship is hyponymic or there is no relationship at all, a translation shift occurred that can be classified as one of three main types of shifts:

- *modulation*: occurs when the two *transemes* are in a hyponymic relationship with each other and one of them is a synonym of the *architranseme*, while the other is a hyponym which differs either semantically or stylistically.
- *modification*: occurs when the two *transemes* are in a hyponymic relationship with each other and they are both hyponyms of the *architranseme*.
- *mutation*: occurs when it is not possible to establish a relationship between the two *transemes* (e.g. when element(s) were added or deleted to a *transeme* in the translation process, or there was a radical change in meaning).

Modulation is classified into *semantic modulation* or *stylistic modulation*, which are further subclassified into five and seven subcategories respectively (van Leuven-Zwart, 1989: 170).

Modification is classified into five categories: *semantic*, *stylistic*, *syntactic-semantic*, *syntactic-stylistic*, and *syntactic-pragmatic*. Under these categories of modification, there

are a total of 22 subcategories. As for the category *mutation*, it has a total of 3 subcategories (i.e. *addition*, *deletion*, and *radical change in meaning*).

Van Leuven-Zwart's model of shift analysis is considered the most detailed model of translation shifts (Munday 1998: 2). However, it has been criticised by some scholars in TS, especially her comparative model. For example, it is criticised for being extremely complicated with great numbers of categories and subcategories (Gentzler, 2001: 134). Similarly, Munday (1998: 544) argues that it is difficult to keep track of all the shifts throughout a long text unless an automatic analysis is performed to account for all the observed shifts. In addition, the use of the *architranseme* as an equivalence measure can be subjective and may differ from one analyst to another (ibid.).

In the approaches to translation shifts discussed above, the concept of shifts is seen from two different perspectives. On the one hand, there is the prescriptive source-oriented approach that is found in the works of Vinay and Darbelnet (1995), Nida (1964), and Catford (1965). According to van Leuven-Zwart (1990b: 228), these prescriptive approaches view translation shifts in relation to the concept of equivalence as being the norm which translations must adhere to in order to be accepted as translations. The analysis of shifts in these approaches does not exceed the sentence level, and hence, shifts are either considered "mistranslations" or "deviations of the norm" of equivalence (ibid.), or a way of coping with differences between language systems (Cyrus, 2009: 89). On the other hand, there is the descriptive approach to translation shifts such as that of van Leuven-Zwart (1989/1990a) that views translation shifts as not only being caused and motivated by linguistic factors due to structural differences between language systems, but also by a variety of extralinguistic factors. These factors can be social, historical, or cultural such as the time and function of the translated text in the target culture as well as individual factors such as the subjectivity or style of the translator (van Leuven-Zwart 1990b: 228). It follows that, considering all of these linguistic and extra-linguistic factors, translation shifts are inherent and inevitable in any translation process, and thus they are central to the study of the nature of translation and

not mere ‘mistranslations’ (ibid.: 229). Similar to van Leuven-Zwart’s (1989/1990a) descriptive approach to the analysis of translation shifts, this study also adopts a descriptive approach to the analysis of translation shifts in interactional MDMs that is based Hyland’s (2005a; 2005b) model of interactional metadiscourse (see 4.5.3 for a description of the classification of shifts in this study).

As pointed out earlier, early source-oriented linguistic approaches to translation were criticised due to their narrow views of ‘equivalence’ and ‘shifts’ in translation that do not exceed the sentence level. As a result, between the late 1970s and the 1990s, new broader discourse-analytic approaches emerged, that included socio-textual and socio-cultural considerations in the discussion on equivalence and shifts in translation. These approaches are still linguistic source-oriented, but ‘equivalence’ is relative and shifts can be explained as a motivated behaviour that takes into account the wider socio-textual and socio-cultural contexts bearing on translation decisions above the sentence level. These approaches draw mainly on the Hallidayan SFL register analysis (e.g. House, 1977 and 1997; Hatim and Mason, 1990 and 1997).

Since the present study is concerned with the socio-textual and socio-cultural aspects that shape the translation of interactional MDMs in the genre of opinion articles, it follows a descriptive corpus-based approach that investigates the translation shifts using a context-sensitive discourse-analytic approach. Discourse-analytic approaches and their theoretical underpinning are reviewed in 3.5 below. The section starts with a general theoretical background and then focuses, in particular, on studies on the translation of metadiscourse and the discourse-analytic framework adopted to analyse writer-reader interaction in translation.

3.5 Discourse-analytical approaches to translation

As pointed out in the discussion about the equivalence-based linguistic approaches, translation models by House (1977; 1997), Hatim and Mason (1990; 1997), and Baker (1992/2011) expanded the scope of study of the ST-TT relationship above the sentence level

(i.e. the way sentences combine to create meaning, coherence and achieve purposes) by mainly adopting a discourse analysis approach to translation. Although it was first introduced by House (1977) in her model of translation quality assessment, discourse analysis has only become an important theoretical basis for research in the field of translation studies from the 1990s onward (Munday, 2012a: 137). According to Munday and Zhang (2017: 1), the pioneering works of House (1977; 1997) and Hatim and Mason (1990; 1997) are the milestones in bringing discourse analytic approaches to TS.

In this section, I firstly define the term discourse analysis (DA) and the most influential models of DA in TS, specifically the early contributions of House (1997) and Hatim and Mason (1990) as well as new discourse approaches (e.g. Munday, 2012b) (subsection 3.5.1). Secondly, I review the discourse approaches that were specifically used for the translation of metadiscourse markers (subsection 3.5.2).

3.5.1 Discourse analysis in TS

Discourse analysis (DA) is a generic term for a range of methodological approaches which are utilised to analyse language use and functions, either written or oral, across various disciplines such as psychology, sociology, linguistics, anthropology and communication studies (Wiggins, 2009: 427). Therefore, it is found that the terms *discourse* and *discourse analysis* are used to mean different things by different researchers (Alba-Juez, 2009: 12). However, Schiffrin *et al.* (2001: 1) suggest that all definitions of the term *discourse* involve three main aspects: 1) anything beyond the sentence; 2) language use; 3) a broader range of social practice that includes non-linguistic and non-specific instances of language. So, discourse analysis is concerned with “what happens when people draw on the knowledge they have about language... to do things in the world” (Johnstone, 2008: 3). In other words, it is concerned with the relationship between language and the contexts in which it is used and it involves the description and analysis of both written and spoken interactions (Paltridge, 2012: 3).

The main model of discourse analysis that has had the greatest influence on the discourse-analytic approaches to translation is the Hallidayan model of language and discourse (Munday, 2012a: 137). This is a model of language that was proposed and developed by Michael Halliday (e.g. 1973; 1994) in a number of publications since early 1960s up to the 1990s that it is based on what he calls Systemic Functional Grammar, or Systemic Functional Linguistics (SFL). It is ‘systemic’ in its account of language as “a network of systems, or interrelated sets of options for making meaning” (Halliday, 1994: 15). It is ‘functional’ as it analyses how language structures are actually used to create certain meanings within a certain context, rather than analysing language as a set of general rules detached from any certain context of use (Eggins, 2004: 2).

Halliday (1978) maintains that language is a ‘social semiotic’ that has ‘meaning potential’ in which linguistic form is influenced systematically by social context. His social semiotic approach to language has been influential in widening the analysis of discourse beyond the language. In the opening chapter of her book *An Introduction to Systemic Functional Linguistics*, Eggins (2004: 3) points out that the view of language as a ‘social semiotic’ as proposed by Halliday (1978), where language is used by people to achieve everyday social life, is a shared interest by all systemic linguists. This shared interest assumes that the *function* of language use is to create *meanings* that are influenced by the *social and cultural context* in which they are exchanged. This makes language use a *semiotic* process (Eggins: 2004: 3). So, the fact that SFL approach is functional, semantic, contextual and semiotic makes it a functional-semantic approach to language (ibid.).

In the Hallidayan model of SFL, language is analysed as a “complex semiotic system composed of multiple LEVELS or STRATA” in which “the central stratum, the inner core of language, is that of grammar” (Halliday 1994:15). Halliday calls this central stratum the *lexicogrammar*, because it integrates both grammar and vocabulary. The multiple levels in the SFL model are interrelated and include *context*, *discourse semantics*, *lexico-grammar*, and *phonology/graphology*. The model of analysis starts with the level of social context

which is essential to the overall process of making meaning. In the Hallidayan model, two types of social contexts are distinguished that are ‘context of culture’ and ‘context of situation’. The context of culture refers to “the institutional and ideological background that give value to the text and constrain its interpretation” (Halliday and Hasan, 1989: 49). The context of culture in the work of other SFL scholars such as Martin (1984) has become more specified by the concept of ‘genre’. Martin (1984: 25) considers genre as the cultural context in which register is embedded, and he defines it as a “staged, goal-oriented, purposeful activity in which speakers engage as members of our culture”.

The concept of *register* was developed to account for the ‘context of situation’. Register is defined by Halliday (1978: 111) as “the configuration of semantic resources that the member of the culture associates with a situation type and is the meaning potential that is accessible in a given social context”. Register comprises three variables that can be recognised via lexico-grammatical resources and serve to interpret a given social context which are the ‘field’, the ‘tenor’ and the ‘mode’ (Halliday and Hasan, 1989: 12). The ‘field of discourse’ refers to *what* is taking place, to the nature of the social action that is happening (ibid.). The ‘tenor of discourse’ refers to *who* is taking part in the social situation, the nature of participants, their relationship, roles and statuses (ibid.). The ‘mode of discourse’ refers to the role of language in the social situation: the symbolic organisation of the text, its status and function in the context, including the channel (spoken or written) and rhetorical mode (e.g. expository, persuasive, didactic) (ibid.).

The register variables correlate with the three aspects of language metafunctions that are present simultaneously in every use of language in every social context: ideational, interpersonal and textual (Halliday, 1978: 112). The ideational function expresses the phenomena of the setting or environment as experienced by the language user, such as actions, events, objects, participants, state of affairs and alike, and can be realised lexicogrammatically by transitivity (ibid.: 112-113). The interpersonal function expresses the participation of the language user in the context of situation to express his/her attitudes

and judgments and influence the attitude and behaviour of others and it can be realised lexicogrammatically by mood and modality (ibid.). The textual function represents how text is organised in a context of situation to facilitate the interpretation of the other two functions and can be realised lexicogrammatically by theme (ibid.).

Regarding the link between levels of communication (*context, discourse semantics, lexico-grammar*) in the Hallidayan model of language, Eggins (2004: 111) summarises their interrelationship as follows:

- The *field* of a text can be associated with the realisation of *ideational* meanings; these ideational meanings are realised through the *Transitivity* systems and *Clause Complex* patterns of the grammar.
- The *mode* of a text can be associated with the realisation of *textual* meanings; these textual meanings are realised through the *Theme/Rheme* systems of the grammar.
- The *tenor* of a text can be associated with the realisation of *interpersonal* meanings; these interpersonal meanings are realised through the *Mood/Modality* systems of the grammar.

As pointed out above, House's early model of translation quality assessment (TQA) in her 1977 book *A Model for Translation Quality Assessment* was perhaps the first major work in TS to use Halliday's sociosemiotic approach. Her model was revised later in her book *Translation Quality Assessment: A Model Revisited* (1997) in which House provides a functional-pragmatic model for translation evaluation, which is mainly based on Hallidayan systemic-functional theory of register (e.g. Halliday, 1978) as well as adding the new contextual element of 'genre' that was absent in her old model. House (1997) builds her model on the assumption of a close relationship between *text* and *context* (i.e. between the linguistic and textual realization and the context of situation, determined by *field, tenor* and *mode*) (see figure 3.2 below).

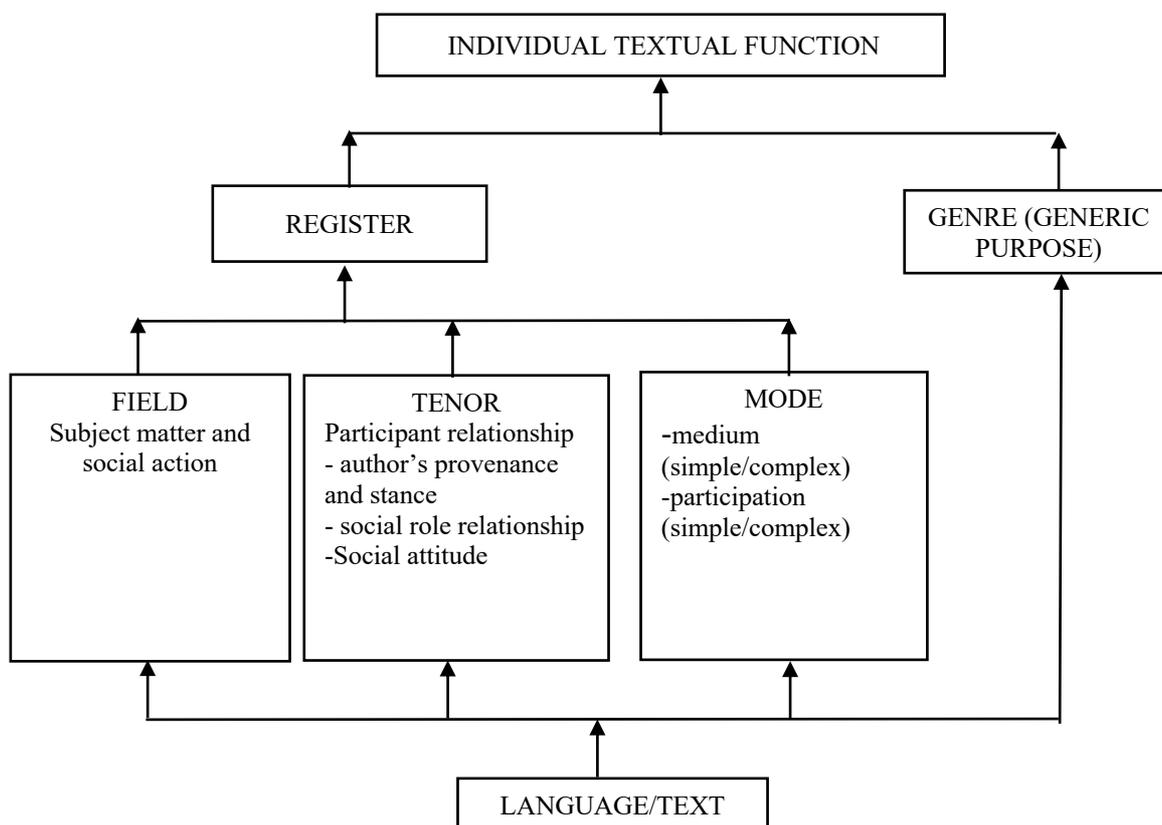


Figure 3.2 House's scheme for analysing and comparing STs and TTs (House 1997: 108)

House's (1997) model, as outlined in figure 3.2 above, provides a framework for establishing equivalence by analysing the relationship between a ST-TT pair in terms of four main levels, that are 'language/text', 'register', 'genre' and 'function of the individual text'. So, the contrastive analysis of an ST-TT pair starts with the assumption that an ST and a TT have an equivalent 'text function' whenever possible, which can be defined as "the application or use which the text has in the particular context of situation" (House, 1997: 36). In order to identify the *individual text function*, an analysis of the register and genre is performed. The analysis of register dimensions (i.e. field, tenor, mode) on the lexical, syntactic, and textual levels in each dimension determines the text genre in both the ST and TT.

The register component *field* involves identifying the nature of the social action that is taking place (i.e. the subject matter or the topic of the text) (House, 1997: 108). This is achieved by differentiating degrees of 'specificity', 'generality' and 'granularity' in lexical resources according to the kind of activity ('specialized', 'general' and 'popular') (ibid.).

The next register component *tenor* is concerned with ‘who is taking part’ in the social action, and thus to the nature of relationship between addresser and addressee in terms of social power (social role relationship) and social distance, as well as the degree of emotional charge in the relationship. In addition, House (1997: 109) adds the addresser’s geographical, social and temporal provenance as well as his/her intellectual and affective stance to the Hallidayan *tenor*. She also simplifies the category of ‘social attitude’ from her original model and adopts a division of three possible styles, i.e., ‘formal’, ‘consultative’ and ‘informal’.

As for the last register component, *mode*, it is concerned with how the text is made manifest, in particular which ‘medium’ of communication is used (whether written or spoken), and which degree of ‘participation’ between addresser and addressee is involved. For both categories, House (ibid.: 109-110) considers ‘simple’ and ‘complex’ options, as she had already done in her original model. So, a written text can be ‘simple’ (e.g. written to be read), or ‘complex’ (e.g. written to be spoken as if not written). ‘Participation’ refers to the degree of real or potential involvement of the participants in the text (House, 1997: 109-110). Participation can also be ‘simple’ in the form of a monologue or dialogue, or ‘complex’ which is a mixture of both (ibid.: 40). For example, a complex monologue would involve various resources of indirect participation elicitation and indirect addresses involvement (e.g. by switching between declarative, interrogative and imperative sentence patterns).

To apply House’s model of analysis, the ST undergoes a register analysis where the main dimensions of the ‘context of situation’ (field, tenor and mode) and their subcategories are analysed, each in terms of lexical, syntactic and textual means. Then a description of ‘genre’ is offered, thus of the text-type and its aim(s) within its ‘context of culture’. Genre in House’s TQA model is defined as “a socially established category characterised in terms of occurrence of use, source, and a communicative purpose or any combination of these” (House, 1997: 107). Such a detailed text analysis of register and genre leads to a ‘statement of function’, where meanings realised in the ST are discussed. Then, a comparison between ST and TT follows, in order to identify any lexical/ syntactic/ textual ‘mismatches’ (i.e. non-

equivalence) for each of the categories and sub-categories and any differences regarding 'genre'. Finally, a 'statement of quality' is offered and the type of translation, 'overt' or 'covert', is identified (see pages 84-85 above for brief description of *overt* vs *covert* translation). House (1997: 121-57) illustrates the feasibility of her model by offering analyses of practical examples of sample texts of different text types within the English/German language pair (e.g. an English-German children's book, a German-English excerpt from a philosophical essay).

In the case of mismatches found in 'covert translation', House (1997: 115-116) employs a 'cultural filter' to interpret such differences in terms of communicative norms in the two 'contexts of culture' of the ST and TT. The 'cultural filter' that was applied in House's analyses is based on her own research on cross-cultural German/English contrastive pragmatics and discourse studies and it is employed to deal with culture-specific items as well as with grammatical differences. In these cross-cultural contrastive studies, House (1997: 84) has found that German communicative preferences differ from those in English in five dimensions: directness, content focus (i.e. orientation towards content vs persons), self-reference (orientation towards self vs others), routine-reliance (i.e. ad hoc formulations vs verbal routines) and explicitness. These differences (linguistic and non-linguistic) are taken into consideration in order to differentiate a proper *covert translation* from a *covert version* (which is not a translation). 'Covert version' is recognised by unmotivated changes in the ST that have been undertaken along several situational parameters due to an unjustified application of the 'cultural filter' (House, 1997: 71).

However, the translator's linguistic and socio-cultural competences are not the only factors in determining the choice between 'overt' and 'covert' translation as other factors can also be considered such as reasons for translation (i.e. the intended readership) and publishing and marketing policies (ibid.: 118). All of these other factors are social factors that involve human agents and socio-political or even ideological constraints that have influence on the translator's behaviour (ibid.).

Another influential discourse-analytic approach to translation was proposed by Hatim and Mason (1990; 1997). They (1990) proposed a model of systemic text analysis that is based mostly on the Hallidayan socio-linguistic approach to the description and analysis of language as a communicative event in terms of text-in-context relationships. In particular, they (1990) focus on three dimensions of context in which textual realisations are produced: the communicative dimension, the pragmatic dimension, and the semiotic dimension.

The communicative dimension involves the analysis of *register* as a framework for the description of language variation. Within this framework, two dimensions of language variation are distinguished that are: user-related varieties (i.e. dialects) and use-related varieties (i.e. registers) (Hatim and Mason, 1990: 39). The user-related varieties of language are concerned with the analysis of *geographical, temporal, idiolectal, social, and standard/nonstandard* varieties (ibid.). As for the use-related varieties of language, they involve the analysis of three types of register varieties that are *field, mode, and tenor* (ibid.: 46).

The pragmatic dimension of context involves the analysis of the pragmatic features present in the text such as implicatures, meanings of speech acts and presuppositions (Hatim and Mason, 1990: 58). The aim of such analysis is to assist the translator to reveal how *intentions* are perceived in communication in order to be able to achieve equivalence of these pragmatic meanings in translation (ibid.: 65).

As for the semiotic dimension of context, it involves the analysis of texts within an overall system of values appropriate to a given culture (Hatim and Mason, 1990: 59). It is semiotic in that it based on the idea that “various surface elements of a text, together with their underlying conceptual meaning potential, are in effect ‘signs’ which play a role in the signification process” (Hatim and Mason, 1997: 14). This semiotic process involves the notion of *intertextuality* that refers to all those aspects which enable text users in a given community to identify a given text in terms of their knowledge of one or more prior texts (ibid.). *Intertextuality* can be indicated by linguistic and/or extralinguistic resources at any

level of text organization: phonology, morphology, syntax or the organisation of the text. The aspects of intertextuality can be found in *socio-cultural objects* and *socio-textual practices* (Hatim and Mason, 1997: 15). *Socio-cultural objects* refer to entities that are “conventionally recognized as being salient in the life of a given linguistic community, often reflecting commonly held assumptions” (ibid.). As for *socio-textual practices* of text users in a given community, they involve rhetorical conventions that govern the following three macro-structures of context:

- **discourses** which represent the expression of attitudinal meanings and endorsing particular world views or ideological positions (e.g. sexism, feminism, bureaucratism, etc.);
- **genres** which reflect the way linguistic resources are conventionally used in a particular social occasion (e.g. the letter to the editor, the news report, etc.);
- **texts** which represent the type of rhetorical purposes achieved by the language user (e.g. arguing, narrating, etc.). (Hatim and Mason, 1997: 15)

The three communicative, pragmatic, and semiotic dimensions of contexts can be used as a set of parameters by the translator who has “the role of mediator between different cultures, each of which has its own visions of reality, ideologies, myths, and so on” (Hatim and Mason, 1990: 236).

Other recent discourse analytic approaches to translation introduced new discourse theories within SFL framework. For example, Munday (e.g. 2010; 2012b) introduced appraisal theory that was developed by Martin and White (2005) to TS. Appraisal theory provides a framework that is designed to analyse the subjectivity of the writer/speaker by describing the different components of a speaker’s *attitude*, the strength of that attitude (graduation) and the ways that the speaker/writer aligns him/herself with the sources of attitude and with the receiver/reader (engagement) (Munday, 2012b: 2). This framework is related to the interpersonal function of language that is concerned with the writer-reader

relationship in the Hallidayan SFL. By using this framework, Munday (2012b) investigates the translator's intervention and subjective evaluation when translating the linguistic realisations of the different components of appraisal theory.

Relevant to the present study, another recent discourse-analytic approach to translation that is also influenced by the Hallidayan SFL, investigated the concept of metadiscourse. As pointed out in chapter two, early models of metadiscourse such as those of Vandekoppe (1985) and Crismore *et al.* (1993) adopted two of the Hallidayan metafunctions of language, the *textual* and *interpersonal*, to classify features of metadiscourse into textual and interpersonal MDMs. Later, Hyland (2005a) argued that all metadiscourse features function within the interpersonal metafunction of language. For this, Hyland (2005a) adopted an interpersonal classification based on Thompson and Thetela's (1995) distinction of interactive and interactional resources to describe the organisational and evaluative features of interaction in texts. From a translation perspective, several studies investigated the concept metadiscourse mainly following Hyland's (2005a) discourse-analytic approach to metadiscourse. So, in the following section, I will review a selection of the main studies that followed the discourse-analytic approach to the translation of metadiscourse, in order to situate the present study in relation to this line of research.

3.5.2 The translation of metadiscourse

Researchers in the field of TS have addressed the interactive and organisational role of metadiscourse in texts and the importance of conveying such role in translation. Studies that have been carried out on the translation of metadiscourse markers can be divided into two groups. The first group of studies are considered corpus-based descriptive, investigating the translation of metadiscourse in different genres which are mainly academic (e.g. geography research articles (Pisanski Peterlin, 2010), medical research articles (Gholami *et al.*, 2014), and popular science articles (Kranich, 2009)). The second group includes pedagogical studies that focused on the way trainee translators handled metadiscourse features in translation

tasks (e.g. Williams, 2010; Pisanski Peterlin and Moe, 2016). Since the present study follows a corpus-based approach, only studies from the first group will be discussed.

A corpus-based study on the translation of metadiscourse markers in academic discourse (research articles) was carried out by Pisanski Peterlin (2010) who focused on the translation of hedging devices as metadiscourse markers between Slovene and English. She examined the translation of hedges in geography research articles that were translated from Slovene into English and compared the results to a comparable original English research article. She found that the number of hedging devices in the English translated texts is about half of the number of hedging devices in the comparable original English texts (ibid.: 179). She suggests that there is a tendency of the translated texts to be less tentative compared to the original texts that are more tentative (ibid.). Also, differences in the forms and the range of forms used are observed between the translated and original texts (ibid.: 188). Pisanski Peterlin (2010: 188) states that the translated texts tend to use less variations of hedging forms compared to the comparable original texts which results in an under-representation of the hedging devices in the translated texts. She (ibid.) suggests that the under-representation of the hedging devices in the translated texts can be attributed to the lack of understanding of rhetorical conventions of the genre in the target language (i.e. English) and/or the reliance on the source text (i.e. Slovene).

Another corpus-based study that examined academic discourse is a study by Gholami *et al.* (2014) who investigated the translation of MDMs from English into Persian in medical research articles as a genre following Hyland's (2005a) model of metadiscourse. The quantitative analysis in their study showed that the total number of metadiscourse markers (both interactive and interactional) in English medical texts was more than their Persian translation (Gholami *et al.*, 2014: 31). In other words, not all metadiscourse items found in the original English texts were conveyed in the Persian target texts (ibid.). Gholami *et al.* (2014: 32) refer this tendency to omit MDMs in the translation from English into Persian in medical research articles to the differences in the way MDMs is employed in this particular

genre between the two languages. However, such findings would be more reliable if there was a comparable analysis of MDMs in original Persian medical research articles to match the findings in the translated texts to the conventions in the use of MDMs in original Persian medical research articles.

A study of the translation of metadiscourse in popular scientific texts that were translated from English into German was conducted by Kranich (2009) who focused on the translation of epistemic modal markers. He examined the translation of epistemic modals *may, might, can and must* from English into German to test the influence of English genre conventions in using these markers in the translated German popular scientific articles. It was found that the German translations tend not to replicate the same vagueness expressed through the use of hedges in the English original texts (ibid.: 39). The level of facticity value is higher in the German target texts because the translators amend the indirectness in the propositions that is caused by the use of such modals and they used more certainty markers or no marking at all (ibid.). Kranich (ibid.) attributes the findings to the resistance of German epistemic modality marking in this genre to English influence and to the fact that there are no direct equivalences between German and English modality markers. In English, modality is mostly expressed by a grammaticalised category of modals, but in German, modality is expressed by various categories such as adverbs, particles and modal adjectives (ibid.).

In the context of the translation of metadiscourse markers in non-fiction texts, Herriman (2014) explores metadiscourse elements of English and Swedish in three genres: biographies, travel books and historical texts, and their translations. In her investigation of the original English and Swedish texts, she found that the frequency of overall metadiscourse markers (i.e. textual and interpersonal) in the Swedish texts is significantly higher than the English texts (ibid.: 11). In particular, she (ibid.) found that there are more interpersonal MDMs in the Swedish texts, especially a more frequent usage of boosters. Regarding the translation of textual metadiscourse markers, there were three main translation strategies used by the translators which are translating with matching correspondent markers in the

target language, insertion and omissions (ibid.: 14). She describes the use of the insertion strategy of transition markers, endophoric markers, frame markers and evidentials in both directions of translation (English-Swedish and Swedish-English) as an attempt of explicitness on the part of the translators, while the deletion of such elements reduced the explicitness of relations between discourse units (ibid.: 15). However, the insertion strategy was used more than the omission strategy in both directions of the translations (ibid.). As for interpersonal metadiscourse markers, they were reduced in the English-Swedish translation, but remained almost the same in the Swedish-English translation (Herriman, 2014: 20). According to Herriman (ibid.: 21), the changes that occurred in the subcategories of interpersonal markers can be described as follows:

- The insertion or omission of boosters and hedges as emphasis changes.
- The insertion or omission of engagement markers as interpersonal changes.
- The changes from or into interrogative and imperative clauses as illocutionary changes.
- The insertion and omission of self-mentions and attitude markers as writers' visibility changes.

Herriman (2014: 28) concludes that the main change was in transition markers as they were inserted more often than omitted in both translation directions causing an increase in the total number of transition markers in the TTs. As a result, the level of explicitness in the translated texts is increased (ibid.). The other main change was in boosters where they were omitted more often than inserted in the translations from Swedish into English only (ibid.: 29). This suggests a tendency for the translators to reduce emphasis in English by omitting boosters and, in some cases, inserting hedges (ibid.). Herriman (ibid.) suggests that the tendency to reduce emphasis in the English TTs may be related to differences in preferences in English and in Swedish when it comes to increasing the emphatic force of propositions, especially when considering the higher frequency of boosters in the Swedish original texts.

In sum, the empirical corpus-based studies on the translation of metadiscourse markers discussed above show the way metadiscourse markers are being tackled in translation in different language pairs and different text types and genres. However, some of these studies lack discussions that relate the results of similarities and differences in the translation of metadiscourse to wider contextual factors such as differences and/or similarities in socio-textual and/or socio-cultural norms in the languages investigated. As far as I am aware, no translation study to date has attempted to investigate shifts in the translation of interactional MDMs between Arabic and English in the genre of opinion articles and the possible underlying norms for their occurrence, to which the present study is devoted.

The above discussion of discourse analytic-approaches to translation shows the development in linguistically oriented TS from the early equivalence-based approaches (focused on sentence level) to wider approaches, incorporating both linguistic and nonlinguistic contextual factors. Munday and Zhang (2015) highlight the significance of discourse analysis for translation studies. They maintain that discourse analysis is "a powerful tool for uncovering the processes and for explaining the motivation behind the author's and the translator's choices" (Munday & Zhang 2015: 333). Therefore, the present study utilises such tool by adopting a discourse-analytic theoretical framework (i.e. Hyland's model of metadiscourse) with the aim of investigating the translation shifts in metadiscourse markers in Arabic-English and English-Arabic opinion articles. To achieve such aim, I follow a descriptive corpus-based methodology within product-oriented DTS to analyse these translation shifts and attempt to explain the translation norms that motivated them. So, the following section provides an overview of the DTS approach to translation with focus on the notion of translation *norms* and how corpus methods transformed the DTS approach in TS.

3.6 DTS: a move from prescriptive to descriptive approaches to translation studies

As pointed out earlier in (3.2), linguistically oriented approaches to TS witnessed a major shift from prescriptive to descriptive approaches in the early 1980s with Gideon Toury's

(1980; 1985) pioneering DTS approach to translation and his concepts of *norms* and *laws* of translation. Pym (2010: 56) simply defines the aim of DTS as *describing* what translations are like (or likely to be), rather than *prescribing* what a good translation should be like. Then, the DTS approach gained further recognition from the early 1990s onwards with the developments of corpus methods in TS. So, the following two subsections describe the nature of DTS in TS and the role of corpus methods in the development of this approach to TS. Since the present study aims at identifying the translation norms that influenced the shifts in the translation of interactional MDMs in Arabic and English opinion articles, subsection (3.6.1) gives an overview of the DTS approach to translation with a focus on Toury's three phase methodology for DTS and the concept of translation *norms*. Then, subsection (3.6.2) discusses the application of corpus methods in corpus-based translation research in DTS.

3.6.1 Descriptive Translation Studies (DTS)

The name of DTS as an area of research in TS was first suggested by James S. Holmes in his conceptual map of TS²⁹ in his seminal paper entitled 'The Name and Nature of Translation Studies' that was first presented in 1972. According to Holmes (1972/2000: 176), DTS aims at describing the phenomena of translation and translating as they manifest themselves in the world of our experience. He (ibid.: 176-7) proposed three types of research in DTS that are:

- Product-oriented DTS which focuses on the description of existing translations such as individual translations or the comparative descriptions of several translations of the same source text (either in the same language or in different

²⁹ James S. Holmes (1972/2000) is the first translation scholar to present a map of the academic field of TS in an attempt to give the theory of translation a proper academic status. He (ibid.: 176-183) advocated TS as a discipline of its own divided into two main categories "pure" and "applied" TS. The former is further divided into "theoretical" vs. "descriptive", with the "descriptive" branching into three areas of research: *functions*, *process*, and *product oriented*. The latter includes the application of the discipline in branches such as *translation training*, *translation aids*, and *translation criticism*.

languages). These individual and comparative descriptions provide materials for describing larger corpuses of translation.

- Function-oriented DTS which investigates contexts rather than the translated texts themselves, focusing on their function and influence in the recipient socio-cultural situation (i.e. focusing on translation sociology).
- Process-oriented DTS which focuses on a systematic description of what goes on in the translator's mind while translating under laboratory conditions (i.e. translation psychology).

Inspired by his descriptive research on translated literary texts based on polysystem theory with the members of the Manipulation School³⁰, Toury (1995) thoroughly developed the DTS branch in Holmes' map of the discipline of TS in his book *Descriptive Translation Studies and Beyond* (1995), which he considers as a replacement of his previous book *In Search of a Theory of Translation* (1980). Approaching the study of translation from the perspective of systematic descriptive analysis, Toury (1995: 1) believes that a general theory of translation can only be developed on the basis of a descriptive study of translational phenomena as an empirical task.

Toury (1995: 24) adopts a target-oriented approach that views translations as “facts of the culture that hosts them”. This approach postulates that the position and function of TTs in the target culture, the form they would have (in relation to their STs), and the strategies adopted during their production are interconnected (ibid.). Thus, translations cannot be thought separate from the socio-cultural context in which they exist.

Based on his target-oriented approach, Toury (1995: 30-39; 70-85) proposed a three-phase product-oriented descriptive methodology, as follows:

³⁰ A group of translation theorists and scholars who are members of *International Comparative Literature Association* who studied translated literature following a descriptive approach with the inspiration of Even-Zohar's and Toury's early work on polysystem theory in translation (Munday, 2012a: 182-183).

1. a text that is considered a translation is recognised and situated in the wider context of the target culture system (with having certain textual-linguistic phenomena to be investigated in mind);
2. mapping target text segments onto their source text segments (called coupled pairs) to carry out a comparative analysis of the chosen textual-linguistic phenomena to establish a relationship between these TT-ST coupled pairs (i.e. establishing pairs of ‘solution + problem’ units of analysis);
3. formulating first-level generalisations based on regularities in of translational behaviour regarding the relationship between the analysed TT-ST coupled pairs revealed by translation shifts.

The first step starts with the initial establishment of the TT within its cultural context in the target system. In this respect, Toury (1995: 30) points out that this involves identifying the text’s context of production and evaluating its significance within the target cultural system (i.e. the wider socio-cultural, political and/or publishing contexts that might influence the way the text is translated). This kind of contextualisation is similar to the way discourse-analytic approaches to TS relates translation options chosen by translators to their contexts of situation and culture (see 3.5 above).

However, Munday (2014: 78) criticises the high focus on the TT compared to the limited focus on the contextualisation of the ST and argues that the ST also operates in its socio-cultural context which may influence its selection for translation by the TT culture as well as the way it is translated. Therefore, Munday (ibid.) suggests that socio-cultural contexts of both STs and TTs should be considered in this initial step.

The second step involves, firstly, mapping the TT segments onto the ST segments to yield a series of ‘ad hoc coupled pairs’ (Toury, 1995: 77). In other words, the analysed TT-ST segments are not predetermined and will vary in different case studies depending on the researcher’s choice of the phenomena under investigation (Munday, 2014: 77). Then, a

comparative linguistic analysis of the TT-ST segments is performed in order to uncover *shifts* and translation relationships and look for any recurring patterns (Toury, 1995: 107). Toury (1995: 80) admits that this type of comparative analysis is *partial* (i.e. focuses only on certain linguistic aspects) and *indirect* (i.e. proceeds via intermediate concepts that are related to the linguistic theory in which terms the comparison will be performed). Munday (2014: 77) points out that, although such an ad-hoc comparative method is flexible and non-prescriptive, it lacks consistency since the analysed features vary in each descriptive study, which can undermine their objectivity and replicability.

As for the third step in the methodology, it aims at identifying the constraints that influence the translational behaviour by reconstructing the process of translation for this TT-ST pair.

The steps in this three-phase methodology are then repeated in an extended set of texts (i.e. a corpus of texts) that is created based on a predefined principle of investigation such as certain translator style, school of translators, text type, text-linguistic phenomena, or any other justified principle (Toury, 1995: 38). The aim of such an extended study is to provide higher-level generalisations about *norms* of translation which are not limited to a pair of text, but apply to a coherent group of translations collected according to specific principles (ibid). With more case studies, these ‘norms’ in turn could ultimately lead to possible wider generalisations called ‘laws of translational behaviour’ (Toury, 1995: 259). Since the present study is focusing only on a specific case study (i.e. the genre of opinion articles), the discussion in what follows will be limited to *norms* not *laws*, of translation.

3.6.2 ‘Norms’ in DTS approaches

The concept of norms in the DTS target-oriented approach to TS is based on the premise that translation is a social activity which involves shared ways of behaviour motivated by shared ways of thinking. The aim of any empirical research in DTS is to discover and describe translation norms since “in the descriptive paradigm norms provide the first level of abstraction and the first step towards explanation of the choices and decisions which

translators make” (Hermans, 1999: 79). According to Toury (1995: 53), translation activities play a social role as they “fulfil a function allotted by a community – to the activity, its practitioners, and/or their products – in a way which is deemed appropriate in its own terms of reference”. Consequently, Toury considers translation a norm-governed activity and borrows his definition of norm from sociology in the following way:

the translation of general values or ideas shared by a community – as to what is right or wrong, adequate or inadequate – into performance instructions appropriate for and applicable to particular situations. (Toury, 1995: 55)

Translational norms are socio-cultural constraints that can vary in terms of their potency and time (Toury, 1995: 54). In terms of their potency, *norms* occupy the middle ground on a pole that has *rules* at one end and *idiosyncratic behaviour* at the other (ibid.). Their validity and force may change over time through a process of rise and decline between *rules* and *idiosyncrasies* (ibid.).

Toury (1995: 56-59) distinguishes three types of norms operating at different stages of the translation activity: *preliminary norms*, *initial norms*, and *operational norms*. The *preliminary norms* involve two main related considerations that are *translation policy* (which governs the choice of texts to be translated) and *directness of translation* (which governs the tolerance of using intermediate texts and not the ST as a source for translation) (Toury, 1995: 58). Given that this study is product-oriented, focusing only on the textual analysis of translations as final products, preliminary norms are not discussed here.

Initial norms determine the general approach of the translator who can either adhere to the textual and socio-cultural norms of the ST, or adhere to the textual and socio-cultural norms of the TT (Toury, 1995: 56). In the first case, the translation is aimed towards *adequacy* (i.e. ST-oriented) and in the second case it is aimed towards *acceptability* (i.e. TT-oriented) (ibid.). In this respect, Toury’s ‘initial norms’ of *adequacy* vs. *acceptability* align with other polar translation orientations that are proposed by other translation scholars such as Nida’s (1964) *formal* vs. *dynamic equivalence*, House’s (1997)

overt vs. *covert translation*, and Vinay and Darbelnet' *direct* vs. *oblique translation* (see 3.4.1 and 3.4.2 above). These polar orientations indicate two opposing poles; one adhering to SL norms and the other to TL norms, respectively. Toury (ibid.: 57) states that even the most 'adequate' translation includes shifts from the source text which are obligatory due to differences in the linguistic systems of the languages involved. He also points out that, in practice, a combination of the two poles of 'adequacy' and 'acceptability' is expected to be present and/ or translation decisions involve a compromise between the two poles (ibid.).

Toury's choice of the two terms 'adequacy' vs. 'acceptability' to indicate polar translation orientations is criticised by Hermans (1999: 76-77) due to conceptual and terminological issues. In Hermans' view, an "adequate translation", which is "a reconstruction of all the pertinent textual relationships of the source text", is a "utopian enterprise" since "[t]he only adequate 'adequate translation' would appear to be the original itself" (Hermans, 1999: 76). Furthermore, Hermans (ibid.: 77) describes Toury's choice of the terms 'adequate' and 'acceptable' as "hopelessly confusing" because of their evaluative connotations. He argues that a better alternative is to replace the terms "adequacy" and "acceptability" with "source-oriented" and "target-oriented" translation, respectively (ibid.).

However, it should be pointed out that Toury's (1995) concept of translational norms is realised within an empirical descriptive approach that focuses mainly on identifying their role as descriptive rather than evaluative categories through describing regularities of behaviour within a specific socio-cultural situation. Descriptive studies of translation "refrain from value judgments in selecting subject matter or in presenting findings, and/ or refuse to draw any conclusions in the form of recommendations for 'proper' behaviour" (Toury, 1995: 2).

As for *operational norms*, they direct translation decisions during the actual translation process (i.e. the procedures of distributing linguistic material in the TT and its textual makeup) and they are divided into *matricial norms* and *textual-linguistic norms* (Toury, 1995: 58-59). *Matricial norms* determine the fullness of the TT such as decisions of

omissions, additions or relocating parts of the TT (ibid.). As for *textual-linguistic norms*, Toury (ibid.) states that they govern the selection of target language linguistic material to replace source text linguistic material (e.g. lexical, grammatical and stylistic features). In other words, the *matricial norms* govern the macro-structural level of the TT while the *textual-linguistic norms* govern the micro-structural level of the TT. Since the present study focuses on investigating the norms that govern the translation shifts in interactional MDMs as lexico-grammatical realisations of reader-writer interaction in Arabic-English and English-Arabic opinion articles, only *textual-linguistic norms* and their underlying *initial norms* will be investigated in this study.

Toury (1995:61) also touches upon the concept of equivalence and relates it to norms since the type and extent of equivalence found in translations is norm-governed according to certain context and time. Toury's target-oriented approach shifts equivalence from being *a priori* requirement (which is found in source-oriented approaches) to being a result of the translator's decisions under a certain set of circumstances (Chesterman, 1999: 91). Hence, a descriptive target-oriented study would always start with the assumption that equivalence relation does exist between a TT and its ST and it is uncovered by analysing the way it was actually realised (e.g. what was transformed and what was kept unchanged) (Toury, 1995: 86).

From a target-oriented descriptive approach, Chesterman (1997) further elaborates on Toury's (1995) initial and operational norms and suggests the following translational norms:

1. Expectancy norms;
2. Professional norms:
 - a) Accountability
 - b) Communication
 - c) Relation

According to Chesterman (1997: 64), *expectancy norms* are concerned with the TT as a product of a given type and they are established by the expectations of audience in regards to what a translation of this type should be like. These *expectancy norms* are governed by factors such as the predominant translation tradition, the conventions of similar text type and genre in the target language, ideology, power relations, etc. (ibid.). *Expectancy norms* can be met in various ways to produce a translation that is deemed to be appropriate to the audience expectations (ibid.: 65). Therefore, *expectancy norms* allow ‘evaluative’ judgements about translations since readers have knowledge of what is ‘appropriate’ or ‘acceptable’ translation of a given type (ibid.). In this respect, *expectancy norms* are, to some extent, related to Toury’s *initial norms*.

As for *professional norms*, they govern the translation process itself (Chesterman, 1997: 67). They are determined by the *expectancy norms* “since any process norm is determined by the nature of the end-product which it is designed to lead to” (ibid.). Like Toury’s ‘operational norms’, Chesterman’s professional norms guide the actual production of a TT, but they are not reduced merely to the linguistic factors. For Chesterman (1997: 68-69), they include *accountability*, *communication* and *relation norms*.

Accountability norms are concerned with the *ethical* responsibility of the translators regarding their professional standards of thoroughness and integrity towards the original writer, commissioner, and reader. *Communication norms* (or *social norms*) are concerned with achieving maximum communication between the parties involved, as required by the situation (ibid: 69). *Relation norms* are *linguistic* norms that ensure an appropriate relation of relevant similarity between the ST and the TT is established (ibid.). Including ethical and social factors in *professional norms*, which are not found in Toury’s *operational norms*, can be useful in enhancing the description of the overall translation process and product (Munday, 2012a: 182).

With regard to linguistic *relation norms*, Chesterman (ibid.: 69-70), in agreement with Toury’s view of equivalence, rejects the narrow equivalence relations between the ST and

TT that is found in early equivalence-based approaches. He (ibid.) maintains that it is the translator who decides the appropriate type of ST-TT relation according to text-type, the requirements of the commissioner, the intention of the original writer, and the assumed needs of the potential readers. Thus, equivalence can be realised at various levels depending on the *relation norms* at work.

As can be seen in the discussion of translational norms above, Toury's (1995) translational norms were further developed by Chesterman (1997), who elaborated on Toury's *operational norms* by considering practical factors in the process of translation. In this research, however, I follow Toury's categories of 'operational textual-linguistic norms' and their underlying 'initial norms' because this research is product-oriented and focuses on uncovering the translational norms that govern the translation of interactional MDMs via the analysis of translated texts as a product by comparing the STs and TTs (see 4.5.4 for more details).

3.6.3 Corpus Methods for DTS

Since the early 1990s, corpus linguistics resources and tools have considerably affected translation research and practice. Generally speaking, corpus methods in linguistic research are utilised to help linguists analyse naturally occurring authentic texts (written or spoken). According to Kennedy (1998: 1), a corpus is "a body of written text or transcribed speech which can serve as a basis for linguistic analysis and description". Corpus linguistics (CL) is defined as a field "dealing with some set of machine-readable texts which is deemed an appropriate basis on which to study a specific set of research questions" (McEnery & Hardie, 2012: 1). Corpora are utilised through the use of tools that allow reliable and rapid search and analysis of certain linguistic items qualitatively (e.g. concordances) or quantitatively (frequency list) (ibid.: 2).

The development of these CL tools during the early 1990s has given rise to empirically and descriptive oriented rather than theoretical and prescriptive approaches to translation (Cyrus, 2009: 89). This development is found in what is known as corpus-based translation

studies (CTS) that apply methods of corpus linguistics to descriptive translation studies (DTS).

Corpus-based Translation Studies (CTS) is a strand of research in TS that was first introduced by Mona Baker in her seminal paper ‘Corpus Linguistics and Translation Studies: Implications and Applications’ in 1993. Inspired by the developments in corpus linguistics, Baker (1993: 242) argued that corpora would provide an empirical basis for the descriptive and theoretical branches of the discipline of TS. Today, CTS is recognized as a major paradigm that has influenced empirical research within the descriptive branch of the discipline of TS and embraces a number of different lines of investigation (Zanettin, 2013: 21).

According to Zanettin (2013: 21), the use of corpora and corpus linguistics techniques in DTS has been found in the following four types of enquiry:

1. translationese (which was introduced by Gellerstam (1986) to refer to special characteristics of the TT under the influence of the ST)
2. translation universals (which are a set of hypotheses introduced by Baker (1993: 243) to refer to features which typically occur in translated rather than original texts in general regardless of the type of texts or languages without the influence of the linguistic systems of the languages)
3. translation norms and conventions (which are less generalizable than translation universals because they refer to features which characterise translations produced in specific social and historical contexts)
4. translator’s style (which is related to distinctive and motivated linguistic choices that are attributed to the translator across a number of translations by the same translator without the influence of the style of the ST or the two linguistic systems involved)

The present study falls in the third type (i.e. translation norms and conventions) since it focusses on the translation of specific lexico-grammatical features (i.e. interactional MDMs) in a specific language pair (i.e. Arabic and English) in a certain genre (i.e. opinion articles).

Different types of corpora can be used to investigate translational phenomena depending on the type of research. Baker (1995: 230-235) distinguishes between three types of corpora for translation research and pedagogy: 1) parallel corpora; 2) multilingual corpora; 3) and comparable corpora. A *parallel corpus* includes original, source language texts in language A and their translated versions in language B which are aligned to each other (e.g. on sentence level) (Baker, 1995: 230). Saldanha and O'Brien (2013: 68) point out that, in addition to an ST in language A and its translation in language B, parallel corpora can also include texts in language B and their translation in language A, in which case they are called 'bidirectional'. Furthermore, parallel corpora may be multilingual and consist of STs and their translations into several languages (ibid.). The most significant role of this type of corpora in DTS is their use to either investigate translation norms in certain socio-cultural context or to empirically establish how translators overcome translation difficulties so that realistic models can be provided to trainee translators (Baker, 1995: 231). In addition, parallel corpora can be useful in computer-aided translator training, materials writing or enhancing the performance of machine translation systems (ibid.).

Multilingual corpora refer to sets of two or more monolingual corpora in different languages that enable translation researchers to study linguistic features in their original environment rather than their use in translated texts (Baker, 1995: 232). This type of corpora provide access to 'natural' patterns of the target language which is useful for translator training and for enhancing the performance of machine translation (ibid.).

As for comparable corpora, they comprise two separate collections of texts in the same language: one corpus consists of original texts in a given language and the other comprises translations in that language from a given source language or languages (e.g. English original texts compared to English translated texts) (Baker, 1995: 234). This type of corpora has been

predominantly used in DTS with the aim of identifying patterning which is specific to translated texts, regardless of the source or target languages involved (ibid.). This type of patterning was referred to by Baker (1993) as ‘universals’ of translation that are related to Toury’s (1995) concept ‘laws’ in translation. Baker (1993: 243) defines ‘universals’ as “features which typically occur in translated texts rather than original utterances and which are not the result of interference from specific linguistic systems”. Baker (1993: 244-245) has initially suggested possible ‘universal’ hypotheses that are typical of translated texts that are *simplification*, *explicitation*, *normalization* (*standardisation* in Toury’s laws of translation) and *levelling out*. Later corpus-based studies on translation ‘universals’ have suggested other descriptive features such as *transfer*, *translation unique items*, *asymmetry* (Zanettin, 2013: 21) (see Zanettin (2013) for a survey of corpus-based studies on *universals of translation*).

Since the aim of this study is to identify *translation shifts* in interactional MDMs and find evidence of *translation norms* in the translated Arabic and English opinion articles, Toury’s three-phase methodology and his concept of *initial* and *operational norms* is adopted. In order to identify the operational norms, the present study utilises a corpus-based analysis by applying analytic quantitative and qualitative techniques to identify the frequency and type of interactional MDMs and their translation shifts in terms of their lexico-grammatical patterns in the analysed texts (see Chapter 4 for further details). The findings of the quantitative and qualitative analysis of shifts are used to uncover possible ‘norms’ with consideration of socio-cultural and socio-political contexts.

3.7 Summary and conclusion

This chapter has presented the theoretical background relevant to this study. The aim was to situate the focus of the study in relation to the existing theoretical approaches (linguistic discourse-analytic) and the related concepts of equivalence and shifts within the framework of DTS. The chapter started with providing a brief overview of the main approaches to TS as they developed over the years since the emergence of the early linguistic approaches in

the 1950s onward. The main linguistic approaches to translation were then discussed in detail, starting with the early equivalence-based approaches to translation and the focus on the two related central concepts of *equivalence* and *shifts*. This was followed by a discussion of the development in the linguistic approaches to translation with the emergence of discourse-analytic approaches. Major discourse-analytic approaches and their theoretical background were touched upon with particular reference to the translation of metadiscourse markers, which is the focus of this thesis. Finally, I turned to the emergence of DTS paradigm in TS in the early 1980s and its development through corpus-based studies in early 1990s, noting that the focus on translation norms and universals within the DTS framework, moved the research in TS from prescriptive linguistic approaches (i.e. how translators should translate) to descriptive approaches (how translators actually translate).

Given that the aim of this study is to analyse the translation *shifts* of interactional MDMs between Arabic and English in the genre of opinion articles in order to uncover the applicable translational norms, this study adapts Toury's (1995) three-phase methodology as the general framework. Within this methodological framework, a contrastive discourse corpus-based analysis of the ST-TT pairs in the corpus of Arabic-English and English-Arabic opinion articles is carried out using qualitative and quantitative methods to identify translation shifts (Toury, 1995; van Leuven-Zwart, 1989; 1990a). Based on the results of the quantitative and qualitative corpus analysis, the translation operational norms (i.e. the textual-linguistic norms) can, then, be identified. Hence, the initial norms (i.e. adequacy vs. acceptability) that governed these textual-linguistic norms in the TTs are then reconstructed taking into consideration the socio-political and/or the socio-cultural context of the analysed texts. An additional step in the analysis is to contrast the results of the quantitative and qualitative analyses of the Arabic and English STs to further explain the norms of translation strategies (i.e. adequacy vs. acceptability).

In the following chapter, the corpus design and combined methodology applied in this study are discussed in detail.

Chapter 4

Data and Methodology

4.1 Introduction

In this chapter I outline the methodological framework of this study. The aim here is to present the design of the corpus and the research methodology that will be used to answer the research questions that have been posed in chapter one. The methodology in this study takes the descriptive translation studies (DTS) framework and utilises a corpus-based comparative discourse analysis approach. In particular, on the basis of Toury's (1995: 30-39) three-phase methodology of DTS (see 3.6.1, page 114-115), the methodology in this chapter is structured based on the following steps:

1. Locating the Arabic and English STs and TTs, respectively, in their wider socio-political contexts;
2. Identifying interactional MDMs in the STs and comparing them to their TTs in order to identify translation shifts following a discourse-analytic model;
3. Identifying regularities in the relationship between the analysed ST-TT pairs revealed by translation shifts in order to formulate generalisations about *norms* of translational behaviour.

Therefore, this chapter is structured as follows. Section 4.2 revisits the research questions that were mentioned in the introduction of the thesis and describes their role in defining the methodology for the analysis of texts. Section 4.3 provides a contextualisation of the Arabic and English STs and TTs, that constitute the corpus, by locating them within the wider socio-political and cultural context. Section 4.4 presents the corpus that was used for the purpose of the present study. It identifies the sources of the collected texts for the corpus and explains how they were gathered and prepared for analysis to achieve the objectives of this thesis. Section 4.5 outlines the theoretical analytical framework that was

utilised to analyse the corpus. This theoretical analytical framework that was utilised in this study to identify and categorise interactional MDMs in the STs and their translation in the TTs is essentially based on Hyland's (2005a, 2005b) discourse-analytic model of interactional metadiscourse as well as on the concepts of shifts (van Leuven-Zwart, 1989/1990a; Toury, 1995) and norms (Toury, 1995) in TS. Section 4.6 describes the procedure carried out for the analysis of the corpus. Lastly, section 4.7 provides summary and conclusions to the chapter.

4.2 Research questions revisited

The main purpose of the present study is to investigate the translation shifts of interactional MDMS in Arabic-English and English-Arabic opinion articles and provide explanatory insights to the translation norms influencing the translation shifts. As pointed out in the introduction chapter, the rationale behind choosing a bidirectional translation corpus is to provide a comparative analysis of the use of interactional MDMs between the original Arabic and English opinion articles (i.e. STs) in addition to the comparative analysis between the Arabic and English STs and their respective TTs. The reason for this is that, as has been established in chapter two, MDMs vary across languages and genres. Hence, in order to provide any explanatory observations on the way interactional MDMs are translated within newspaper opinion articles as a genre, it is imperative first to understand how the two languages involved (i.e. Arabic and English) are different and/or similar in the use of MDMs in such a genre. Since, to the best of my knowledge, there is no comparative study on the use of interactional MDMs in the genre of newspaper opinion articles between Arabic and English, the comparative analysis of the Arabic and English STs can provide insights for any explanatory observations on the norms that influence the translation shifts in interactional MDMs.

Therefore, the research questions were formulated as follows:

- 1) What are the types and frequency of interactional MDMs used in the Arabic STs of opinion articles?

- 2) What are the types and frequency of interactional MDMs used in the English STs of opinion articles?
- 3) What are the differences and/or similarities in the use of MDMs in the genre of opinion articles between Arabic and English STs?
- 4) What are the shifts that occurred in the translation of MDMs in the opinion articles that are translated from Arabic into English?
- 5) What are the shifts that occurred in the translation of MDMs in the opinion articles that are translated from English into Arabic?
- 6) What are the translation norms that are identified from the results of the analysis of translation shifts in Arabic-English and English-Arabic opinion articles?

Based on the research questions, the methodology in this chapter is designed to analyse the bidirectional corpus for the objective of this study. The results of the analysis that answer the questions above are then divided into three separate chapters subsequent to this chapter. Chapter 5 answers the first three questions (1-3) by presenting the results of the comparative analysis between the original Arabic and English opinion articles. Chapter 6 answers the next two questions (4-5) by presenting the results of the analysis of the translation shifts in interactional MDMs in the bidirectional corpus of opinion articles. Chapter 7, lastly, answers question (6) based on the main results that were identified in chapters 5 and 6.

4.3 Locating the STs and TTs within their socio-political context

Since the Arabic STs and TTs as well as the English STs and TTs that are analysed in this study belong to the genre of newspaper opinion articles, which mostly involves political discourse, this section provides a description of the socio-political context of the press as a mass media outlet for both sets of texts. The first sub-section describes the socio-political context of the Arabic STs and TTs, while the second subsection describes the socio-political context of English STs and TTs. Although Toury (1995: 36) restricts the socio-cultural

contextualisation to TTs only, this study goes further to include the STs too in order to provide a background for the comparative analysis of the original texts.

4.3.1 The socio-political context of Arabic STs and TTs

The Arabic STs are original opinion articles published in the opinion section in the online version of the international newspaper *Asharq Al-Awsat*. The Arabic TTs are translations into Arabic of original American English opinion articles from the *New York Times* (NYT) and the *Washington Post* (WP) also published in the opinion section in the online version of the international newspaper *Asharq Al-Awsat*. Unlike the national Arab newspapers that are aimed at readers within the borders of their publishing countries, *Asharq Al-Awsat* is based in London and belongs to what Rugh (2004: 167) calls “offshore pan-Arab newspapers” that are primarily based in Europe but published for all Arab readers as their target audience throughout the Arab world as well as some major cities in the US and Europe. Therefore, this section describes the socio-political context of the pan-Arab press as part of pan-Arab media outlets. The socio-political context of the pan-Arab press today is permeated by a range of interrelated historical, political, economic, and cultural aspects that characterise the Arab world.

Although each Arab state has its distinct dialect(s)³¹, the spread of one shared standard language (i.e. MSA) has contributed to the idea of the spread of pan-Arab media outlets, including the press. Historically, the phenomenon of a cross-border pan-Arab press in the Arab world started in the 1940s when the Egyptian and Lebanese print press was distributed all over the Arab world due to their established journalistic practice and the cultural and political importance of the two countries (Dajani, 2011: 65-66). However, both Egyptian and Lebanese pan-Arab newspapers lost their influence in the 1970s due to devastating political events (Egypt’s defeat in the 1967 War with the Israelis and the civil war in Lebanon that

³¹ Each major region of the Arab world (e.g. the Levant, the Arabian Gulf, the Western Arabian Peninsula, western North Africa, Egypt, and the Sudan) has its own spoken vernacular that is coexistent with the written standard language (i.e. MSA) (Ryding, 2005: 5).

erupted in 1975) (Dajani, 2011: 56). As a result, several leading newspapers were discontinued and most leading journalists moved with their publications out of Lebanon, mainly to countries in Europe (mainly London and Paris) (ibid.: 57).

The Lebanese journalists who immigrated to Europe in the mid-1970s due to the civil war in Lebanon, contributed to the revival of the pan-Arab press in Europe in the late 1970s with the help of increasing subsidies from Saudi investors who had benefited from the surge of oil revenues and invested their money to establish publishers within the Arab diasporas (Rugh, 2004: 168; Yushi, 2012: 54). So, in 1978, the Saudi Research and Marketing Group³² began publishing the influential newspaper *Asharq Al-Awsat* (literally: The Middle East) from London and distributed it to Arab countries through satellite technology. Given its Saudi ownership, *Asharq Al-Awsat* tends to respect Saudi Arabia's political and religious rules, although it is not as conservative as newspapers published inside Saudi Arabia (Rugh, 2004: 174). Its editorial line is conservative on political affairs, especially regarding the internal matters of Saudi Arabia and other Gulf countries, but it is quite critical of the U.S. policy in the Middle East (ibid.: 174-75).

Regarding their ownership and control, the pan-Arab newspapers (including *Asharq Al-Awsat*) are privately owned, but they are still restricted by the political and social realities of media systems in the Arab countries. Generally speaking, the media system in the vast majority of Arab countries can be considered 'authoritarian', i.e. supporting and advancing the policies of the government (Rugh, 2004: 23). The authoritarian government controls the media either directly or indirectly through licencing, legal action, or possibly financial resources (ibid.). Arab regimes tend to stress the social and moral responsibility of media professionals not to incite public opinion, but rather keep the status quo for the sake of national unity (Mellor, 2011: 26). Consequently, although off-shore pan-Arab newspapers enjoy more freedom of expression compared to national Arab newspapers, they follow a

³² This Saudi publishing house also publishes seventeen other publications for the Arab world (e.g. weekly news magazines and newspaper) (Rugh, 2004: 170).

practice of self-censorship by avoiding controversial issues or direct criticism of Arab regimes (Rugh, 2007: 13).

Regarding the role of pan-Arab newspapers in public opinion, they tend to promote the politics of certain regimes although they offer a diversity of opinions (Mellor, 2005: 47; Yushi, 2012: 54-55). As a result, the Arab press (including the pan-Arab press) has not built a true environment of dialogue between citizens and the authorities (Dajani, 2011: 69). In other words, the Arab press tends to be excessively involved in its political role more than its social role (ibid.).

In sum, the pan-Arab press is shaped and influenced by specific historical, socio-political, economic, and cultural factors.

4.3.2 The socio-political context of English STs and TTs

The English STs are opinion articles that are written in English by American writers and extracted from the opinion section in the online versions of the two leading national American newspapers the *New York Times* (NYT) (founded in 1851) and *The Washington Post* (WP) (founded in 1877). The English TTs are opinion articles translated from Arabic into American English and extracted from the opinion section in the online English version of the pan-Arab newspaper *Asharq Al-Awsat*. They are translated into English to reach English-speaking readers, especially audiences in the US and the UK. So, it can be assumed that the socio-political context of the English STs and TTs is basically the Western English-speaking context of the press with its range of interrelated political, economic, and social aspects.

In contrast to most Arab media industries (particularly print, broadcasting, New Media, and cinema) that are government-controlled, media in Western democratic societies are mainly independent and attempt to reflect diverse voices in these societies (Mellor, 2011: 22). According to Hallin and Mancini (2004: 198-199), the media systems in democratic countries in Northern Europe and North America (typically in the U.S., Canada, UK, and

Ireland)³³ mostly follow a ‘Liberal Model’. The Liberal Model of media in these countries is characterized by a high mass circulation of commercial newspapers, a limited role of the government in media, high freedom of press, low ‘political parallelism’ (i.e. the degree to which the media system reflects the main political parties in society), and a high professionalization of journalists (ibid.). So, commercial constraints rather than political ones are the forces that are more likely to limit journalistic independence in the Liberal media system in English-speaking Western countries.

Regarding the two sources of the English STs, the *WP* and the *NYT* are among the most influential and widely circulated newspapers in the U.S., reaching a broad audience at the national and international levels. The *NYT* has an average circulation of 1.6 million copies on weekdays, while the *WP* has an average daily circulation of slightly over half a million copies (Baranowski, 2013: 11-2). With regard to their political leaning in their editorial and opinion pages, both the *NYT* and the *WP* are considered left of centre, though the latter tends to allow more room for conservative voices than the former (ibid.).

In sum, the description of the socio-political contexts of the Arabic STs and TTs and their English counterparts shows the clear differences between them. While the Arab press is mainly controlled by governments, the democratic Western/American press is subject to a larger variety of pressures, is overall more independent and expresses a diversity of opinions. This major difference may possibly influence the frequency and type of interactional MDMs and their translation, as will be discussed in chapter 7.

4.4 The corpus

This section introduces the bidirectional parallel corpus that was designed for the purpose of this study, namely Arabic-English and English-Arabic opinion articles. It starts by providing an outline of the selection criteria that controlled the choice of opinion articles chosen for

³³ Hallin and Mancini (2004) identify three media systems in the West based on the state-press relationship in Northern Europe and North America that are *The Liberal Model* (typically applicable to U.S., Canada, Britain, and Ireland), *The Democratic Corporatist Model* (mostly applicable to northern continental Europe such as Germany, Austria, Scandinavia, Switzerland, Belgium, Netherland) and the *Polarised Pluralist Model* (mostly applicable to Mediterranean countries of southern Europe such as Italy, Spain, Greece and Portugal).

analysis. Then, it describes the procedure for collecting and preparing the corpus for analysis.

4.4.1 Corpus selection criteria

Based on the objective of this study outlined in 4.2 above, a bidirectional translation corpus of Arabic-English and English-Arabic opinion articles was compiled. These opinion articles cover political and sometimes economic-political issues because these two topics are the most translated subject areas across the two languages. The Arabic-English opinion articles were extracted from the opinion sections in the Arabic and English editions of the online version of the leading Arab newspaper *Asharq Al-Awsat*. As for the English-Arabic opinion articles, the Arabic TTs were extracted from the Arabic newspaper *Asharq Al-Awsat*, and the English STs were traced to their sources³⁴ and extracted from the online versions in the two leading American newspapers the *New York Times* (NYT), and the *Washington Post* (WP).³⁵

Choosing *Asharq Al-Awsat* as the main source of the bidirectional corpus was motivated by several reasons. Firstly, it is one of the major highly-regarded Saudi international Arab daily newspapers that is widely circulated in the Arab world and in some main cities in Europe and the USA, reaching wide Arab audiences (Rugh, 2004: 170). The popularity of *Asharq Al-Awsat* among Arab readers is attributed to its experienced team of skilled journalists, editors and columnists. Secondly, it is among the daily Arabic-language newspapers that, mostly on a daily basis, publishes translations of opinion articles from leading Western newspapers in its Arabic edition as well as translations of its own influential Arab writers in its English edition. Compared to the other Saudi newspapers, which publish in both Arabic and English but only occasionally provide translated opinion articles from English into Arabic, *Asharq Al-Awsat* is the only Saudi newspaper that regularly provides

³⁴ The source of the English opinion articles is provided at the end of each translated article with the statement: ‘published with special arrangement with ...’, that mentions the specific source from which the original English article was taken.

³⁵ It should be pointed out that the translator’s name is not given in the translated articles in both directions of translation.

translated opinion articles in both directions (i.e. Arabic-English and English-Arabic).

Thirdly, it has an online version and free access to its archive.

As pointed out above, *Asharq Al-Awsat* publishes translations of opinion articles from many prominent Western newspapers on a daily basis, especially from English (e.g. leading British and American newspapers such as *The Guardian*, *The Telegraph*, *Bloomberg Business*, the *Washington Post*, the *New York Times*, etc.). However, since the literature on metadiscourse has suggested that the use of MDMs can vary across varieties of English, the selection of translated opinion articles was confined to one variety of English in this study. For example, in a study on the use of MDMs in university argumentative essay writing in three varieties of English (American, British and advanced learner of English), Ädel (2008) found significant differences in the use of metadiscourse, not just between the learners and the native speakers, but also between the British and American writers. Thus, to avoid any regional differences in the use of MDMs between the two varieties of English that can affect the results, only opinion articles that were written by native speakers of American English were included in the corpus.

There are two reasons for particularly choosing American English. Firstly, English opinion articles that are written by American native speakers are found to be the most translated articles in the newspaper. In particular, most of the translated opinion articles are found to be taken from the two quality American newspapers the *New York Times* (NYT), and the *Washington Post* (WP). Therefore, both the *NYT* and the *WP* were chosen as sources of the English opinion articles that are translated into Arabic. Secondly, in the Arabic-English opinion articles, the Arabic STs were translated into American English as indicated by the American spelling conventions. Therefore, and to ensure comparability, only opinion articles written by native American writers were considered in the corpus.

By the same token, to ensure comparability, the Arabic STs in the Arabic-English opinion articles are confined to those written by writers from one Arab variety of Modern Standard Arabic (MSA), which is the pan-Arab variety of Arabic language for different Arab

regions. MSA is unified, codified and used in every Arab country for virtually all writing (e.g. formal settings of discourse and education), in addition to its dominance of most of the airwaves and the television channels in its spoken form, e.g. news broadcast, political speeches, official announcement, etc. (Holes, 2004: 5). MSA is distinctive from dialectal/vernacular Arabic that exists in many varieties within and across Arab countries (ibid.: 7). Although opinion articles that are translated into English are found to be written by Arab writers from different Arab countries, mainly from Saudi Arabia, Egypt, and Lebanon, the selection was confined to Saudi writers. This was also to ensure consistency, given that – even though all the writers use pan-Arabic, their style might be influenced by their native vernacular. The reason for choosing Saudi writers is that their opinion articles are found to be the most translated articles in the English edition of the newspaper.

4.4.2 Corpus description and preparation

The bilingual bidirectional parallel corpus in the present study consists of the following texts (see Appendix 1 and Appendix 2 for lists of the texts³⁶):

- 1) Arabic original opinion articles (100 texts, 44363 words)
- 2) Their English translations (100 texts, 59241 words)
- 3) English original opinion articles (100 texts, 80918 words)
- 4) Their Arabic translations (100 texts, 69381 words)

The difference in word count between the Arabic and the English STs (i.e. 44363 vs. 80918, respectively) is due to the differences in the length of each article, which is much shorter in the Arabic opinion articles. The average length of an article in the Arabic corpus is approximately 444 words, while it is 809 words in the English corpus. The collected opinion articles cover the time span between September, 2013 and December, 2016, based on the availability of translated opinion articles on the newspaper website.

³⁶ In the two lists, each text is listed according to its direction and language (e.g. English ST [EST] and English TT [ETT]; Arabic ST [AST] and Arabic TT [ATT]) and is given a number (01 to 100) referring to its location in the list. All examples that are used in this study from these texts will be cross-referenced to their source in the list found in appendices 1 and 2.

The original and translated opinion articles, in full length, were first extracted from the online version of their sources and electronically stored in Microsoft Word text files including their metadata (i.e. the article title, date, name of writer and source) for each article. The word counts for each sub-corpus was generated using Microsoft word processor after excluding all metadata from the articles. Then, after excluding the metadata, all Arabic STs and their corresponding English TTs were stored in parallel in a Microsoft Excel file. In particular, they were manually segmented and aligned in parallel to their corresponding TTs at the orthographic paragraph level to facilitate identification and analysis of MDMs and their translation (see figure 4.1 below). The manual alignment of each ST paragraph to a corresponding TT paragraph, required me to check the paragraph boundaries of each text and to split or join paragraphs in cases where translators did not follow the paragraph structure of the ST. In cases of deleted paragraphs in the TTs, the corresponding space was left empty. The same process was also followed for the English-Arabic opinion articles (see figure 4.2 below). Following the processes described above, I obtained a set of electronic text documents of bilingual parallel texts that were usable for the identification and manual analysis of interactional MDMs in the STs and their translations in the TTs.

Figure 4.1 Arabic-English parallel texts

A	B	C	D
Arabic STs	English TTs	Text number	
1	It is not surprising that the Syrian regime is deliberately starving thousands of people because it practiced this in the cellars of its prisons and against its opponents as a policy over a period of forty years of rule. Brutality is not alien to Iran whose generals manage the war in Syria on the ground and is behind the siege. It is also not surprising that Hezbollah, an extremist religious organisation, arranged for its men to oversee the siege until hunger and death struck civilians in Syria. This is because Hezbollah in Lebanon planted its missiles in the southern Shiite and Christian villages to use their inhabitants as shields and propaganda in its confrontation with Israel in 2006.	1	
2	Today, 40,000 people are living, or rather, dying in the Syrian town of Madaya. Half of these people sought refuge in Madaya after fleeing from neighbouring towns to avoid being killed. They have been prohibited from leaving for the last six months by Assad's forces and Hezbollah's militias which also prohibited the entry of relief teams even though they have run out of food. Tens of people are dying of hunger and the rest have begun to resemble skeletons that are close to their graves.		
3	What is surprising is that the world, with its governments, armies, human rights organisations and media did not do anything tangible to stop the crime of death from "mass starvation" which it witnesses.		
4	At the same time, there is a huge international coalition operation which bombs organisations such as ISIS and Al-Nusra Front because they carried out crimes against humanity which merit war. The question is: Why is there distinction between types of crime and criminals? How can there be silence on the biggest crime- the starvation of 40,000 people to death?		
5	Formerly, the peak of the tragedy in Syria was the bombing of civilians until they were made homeless. Today the peak of the tragedy is the prevention of people from leaving so that they starve to death. The Syrian regime and the Iranians have surrounded the town with barbed wire and planted mines around it so that its inhabitants do not flee. The militias could have at least let them escape and then storm the town in order to seize it from the militants holed up inside it. [deleted content]		
6	There are more than a million people who represent a free gift to extremist groups, residing in Europe		
7			
8			

Figure 4.2 English-Arabic parallel texts

A	B	C	D
English STs	Arabic TTs	Text number	
1	عاد رجال الشرق الأوسط الأشداء، فالثورة المضادة تجري على قدم وساق، ومة معركة بين الإسلاميين والعلمانيين، وهناك صراع من نوع ما بين الطائفتين السنة والشيعية. أما اتفاق السلام الإسرائيلي - الفلسطيني على أساس حل الدولتين فيبدو مستحيلًا. وصارت الحرية مكافئة للفضو، وتبدو المنطقة بلا مستقبل، تدور في حلقة مفرغة.	1	
2	تجرعت المنطقة اسم الاستعمار، وضعت معنوياتها نتيجة لمعركة الإسلام مع الحداثة، وأصابها النفط بالماله، وعجزت عن التطور نتيجة لغياب المؤسسات القادرة على التخفيف من غضب القبيلة والعرق.		
3	الآن، وبعد انقضاء عامين ونصف العام على بداية الربيع العربي، يبدو الحديث عن المستقبل - أي مستقبل - مناقيا للعلم، والدول التي مستقبلها على أسس أشباه لا وجود لها هنا. هذه الأشياء أجمعها بشكل طبيعة الدولة وسيادة القانون وفكرة المواطنة التي تتجاوز كل التحالفات الطائفية، والقدرة على وضع رهاوية الجيل القادم فوق نسوية النزاعات السابقة.		
4	لقد استخدم الرئيس السوري بشار الأسد الغاز ضد شعبه، وها هو العراق يغرق مرة أخرى في دوامة العنف بين السنة والشيعية، والجيش المصري الذي دبرته الولايات المتحدة تصدى لأفراد من جماعة الإخوان المسلمين. لقد أظهرت الدولة الأمنية العربية قدرتها على العودة، وتغذية التطرف. وكما أشار المنظر السياسي بنجامين باير «الأصولية دين تحت الحصار».		
5	ورغم أن الصراعات في الشرق الأوسط قد لا تنتهي، إلا أن هناك ومضات تدل على مستقبل مختلف للمنطقة. فربما تكون الأنظمة الاستبدادية قد تمكنت من الاستمرار لكن العظييات تعرت. ان يعود الشباب في مصر (متوسط العمر في مصر، حيث يعيش ربع سكان العالم العربي، 25 عاما) إلى دولة الخضوع مرة أخرى، فقد تدفقوا معنى إحدث تغيير عبر النظار.		
6	وفي إيران، عادت الموجة الإصلاحية العميقة التي تحطمت عام 2009، إلى الظهور عام 2013. وهذه الموجات العميقة ستعود للظهور مرة أخرى.		
7	وتعد تركيا الأقرب إلى النظام الليبرالي في دولة إسلامية شرق أوسطية. هذا هو لب التغيير في المنطقة، العثور على نموذج يقف بين الدين والحداثة، وبين الدين والدولة غير الطائفية. ولذا ربما يكون من الجدير بالذكر أن ديمقراطية تركيا هي لمره 90 عاما من ارتفاع والتحسار العنف منذ تأسيس كمال أتاتورك الجمهورية عام 1923، وفرض الثقافة الغربية.		
	وخلال العقد الماضي فقط، بوصول رجب طيب أردوغان إلى السلطة، هيمنت فكرة أن الإسلام قادر على التوافق مع		

Each ST-TT segment in the bidirectional corpus was carefully read through multiple times and manually analysed to identify and annotate MDMs in the STs and TTs, based on a pre-defined coding system (see 4.6 below for a description of the procedure of the

analysis). My decision to analyse the texts manually is based on Zanettin's (2013: 30) remark about the studies he reviewed that investigated translation shifts in parallel corpora. He (ibid.) points out that such studies performed manual examination of aligned segment pairs, which were coded according to a predefined classification. He (ibid.) stresses that, while electronic corpora significantly facilitate translation research, this still remains largely grounded in extensive manual analysis in studies that examine translation shifts in parallel corpora.

Two types of comparative analyses were carried out on the bidirectional corpus. The first type involved a comparative analysis between the Arabic STs and English STs to provide the basis for the analysis of the TTs, while the second involved a comparative analysis between the STs and the TTs in both directions of translation. The theoretical framework that was utilised to carry out these analyses and the procedure of these analyses are discussed next.

4.5 Theoretical framework of the analysis

This section starts with the clarification of some theoretical issues that are usually associated with the analysis of metadiscourse and are relevant to this study. The section continues with an outline of the theoretical framework that was used to analyse the bidirectional corpus of opinion articles in order to identify interactional MDMs in the STs and their translation shifts and their underlying norms in the TTs. As mentioned at the beginning of this chapter, the theoretical framework consists of Hyland's (2005a; 2005b) model of interactional metadiscourse, which is utilised to identify and analyse interactional MDMs in the corpus, as well as the conceptual tools of *shifts* and translation *norms* from TS, respectively. The procedure of the analysis will be described based on the theoretical framework.

4.5.1 Theoretical issues in the analysis of MDMs

As pointed out in chapter two (2.2), the concept of metadiscourse has been criticised for fuzziness in its definition and lack of a clear-cut description regarding the nature of

metadiscourse. This theoretical confusion has led to issues in identifying and analysing metadiscourse markers. These theoretical issues of metadiscourse are mainly related to **a)** what metadiscourse is and what it is not (i.e. propositional vs. non-propositional [metadiscoursal] content), and **b)** explicitness as an important aspect of metadiscourse.

Hyland (2005a: 19) argues that, although the definitions of metadiscourse by Vandepol (1985) and Crismore *et al.* (1993) (discussed in chapter two) agree on including in metadiscourse all linguistic features that do not add propositional content but signal the writer's presence through text organisation and evaluation, they do not elaborate on the distinction between what is propositional and what is not (i.e. metadiscoursal). Hyland (*ibid.*) claims that the propositional content of a text refers to information about the external reality: all that which concerns the thoughts, actors, or state of affairs in the world outside the text. Thus, the propositional content is described as the 'one concerned with the world', whereas metadiscourse is concerned with 'the text and its perception' (*ibid.*: 41).

Hyland (2005a: 47) illustrates this issue with regard to the meaning of modal auxiliary verbs. For example, the modal verb *can/could* may function internally (i.e. metadiscourse) where it expresses the writer's inferences about the likelihood of something, and it functions externally (i.e. propositional function) where it is referring to the real-world enabling conditions (*ibid.*: 48). This is related to Palmer's (1990: 6-7) distinction of epistemic and dynamic modality where the former is concerned with 'judgements about the truth of the proposition', while the latter is concerned with 'the ability or volition of the subject of the sentence'. The following two sentences from the English STs illustrate this distinction (see appendix 2 for a list of the English STs and their sources):

- (1) When it became clear even to them [refugees] that "home" no longer existed, nothing could stop them in their desperate flight toward the perceived security of Europe. [EST11]

- (2) A mutually beneficial deal there could open the way for cooperation on other fronts. [EST34]

The modal verb *could* in example (1) has a propositional function since it is used as a past tense form of the dynamic modal *can* that expresses an outcome related to external circumstances (i.e. nothing was able to stop the refugees in their desperate journey to Europe). However, *could* in example (2) has a metadiscoursal function as it expresses the writer's estimation of a possibility (i.e. it is used as a hedging device to express the writer's prediction of the *possible* outcome of a beneficial deal). Assigning either propositional or metadiscoursal value to linguistic items based on the type of discourse relation they signal (whether internal or external) is significant for avoiding assumptions of correspondence between form and function (Hyland, 2005a: 48).

In relation to the function of modal auxiliaries as interactional MDMs, certain cases of the modal auxiliary *will* and the semi-modal *be going to*, which Hyland (1998b) considers *boosters* in their epistemic meaning of prediction (see section 2.3.1, pages 33-34 for the linguistic realisations of *boosters*), were excluded from the category of *boosters* in this study because their meaning was considered more propositional than metadiscoursal in the context of the opinion articles. This applies, in particular, to instances of *will* (or *be going to*) with the modal epistemic meaning of prediction in which the planned or arranged events mentioned, are not made by the writer. This is illustrated by the following example:

- (3) Park has agreed to installation of the U.S. THAAD missile-defense system, but that won't be ready until December 2017. [EST59]

I believe that the negative form of the epistemic 'will' in the example above expresses a neutral future prediction with no indication of the writer's stance or judgement because it has been planned by external sources other than the writer. So, such cases were excluded from the category of *boosters*.

Another issue relating to what counts as metadiscourse concerns the writer's expression of attitude. Adjectives and adverbs in particular are used by writers to communicate their positive or negative evaluation and share such attitudes with readers. But since metadiscourse is only concerned with the non-propositional content, metadiscourse studies distinguish between evaluative lexis that is used to qualify individual items, and attitude markers that provide an attitudinal or evaluative frame for an entire proposition (Hyland, 2005a: 31). So, adjectives and adverbs that qualify entities within the proposition are not considered MDMs, while they function as 'attitude markers' when they signal an attitudinal or evaluative frame for an entire proposition. Consider the following example:

(4) It is interesting that another foe of the West, President Vladimir Putin, attacks its culture from a similar standpoint: as irreligious, decadent and relativist...
[EST9]

(5) So here's an interesting statistic from a 2014 labor survey by burning-glass.com... [EST52]

The adjective *interesting* in the adjectival construct in (4) is considered metadiscoursal because it evaluates the entire proposition, while in (5) it qualifies the word 'statistics' and therefore is considered propositional.

Another issue regarding what to consider as metadiscourse is related to MDMs that are part of quotations. Any interactional MDMs, that are part of a quote from other source, are excluded from the analysis in this study because the focus is on the authorial wording and not on the wordings of quoted third parties. This is in line with the approach taken by Ädel (2008: 77). Quotations provide views and evaluations from other voices other than the writer's, and they are used by writers to provide evidence or to comment on. MDMs found in quotations are excluded here because what is investigated in this study is the stance and voice of the current writer and his/her interaction with readers and how this interaction is conveyed in translation.

As for the issue of ‘explicitness’ as an important aspect of metadiscourse, Hyland (2005a: 28) maintains that explicitness of metadiscourse in written texts is realised through the use of lexico-grammatical markers, as they represent the writer’s overt attempt to create a certain pragmatic or discoursal effect. So, in written texts, the aspect of explicitness excludes markers that are not lexico-grammatical such as punctuation and typographical marks such as underlining, capitalization, exclamation marks etc., despite their potential functions as metadiscourse markers (ibid: 30). However, question marks in *questions* and dashes or parentheses that contain *personal asides* and *code glosses* are exceptions because they are used to signal linguistic forms that engage readers. By the same token, except for punctuation marks that signal the questions and personal asides, the present study only considers the lexico-grammatical marking of interactional metadiscourse.

The aspect of explicitness in metadiscourse also excludes linguistic devices that give an implicit indication of evaluation, such as metaphors which can function to help focus attention (e.g. *rainforests are the lungs of the earth*), and allusions that can be used to make a common bond with readers (e.g. *the chocolates he sent were actually a Trojan horse*) (Hyland, 2005a: 30). In addition, this study excludes cases where writers use subordination to establish a hierarchy between clauses to implicitly signal an evaluation of the relative importance of the clauses. Hyland (2005a: 31) admits that, by excluding such items, “it may not be possible to capture every interpersonal feature or writer intention in a coding scheme and any list of metadiscourse markers can only ever be partial”. Therefore, metadiscourse analysis can never achieve a comprehensive interpersonal description, but it helps to reveal meanings in the texts and relationships between text users (ibid.).

The above discussion aimed to clarify the theoretical issues associated with metadiscourse that needed to be considered in order to facilitate a systematic methodology for the analysis of MDMs and their translations in the present study. In the following section, I turn to the interpersonal model of interactional MDMs that is used in the present study.

4.5.2 Hyland's model of interactional MDMs

In the present study, I follow a functional approach to the classification of interactional metadiscourse markers that is based on Hyland's functional interpersonal model (2005a; 2005b). Hyland's interpersonal classification considers MDMs as "self-reflective expressions used to negotiate interactional meanings in a text, assisting the writer (or speaker) to express a viewpoint and engage with readers as members of a particular community" (Hyland, 2005a: 37). As has been mentioned in chapter two, Hyland proposes a classification that comprises two main functional categories, namely interactive and interactional markers, as summarised in the table below:

Table 4.1 Hyland's classification of metadiscourse (2005a: 49)

Category	Function	Examples
Interactive	Help to guide the reader through the text	Resources
Transitions	express relations between main clauses	in addition; but; thus; and
Frame markers	refer to discourse acts, sequences or stages	finally; to conclude; my purpose is
Endophoric markers	refer to information in other parts of the text	noted above; see Fig; in section 2
Evidentials	refer to information from other texts	according to X; Z states
Code glosses	elaborate propositional meanings	namely; e.g.; such as; in other words
Interactional	Involve the reader in the text	Resources
Hedges	withhold commitments and open dialogue	might; perhaps; possible; about
Boosters	emphasise certainty or close dialogue	in fact; definitely; it is clear that
Attitude markers	express writer's attitude to proposition	unfortunately; I agree; surprisingly
Self-mentions	explicit reference to author(s)	I; we; my; me; our
Engagement markers	explicitly build relationship with reader	consider; note; you can see that

Interactive markers, on the one hand, organise the propositional content to help readers find it coherent and convincing (ibid.:50). However, they are not merely text-organising features, as their use depends on the writer's knowledge of his/her readers (ibid.). This knowledge includes the writer's assessment of the readers' comprehension and understanding of related texts, their need for interpretive guidance, and the relationship between the writer and reader (ibid.). This main interactive category is realised by the use of transitions, frame markers, endophoric markers, evidentials and code glosses.

Interactional markers, on the other hand, involve the readers in the discourse by informing them about the writer's attitude towards propositional content and to the readers themselves (ibid.: 52). Interactional MDMs are divided into those that signal the writer's explicit stance (hedges, boosters, attitude markers, and self-mentions) and those that signal

the writer's engagement with readers (reader-mentions, directives, questions, personal asides and appeals to shared knowledge).

Since the present study only focusses on the reader-writer interaction, the focus is only on interactional MDMs of stance and engagement.

4.5.2.1 Metadiscourse markers of stance

According to Hyland (2005b: 176), *stance* refers to “the ways writers present themselves and convey their judgements, opinions, and commitments” and it is expressed via the interactional MDMs of *hedges*, *boosters*, *attitude markers* and *self-mentions*.

a. Hedges

These are markers that signal the writers' partial commitment to a proposition and hence help them to acknowledge alternative voices and viewpoints in the text. These markers stress the subjectivity of the writers' position and allow them to present information in the text as opinions rather than facts (Hyland, 2005a: 52). Both Arabic and English employ certain linguistic realisations to express their uncertainty toward their propositions (see 2.3.1 for the linguistic realisation of interactional MDMs). For example, hedges can be modal auxiliaries in their epistemic meaning (e.g. *would*, *may/might*, *can/could*), lexical epistemic verbs (e.g. *seem*, *appear*), epistemic adverbs (e.g. *possibly*, *probably*), adverbs of frequency (*always*, *often*), vague quantifiers (*approximately*, *nearly*), as well as subordinate clauses controlled by cognitive verbs (e.g. *I think*, *I guess*), adjectives (e.g. *it is possible*), or nouns (e.g. *there is possibility that*). Consider the following two examples from the Arabic and English STs:

- (6) It is possible to envision that Kurdish troops, aided by U.S. special forces on the ground and supported by U.S. airstrikes, will be able to recapture significantly more territory from the Islamic State in the north. [EST84]

(7) اللاجئين الذين جاءوا بحثًا عن ملاذ وحياة جديدة، قد يصبح بعضهم هدفًا للمتطرفين الذين يريدون توسيع

وجودهم... [AST02]

[Back-translation (BT)³⁷] The refugees who came searching for a haven and a new life, some of them [qad] might become a target for extremists who wants to expand their existence...

The hedge in the form of subordinate clause *it is possible to envision that* in (6) and the hedge in the form of a particle *qad* [may/might] in (7) above signal the writer's cautious assessment of their claim.

b. Boosters

In contrast to hedges above, boosters signal certainty and confidence in the presented information in a given text. Boosters express full commitment and allow writers to close down alternative views (Hyland, 2005a: 52). The linguistic realisation of boosters is on an opposite scale of epistemic meaning (i.e. while hedges signal uncertainty about the proposition, boosters signal certainty). Arabic and English STs show many linguistic realisations of boosters such as:

(8) He may not be managing decline but he is certainly resisting overreach. [EST04]

(9) ومن الواضح أن واشنطن تشاطر بريطانيا النظرة نفسها، ولا تزال تحاول إقناع موسكو بضرورة رحيل

بشار الأسد. [AST27]

[BT] And it is clear that Washington shares the same view with Britain, and it is still trying to convince Moscow of the need for Bashar Assad's leave.

The writers in the two sentences above express their commitment to their claims through the use of the adverb *certainly* as in (8) and the subordinate clause *من الواضح أن* [it is clear that] in (9).

³⁷ Back-translation (BT) here refers to literal translation of all the Arabic examples of the analysed texts in this study.

c. Attitude markers

These are markers that signal the writer's affective rather than epistemic attitude to propositions (Hyland, 2005a: 53). Therefore, instead of commenting on the probability or certainty of propositions, as in the use of *hedges* and *boosters* above, *attitude markers* explicitly signal the writers' agreement, or sense of surprise, obligation, or importance toward a proposition (ibid.). An example from the English and Arabic texts is as follows:

(10) Any U.S. effort to rebuild an Iraqi military that's strong enough to help defeat the Islamic extremists must tackle these issues. [EST66]

(11) لكن للأسف لا توجد حلول سحرية، ولا وصفة موحدة، ... [AST27]
[BT] But unfortunately there are no magical solutions, nor unified recipe.

The deontic use of the modal verb *must* in (10) expresses the writer's attitude toward the importance of solving certain issues before taking any action. In (11) the adverbial *unfortunately* signals the writer's disappointment and frustration towards the proposition.

d. Self-mentions

Self-mentions denote the degree of the writer's presence in the text through the use of first-person pronouns *I* and exclusive *we*, including their possessive and object forms (e.g. *me*, *mine*, *our*, *ours*) (Hyland, 2005a: 53). Hyland (ibid.) states that all writing holds information about the writer, however the presence or absence of explicit writer references through pronouns is a conscious choice by writers to adopt a contextually situated authorial identity and a certain stance. Consider the following example in which the writers project themselves explicitly in the text:

(12) To my ears, this suggests that the United States is making a long-term commitment [EST80]

- (13) [AST31] على أثر ذلك المقال قدم لي مطلع على ما يدور في الضاحية الجنوبية قراءة مهمة.
[BT] After that article, a well-informed source of what is happening in the Southern Suburbs offered me an important reading.

4.5.2.2 Metadiscourse markers of engagement

According to Hyland (2005b: 176), *engagement* is the way “writers relate to their readers with respect to the positions advanced in the text” by explicitly addressing readers, either to appeal to them and focus their attention or include them as participants in discourse. Interactional MDMs of engagement can be expressed via *reader mentions*, *personal asides*, *directives*, *questions* and *appeals to shared knowledge* (ibid.).

a. Reader mentions

These are the explicit references to readers through the use of inclusive *we* (including its possessive and object forms, *our* and *us*) and second person *You* (including its possessive form, *your*). Reader mentions appeal to the reader and invite his involvement in discourse as illustrated in the following example:

- (14) We could see the establishment of a terrorist caliphate, untold deaths, soaring oil prices, more global terrorism. [EST31]

- (15) وعليه فنحن الآن أمام مشهد مختلف، إيرانيًا وروسيًا، حيث نجد أن حلفاء الأسد، والمدافعين عنه بالسلاح والمال، والرجال، هم من يئنون اقتصاديًا بسبب انخفاض أسعار النفط، [AST42]

[BT] And so we are now in front of a different scene, on Iranian and Russian levels, as we find Assad’s allies, and those who defend him with arms, money, and men, they are themselves suffering economically because of the fall in oil prices.

However, when *inclusive we* is used with deontic modals of obligation, then the whole cluster is considered under the subcategory of ‘directives’ (see ‘directives’ below).

b. Directives

These metadiscoursal features instruct the reader to perform an action or to see things in a way determined by the writer (Hyland, 2005b: 184). They can be expressed either by obligation modals or imperatives (ibid.). Here is an example:

(16) As the United States debates what to do, let's remember Maliki's central role in all this. [EST31]

(17) طبعًا، يجب ألا نقرأ التطورات الجديدة خارج إطارها السياسي، [AST07]
[BT] Of course, we must not read the new developments outside its political frame.

The imperative (hortative) 'let's' in (16) signals an explicit invitation to the readers to be involved in the argument. The use of deontic modal in (17) is asking readers to interpret things the way he wishes them to understand.

c. Questions

'Questions' are a key strategy that creates a dialogic involvement between readers and writers by bringing the readers into discourse and direct them to the writer's point of view (Hyland, 2005b: 185). Consider the following example:

(18) What would a revived Sunni heartland in Iraq and Syria look like? [EST61]

(19) ما المطلوب لوقف الكارثة الإنسانية؟ [AST22]
[BT] What is required to stop the human crisis?

d. Personal asides

These are features that temporarily interrupt the ongoing discourse to offer comment on what has been said (Hyland, 2005b: 183). When the writer intervenes in an ongoing discussion to offer a comment on an aspect of that discussion, the readers are drawn into the discussion as

participants, which initiates a brief dialogue that is largely interpersonal (ibid.). Examples of asides are:

(20) The dirty little secret (not so secret anymore) is that the job of spy agencies is to violate other countries' borders and laws to collect information. [EST72]

(21) ثم يغضب الآن، لماذا يتآمرون ضده، هذا إن كان صحيحا ما يدعيه بأن هناك مؤامرة. [AST23]
[BT] Then he gets upset now for why they are conspiring against him, that is if it is true what he claims that there is a conspiracy.

Both asides in (20) and (21) above express the writers' interference in discourse to cast their personal views about the proposition and to invite the reader to share the same view or react to it.

e. Appeals to shared knowledge

Appeals to shared knowledge are another feature of interactional metadiscourse, as the writer is assuming that the readers know what he/she is talking about. Such a persuasive metadiscoursal move may influence the reader to accept what the writer is saying since everyone knows about it. Here is an example:

(22) ومن المعروف أن غسان هيتو هو من أصول كردية، وكذلك الأمر بالنسبة للشيخ البوتي الذي ينتمي إلى الطائفة الكردية ومن أصول كردية معروفة،... [AST91]

[BT] And it is known that Ghassan Hitto is of Kurdish origins, so is Sheikh Al Bouti who belongs to a Kurdish ethnicity and is from known Kurdish origins.

Although Hyland (2005a: 218-223) provides a long list of 300 potential items of metadiscourse, he also stresses that his list of metadiscourse markers merely suggests opening explorations before new items are added (Hyland, 2005a: 27). Therefore, in the present study, I was sensitive to the possibility of uncovering metadiscourse items that were not included in Hyland's (2005a: 218-223) original list.

		institutional body he is part of.	
Engagement markers	Reader-mentions	-First-person plural pronoun and its possessive and object forms	-Inclusive <i>we/us/our</i>
	Addressing readers as participants in discourse	-Second-person pronoun and its possessive form	- <i>You/your</i>
	Directive	Imperatives Obligation modals addressed to readers	-Consider/ imagine/ look -We must/ we should
	Personal asides	Parenthetical evaluative commentary	
	Questions	Interrogative sentence form	
	Appeals to shared knowledge	Adverbial clause	As we know/ it is well known

Following a more detailed classification of interactional MDMs that includes the functions of metadiscourse categories as well as their potential linguistic forms, enables us to provide a more detailed analysis that accounts for any differences and/or similarities in the linguistic realisations of the identified interactional functional subcategories of MDMs between the analysed Arabic and English texts. Yet, since any potential linguistic form may have either a propositional or metadiscoursal function depending on its context, each potential item is carefully analysed within its context to ensure it functions as a metadiscourse marker. This kind of context-sensitive analysis, that considers both the linguistic form and function of the interactional MDMs, uncovers finer differences and/or similarities in not only the preferred interactional MDMs but also in their preferred linguistic realisation between the two languages analysed. To ensure consistency in this classification, each interactional MDM and its linguistic form in English original texts and their Arabic

counterparts were identified, categorised based on their functional and linguistic subcategories, counted and then compared to each other.

4.5.3 Translation shifts

According to Toury (1995: 56-57), since translation is the type of activity that involves at least two languages and two cultural traditions, the inevitable occurrence of shifts is a true universal of translation. As mentioned in (3.4.2) in the previous chapter, the term ‘shift’ in translation is used to indicate any difference in the text produced through translation in comparison to the original (van Leuven-Zwart, 1989: 154). This study loosely draws on van Leuven-Zwart’s (1989-1990a) idea of combining micro-level comparative analysis and macro-level descriptive analysis to account for any changes in the translation compared to the original. While the comparative analysis involves investigating syntactic, semantic, stylistic, and pragmatic shifts within sentences, clauses, and phrases of texts and their translations (van Leuven-Zwart, 1989: 155), the descriptive analysis investigates how these micro-level shifts affect the macro-level structure of texts (i.e. on ideational, textual and interpersonal levels), in order to reconstruct and formulate hypotheses regarding the reconstructed translation process and the norms underlying the translation (van Leuven-Zwart, 1990a: 91-93).

Therefore, the term ‘translation shifts’ is used in this study as a conceptual tool to account for the changes that occur to MDMs when conveyed from the ST to the TT at the micro and macro-levels of interactional MDMs. At the micro-level, changes in the lexicogrammatical realisation of each subcategory of interactional MDMs of stance and engagement at the grammatical, semantic, and/or pragmatic levels are identified. So, on the one hand, instances of shifts at the micro-level of analysis, that are identified in the subcategories of *hedges*, *boosters*, *attitude markers* and *self-mentions*, are grouped under the macro-level of interaction and referred to as shifts in interactional MDMs of stance. On the other hand, translation shifts in *reader-mentions*, *directives*, *questions*, *asides* and *appeals*

to shared knowledge are grouped under the macro-level of interaction and referred to as shifts in interactional MDMs of engagement.

However, only a certain type of shifts is considered in this study. In his DTS approach, Toury (1995: 57) distinguishes between two kinds of shifts: ‘obligatory shifts’, which are caused by the different grammatical structures of the SL and the TL, and ‘non-obligatory shifts’ (i.e. optional), which are motivated by literary, stylistic or cultural considerations. It should be noted that, in the analysis of translation shifts in this study, obligatory shifts caused by differences in the syntactic structures between Arabic and English linguistic systems (e.g. word order) are excluded, since the main objective here is to identify non-obligatory (optional) shifts at the grammatical and semantic level that were motivated by pragmatic, stylistic and cultural differences.

As pointed out above, the aim of the micro-level and macro-level analyses of shifts is to uncover the overall norms underlying the translation of interactional MDMs at these two dimensions of interaction. In other words, the results of the micro-level comparative and macro-level descriptive analysis of the ST-TTs segments are used to reconstruct the norms that were in operation during the translation process. The types of norms investigated in this study are defined in the next sub-section.

4.5.4 Initial and operational norms in the DTS approach

As pointed out in (3.6.2), this study focuses on identifying the *initial* and *operational norms* that were activated when translating interactional MDMs in Arabic-English and English-Arabic opinion articles. According to Toury (1995: 56-7) *initial norms* are concerned with the position of the translation between the two cultural systems of the two languages involved in the translation. They are concerned with the question of whether a translator moves towards the norms of the ST or to the norms of the TT. In the first case, the translation is aimed towards *adequacy* (i.e. adequacy-oriented) and in the second case it is aimed towards *acceptability* (acceptability-oriented) (ibid.). Toury (ibid.: 57) stresses that the term ‘initial norms’ should not be thought of as, chronologically, the first step in the actual practice

of translation. He (ibid.) maintains that the notion of *initial norms* is designed to serve as an explanatory tool. Thus, even if no clear macro-level tendency can be shown in the ST-TT comparison, any micro-level decision can still be accounted for in terms of adequacy versus acceptability (ibid.). On the other hand, in cases where the overall choice has been made, it is not necessary that every single lower-level decision be made in full accord with it (ibid.). Hence, the two poles of *adequacy* vs *acceptability* are situated on a continuum, since no translation is ever entirely 'adequate' (i.e. literal) or entirely 'acceptable' (i.e. free) (Toury, 1995).

As for *operational norms*, which govern how the TTs will be shaped, Toury (1995: 58-59) distinguishes between *matricial norms* and *textual-linguistic norms*. The former involves the norms controlling the completeness of the TT regarding the omission or relocation of passages, textual segmentation, and the addition of passages or footnotes, while the latter involves the norms that regulate the choice of material to formulate the TT in, or replace the original linguistic material with (ibid.). This study is only concerned with textual-linguistic norms influencing the translation of interactional MDMs in the analysed texts.

Both types of translation norms (i.e. *initial* and *operational*) are interdependent. On the relation between *initial* and *operational* norms, Toury states that:

Operational norms as such may be described as serving as a model, in accordance with which translations come into being, whether involving the norms realized by the source text (i.e. adequate translation) plus certain modifications, or purely target norms, or a particular compromise between the two. Every model supplying performance instructions may be said to act as a *restricting* factor: it opens up certain options while closing other. (Toury, 1995: 60)

As a result, when the translation is adequacy-oriented, it can hardly be said to have been made in the TL as a whole; rather it is made into an artificial model-language that is imposed onto the target culture (ibid.). On the other hand, when the translation is acceptability-oriented, it is considered a *version* of the original text that is moulded to meet the measures of a pre-existing model in the target culture (ibid.: 61).

Since this study is a product-oriented descriptive study that investigates translations as finished products, the analysis of translation norms is logically of a retrospective nature. This means that any investigation of translation norms will involve ‘reconstructing’ these norms retrospectively. So, the initial norms can only be safely revealed through investigations of the textual-linguistic operational norms.

Following the clarification of the theoretical framework utilised in this study to investigate the translation shifts in interactional MDMs in the bidirectional translation corpus of Arabic and English opinion articles, the following subsection outlines the analytical procedure carried out in this study.

4.6 Procedure

This section will describe the processes through which the interactional MDMs and their translation were identified, coded, classified and counted for the purpose of this study.

4.6.1 Mixed quantitative and qualitative methods of corpus-based analysis

With regard to methods of analysis in corpus-based studies of metadiscourse, the length of the unit of a metadiscourse marker is a central methodological issue. Metadiscourse can be realised by one word, a phrase, a clause or even a whole sentence (Crismore *et al.*, 1993: 48). So, this issue is related to how metadiscourse features are counted when coding texts. Large units of metadiscourse can be multifunctional (i.e. performing more than one metadiscoursal function at the same time). For example, longer metadiscourse units might include smaller metadiscourse elements such as the expression *I think* which could be counted as an expression of hedging or as both a hedge and self-mention.

With respect to method for corpus analysis of MDMs, Ädel and Mauranen (2010:2) distinguish between what they term “thick” and “thin” approaches to metadiscourse analysis. On the one hand, the ‘thin approach’ is purely quantitative in which a pre-defined list of potential metadiscourse items (e.g. first-person pronoun *I*) are searched and counted relying on their linguistic form (Ädel and Mauranen, 2010: 2). On the other hand, the ‘thick’

approach adds a qualitative and discourse-analytic method as linguistic items are searched in context, typically starting with a small unit such as the pronoun *I* [and the related possessive determiner *my*] and then checking whether this is part of a larger unit than the search term. It is both the formal realisation and discourse function of the larger unit that is the object of analysis (e.g. *I think, in my opinion*) (ibid.: 3). For the problem of multifunctionality that can occur in large units of MDMs, Ädel (2006: 25) adopts a solution which is to decide on one of the possible functions as primary and to classify the item accordingly.

The present corpus-based study combines both quantitative and qualitative methods of analysis. So, while it is quantitative in using frequency counts of interactional MDMs and their translation shifts, it is also qualitative in focusing on the contextual meaning of metadiscourse elements or element clusters, following the ‘primary function’ solution for any cases of multifunctionality in MDMs clusters. So, when, for example, a personal first-person pronoun occurs in a cluster that has a hedging function such as the subordinate clause *I think that*, the whole cluster is a hedge, not a hedge and a self-mention. The reason is that the cognitive verb *think* only signals a personal stance when it is associated with the first-person pronouns (e.g. *I* and exclusive *we*). However, an exception was made to the two interactional MDMs of engagement, *questions* and *asides*, because even if the imbedded MDM(s) in these two metadiscoursal features was removed, the engagement function still pertains. Consider the following two examples from the English and Arabic STs in the corpus:

- (23) If the Republicans can drop the racial wedges — which admittedly may be a big ask— and become more the party designed to succor those who are disaffected from the globalizing information age, then it might win over some minority voters, ... [EST24]

(24) [AST65] كيف نراه نحن؟ وهكذا تراه أميركا وأحلافها. هكذا ترى إيران ومن معها الأمر،

[BT] This is how Iran and those with it [its allies] view the situation, and this is how America and its allies view it. How do we view it?

In example (23) above, the underlined personal *aside* has an *attitude marker* (i.e. admittedly) and a *hedge* (i.e. may) imbedded in it. If these two MDMs were removed (e.g. which is a big risk), the *aside* still has its interpersonal function in which the writer temporarily interrupts the ongoing argument to offer a comment on it. So, MDMs in example (23) include an instance of *aside*, an instance of *hedge*, and an instance of *attitude marker*. Similarly, if the *reader-mention* (i.e. the inclusive plural first-person pronoun) imbedded in the question is removed (e.g. How is it viewed by the Arab states?), the interrogative form still signals an engagement function. So, MDMs in example (24) include an instance of *question* and an instance of *reader-mention*.

Following this mixed method of quantitative and qualitative analyses, all interactional MDMs were identified, coded, and counted as will be explained in the following section.

4.6.2 Identification and classification of MDMs in the STs and their translation shifts in the TTs

The analysis of Arabic-English and English-Arabic opinion articles proceeded as follows. The analysis started by carefully reading through each ST-TT aligned segment (i.e. at the paragraph level) multiple times identifying all instances of interactional MDMs and establishing translation relationships based on the used translation procedure. Accordingly, all the identified instances of interactional MDMs in the ST part of the aligned segment are coded directly in the text files by means of suitable labels that indicate their metadiscoursal function (see table 4.3 below). Then, each coded instance of interactional MDM in the ST is mapped onto its counterpart in the TT in order to identify their relationship. The translation relationship is coded with a suitable label of the identified translation procedure based on their grammatical and semantic properties (see table 4.3 below for the identified translation

procedures in the analysis). For example, if a *hedge* [HDG] in the ST was omitted in the TT, it was coded as [HDG/OMI] in the TT sentence.

Table 4.3 List of abbreviations used in the coding of the interactional MDMs and the translation procedures in the analysed texts

Interactional metadiscourse marker	Abbreviation	Translation procedure	Abbreviation
Hedge	HDG	Match	MCH
Booster	BOS	Omission	OMI
Attitude marker	ATT	Addition	ADD
Self-mentions	SF-M	Substitution with different MDM	SUB-DIF-MDM
Reader-mention	RD-M	Form modification	MOD-F
Questions	QUE	Semantic modification	MOD-S
directives	DIR		
Asides	ASI		
Appeals to shared knowledge	SH-K		

Regarding the identified translation procedures, whenever the interactional MDM in the ST was translated with a grammatically and/or semantically matching MDM that fulfilled the same metadiscoursal function in the TT, it was not considered a translation shift. These cases were coded as match [MCH] in the TT. However, if there was no matching relationship, these were coded as shifts in the TT part of the analysed ST-TT segments. These types of shifts are the focus of this study. It should be noted that instances of interactional MDMs that were part of deleted (i.e. untranslated) sentences or paragraphs in the ST-TT segments were not counted in the analysis of translation shifts (they were coded as deleted [DEL] in the TT). This is in line with van Leuven-Zwart (1989: 154), in her comparative model of ‘translation shifts’, where she only considers what she calls “integral translation” as units of analysis. These ‘integral translation’ units contain no additions or deletions transcending the sentence level (ibid.).

As shown in table (4.3) above, the analysis of the translation of interactional MDMs identified four main types of translation shifts in the TT that are:

- (a) omission of the interactional MDM
- (b) addition of an interactional MDM
- (f) substitution of the interactional MDM with a different MDM
- (g) Modification of the interactional MDM

The shifts by *omission* of the interactional MDM were found to occur when the interactional MDM was absent in the TT as shown in the following example:

(25) وبالطبع فإن السعودية تمثل لكل هؤلاء المجانين الشرعية والمشروعية والهدف الأسمى،... [AST31]

[BT] And of course Saudi Arabia represents the legitimacy, the validity and the ultimate aim for all those maniacs.

For all the region's maniacs, Saudi Arabia represents a source of unparalleled legitimacy. [ETT31]

The expression *بالطبع* *bilṭab'ī* [of course] which functions as a booster is omitted in the TT rendering the proposition in the TT neutral without an explicit signal of the writer's strong stance that was expressed in the ST.

In contrast to the shifts by *omission*, shifts by *addition* of an interactional MDMs in the TT involve adding an interactional MDM that was not available in the ST as illustrated in the example below:

(26) Obama is a walk-and-chew-gum kind of guy. [EST08]

يبدو أن أوباما من رجال المهام المتعددة الذي ينزع للاستفادة من كل ما حوله. [ATT08]

[BT] It seems that Obama is a multi-task man who is inclined to benefit from everything around him.

In example (26), a case of *addition* is shown in which a ‘hedge’ (i.e. it seems that) is added in the TT, changing the writer’s commitment towards the proposition advanced in the sentence.

As for shifts by *substitution*, they involve replacing the interactional MDMs with another MDM that signals a different metadiscoursal function. Consider the following example:

(27) It would be politically dangerous, as well as immoral, to allow Assad to remain in power once these findings are disclosed. [EST70]

سيكون السماح للأسد بالبقاء في السلطة بمجرد الكشف عن هذه المعلومات أمرا خطيرا من الناحية السياسية، فضلا عن كونه غير أخلاقي. [ATT70]

[BT] Allowing Assad to remain in power, as soon as this information are revealed, will be politically dangerous, not to mention immoral.

In the example above, the ‘hedge’ *would*, that expresses the writer’s tentative prediction towards the proposition in the ST, was replaced with the booster *س sa-* [will] in the TT, which signals a confident prediction.

Finally, shifts by *modification* involve keeping the same interactional function in the TT but with adjustments. There are two types of shifts by modifications identified in the TTs. The first one involved changing the grammatical form of the interactional MDM as in example (28) below, and the second one involved a semantic modification of the interactional MDM in the TT as in example (29) below.

(28) Before the warmongers have a cow, keep in mind that Obama’s idea of managing a terrorism problem involves killing people, without warning, even in countries where we are not at war. [EST81]

لا بد أن نأخذ في الاعتبار أن فكرة أوباما الرامية إلى إدارة مشكلة الإرهاب تنطوي على قتل الناس، دون سابق إنذار، حتى في البلدان التي نحن لسنا فيها في حالة حرب. [ATT81]

[BT] We must take into consideration that Obama's idea of managing the problem of terrorism involves killing people, without warning, even in the countries with which we are not at war.

In example (28), the grammatical form of the 'directive' *keep in mind that*, which is in the form of an imperative, functions as an interactional MDM of engagement in the ST. The form of the directive was modified in the TT into the obligation form *we must take into consideration that*, which still fulfils an engaging function as a 'directive' in the TT, but with a different form.

(29) [AST23] فالمحاكمات المقبلة ستؤدي سمعة الرجل الذي كان لا يقهر.

[BT] The forthcoming trials will damage the reputation of the man who was invincible.

The forthcoming trials will undoubtedly further damage the reputation of the man who was once seen as invincible. [ETT23]

In example (29), the 'booster' *سسا-* [will] in the ST signals the writer's certainty of a future outcome. The booster was semantically modified by adding further emphasis to the booster through the use of the certainty adverb, *undoubtedly* to express more certainty in the TT.

After identifying, coding and counting all instances of shifts in the TTs, the shifts in the translation of *hedges, boosters, attitude markers* and *self-mentions* were grouped under the main category of **interactional shifts in stance**. Translation shifts in *reader pronouns, directives, questions, and asides* were grouped under the main category of **interactional shifts in engagement**.

In addition to the quantitative and qualitative comparative analyses between the STs and the TTs, a comparative analysis of all the identified interactional MDMs in the Arabic and English STs was also carried out. As pointed out in (4.2), the aim of this comparison is to establish the similarities and/or differences in the use of interactional MDMs in the genre of newspaper opinion articles between Arabic and English.

4.7 Summary and conclusion

This chapter has provided an outline of the data and the methodological framework of the present study. The chapter has been based on Toury's (1995) three-phase methodology within the DTS framework. First, the first phase of the methodology, which is concerned with contextualising the Arabic and English STs and their respective TTs by locating them within the wider socio-political context of their production. Following that, the corpus selected for analysis in this study has been described with reference to the sources of the collected texts, the criteria of their selection and the way they were prepared for analysis to answer the questions of this thesis. Then, the integrated theoretical analytical framework that was utilised for the second and third phases of the methodology was outlined.

The second and third phase of the methodology were outlined in the following part of the chapter, clarifying how Hyland's (2005a, 2005b) discourse-analytic model of interactional metadiscourse and the concepts of shifts from TS (van Leuven-Zwart, 1989/1990a; Toury, 1995) were utilised to carry out the comparative quantitative and qualitative analyses between the STs and TTs in both directions of translation as well as between the STs in both languages. For the third phase, Toury's (1995) notions of *initial* and *operational* norms, was presented. The chapter concluded with clarification of the procedure that was carried out for the quantitative and qualitative comparative analyses.

The results of the comparative analyses will be demonstrated and discussed in the following chapters. I will first start with presenting the results of the comparative analysis of the original Arabic and English STs because the interpretation of the findings from the comparison between the STs and their respective TTs depends on the findings from the comparison of the STs.

Chapter 5

Results of the Comparative Analysis of Interactional MDMs between Arabic and English Original Opinion Articles

5.1 Introduction

This chapter presents the results of the comparative analysis of interactional MDMs of stance and engagement in the Arabic and English original opinion articles (i.e. STs). It aims at answering the first three research questions in this research; namely:

- 1) What are the types and frequency of interactional MDMs used in the Arabic STs of opinion articles?
- 2) What are the types and frequency of interactional MDMs used in the English STs of opinion articles?
- 3) What are the differences and/or similarities in the use of MDMs in the genre of opinion articles between Arabic and English STs?

The overall results of the quantitative and qualitative analyses of interactional MDMs of *stance* and *engagement* in the Arabic and English original texts will be presented in (5.2). In particular, the findings in each subcategory of MDMs of *stance* and of *engagement* will be presented with examples from the corpus. Then, a summary and conclusions of the chapter will be provided in (5.3).

5.2 Interactional MDMs of stance and engagement in Arabic and English STs

The analysis of the Arabic and English original opinion articles revealed that Saudi writers and American writers employed all types of categories of interactional MDMs of stance and engagement. Table (5.1) below shows the overall relative frequencies of subcategories of interactional MDMs of *stance* and *engagement* in the original opinion articles in both languages:

Table 5.1 Relative frequency of interactional MDMs in Arabic and English original opinion articles (per 1,000 words)³⁸

Interactional function	Subcategories	Arabic (44,363 words)			English (80,918 words)		
		Raw freq.	Relative freq.	%*	Raw freq.	Relative freq.	%*
Stance	Hedges	232	5.23	17.99	747	9.23	30.00
	Boosters	391	8.81	30.33	395	4.88	15.86
	Attitude markers	171	3.85	13.27	212	2.62	8.48
	Self-mention	82	1.85	6.36	95	1.17	3.80
	Total	876	19.75	67.95	1,449	17.92	58.21
engagement	Reader-mention	162	3.65	12.57	638	7.88	25.61
	Questions	199	4.49	15.44	192	2.37	7.71
	Directives	22	0.50	1.71	155	1.91	6.22
	Asides	25	0.56	1.94	54	0.67	2.17
	Appeals to shared knowledge	5	0.11	0.39	2	0.02	0.08
	Total	413	9.31	32.05	1,041	12.86	41.77
Total interactional MDMs		1289	29.06		2490	30.77	

* The percentage is based on the total number of raw frequencies of MDMs

As shown in table (5.1) above, the relative frequency of the overall interactional MDMs of stance and engagement in each corpus shows that there does not appear to be any difference between the two corpora since the relative frequencies of the overall interactional MDMs in the Arabic and English STs are 29.06 and 30.77 per 1000 words, respectively. Within the interactional MDMs of stance, the total relative frequency in each corpus also indicates that there does not seem to be any difference in the use of interactional features of stance between Saudi writers and American writers (19.75 vs. 17.92 per 1000 words, respectively). However, the relative frequency of interactional MDMs of engagement shows a difference between the two corpora as the American writers used more MDMs of engagement than the Saudi writers (12.86 vs. 9.31 per 1000 words, respectively).

³⁸ The total number of occurrences of each subcategory of MDMs was normalised to occurrences per 1.000 words to compare such interactional features across the two corpora of different sizes. The formula used to obtain the normalised frequencies of interactional MDMs of stance and engagement is:

$$\text{relative frequency} = \frac{\text{total number of interactional subcategory}}{\text{total number of words in the corpus}} \times 1000$$

When looking at the categories of stance and engagement in each language in the table above, we find that the most frequently employed feature of stance in the Arabic texts is *boosters* followed by *hedges*, *attitude markers* and finally *self-mentions*. As for the interactional MDMs of engagement in the Arabic STs, both *questions* and *reader-mentions* were the most employed features with quite similar frequencies of 4.49 and 3.65 instances per 1000 words, respectively. The least frequently used feature of engagement in the Arabic STs is *appeals to shared knowledge* with only 0.11 occurrences per 1000 words.

With regard to the English texts, the results in the table indicate that the most frequently employed feature of stance is *hedges* followed by *boosters*, *attitude markers* and finally *self-mention*. As for the interactional MDMs of engagement, the relative frequency of *reader-mentions* in the table shows that they are the most frequently used feature of engagement in the English STs (7.88 per 1000 words). This frequency is much higher than the frequencies of the remaining features in the functional category of engagement, which are *questions*, *directives*, *asides* and *appeals to shared knowledge* (2.37, 1.91, 0.67 and 0.02 per 1000 words, respectively). The least frequently used feature of engagement in the English STs is *appeals to shared knowledge* with only 0.02 occurrences per 1000 words.

When looking closely at the relative frequency of each subcategory of interactional MDMs of stance cross-linguistically, Arabic and English opinion articles show considerable differences in the use of *hedges* and *boosters*, but there are not noticeable differences in the use of *attitude markers* and *self-mentions*. In particular, American writers employed more *hedges* than Saudi writers with nearly twice as many *hedges* in the English original opinion articles (9.23 vs. 5.23 instances per 1000 words, respectively). In contrast, Saudi writers employed more *boosters* than American writers with almost twice as many *boosters* in the Arabic original opinion articles (8.81 vs. 4.88 instances per 1000 words, respectively). Regarding the subcategory of *attitude markers*, however, Saudi and American writers seem to employ such interactional feature rather similarly (3.85 vs. 2.62 instances per 1000 words, respectively). As for the subcategory of *self-mentions*, it also appears that both Saudi and

American writers employed relatively similar number of *self-mentions* in their texts (1.85 vs. 1.17 instances per 1000 words, respectively). In other words, quantitatively speaking, it seems that Arabic and English opinion articles significantly differ in the use of *boosters* and *hedges* as features of stance, while they can be relatively similar in the use of *attitude markers* and *self-mentions*.

As for the relative frequency of each subcategory of interactional MDMs of engagement, there are differences between the two languages regarding the use of *reader-mentions*, *questions*, and *directives*. American writers employed a higher number of *reader-mentions* with 7.88 occurrences per 1000 words in the English texts compared to the Saudi writers who employed only 3.65 occurrences per 1000 words in the Arabic texts. Also, the American writers used more *directives* (1.91 per 1000 words) than the Saudi writers (0.50 per 1000 words). However, Saudi writers employed a higher number of *questions* with 4.49 occurrences per 1000 words compared to American writers who employed 2.37 occurrences per 1000 words. However, there does not seem to be any difference between the Arabic and English corpora regarding the relative frequency of the subcategory of *Asides* (0.56 vs. 0.67 per 1000 words, respectively). The same also applies to the subcategory of *appeals to shared knowledge* as there is not a difference in the relative frequency of such feature between Arabic and English texts (0.11 vs. 0.02 per 1000 words, respectively).

I will now discuss the similarities and differences in the frequencies of the linguistic realisation of stance and engagement between the two languages in turn in more detail and by means of examples.

5.2.1 Hedges and boosters

Hedges and *boosters* are communicative strategies that are employed in texts to increase or reduce the force of statements in discourse (Hyland, 1998b: 350). In their interactional function of expressing stance in the genre of opinion articles, *hedges* reduce the imposition of statements on readers and project reasonableness, while *boosters* show a strong support for arguments (Fu and Hyland, 2014: 140). In other words, *hedges* enable the writers of

opinion articles to anticipate possible opposition to their claims while at the same time enable the readers to follow the writer's stance without the writer appearing too assertive (Dafouz-Milne, 2008: 107). On the other hand, *boosters* allow writers to establish the perceived truth of their propositions by intentionally presenting it as consensually given (Hyland, 1998b: 353).

As indicated in table 5.1 above, American and Saudi writers employed *boosters* and *hedges* differently. On the one hand, American writers seem to prefer the use of *hedges* over *boosters* to keep the force of their statements mitigated as *hedges* were used nearly twice as often as *boosters* in the English opinion articles. On the other hand, Saudi writers seem to favour presenting their propositions with confidence as *boosters* were used almost twice as often as *hedges* in the Arabic opinion articles. These differences in the use of *hedges* and *boosters* in the Arabic and English texts indicate differences in expressing authorial stance at the level of commitment towards claims in opinion articles. So, while Saudi writers prefer to express their conviction and assert their proposition with confidence through the use of more *boosters* than *hedges*, American writers, favour expressions of tentativeness towards their propositions through the use of more *hedges* than *boosters*.

With regard to the linguistic forms used to express *hedges* and *boosters* in the two corpora, the findings show that they were both expressed through different linguistic forms in the English and Arabic opinion articles (see appendices 3 and 4 for a classification of the linguistic forms of all the occurrences of *hedges* and *boosters* that were identified in both corpora). Table 5.2 below shows the linguistic forms of *hedges* identified in the English and Arabic opinion articles and their number of occurrences. In the English texts, the most frequently employed linguistic form for hedging propositions is that of modal verbs which represents 47.92% of the total number of hedging features; followed by epistemic and frequency adverbs (21.15%); lexical epistemic verbs (10.31%); subordinate clauses with

adjectives, adverbs and verbs (7.90%); vague quantifiers (6.56%); epistemic prepositional phrases (4.02%); and finally, modally harmonic³⁹ forms (2.14%).

In the Arabic texts, the most frequently employed linguistic form for hedging propositions is that of modal particles (which can be considered equivalents to modal auxiliary verbs used as hedges in the English texts), as indicated in table 5.2 below. Modal particles functioning as hedges in the Arabic texts represent 42.67% of the total number of hedging features; followed by subordinate clauses with adjectives, adverbs and verbs (23.28%); lexical verbs (12.5%); vague quantifiers (9.91%); epistemic prepositional phrases (8.19%); modally harmonic forms (2.59%); and lastly frequency adverbs with only (0.86%).

Table 5.2 The linguistic forms of hedges in English and Arabic opinion articles and their number of occurrences

Linguistic form	Number of occurrences in English texts		Number of occurrences in Arabic texts	
	N.	%	N.	%
Modal verbs in English and modal particles in Arabic	358	47.92	99	42.67
Modally harmonic forms	16	2.14	6	2.59
Lexical epistemic verbs	77	10.31	29	12.5
epistemic adverbs and frequency adverbs	158	21.15	2	0.86
subordinate clauses with adjectives, adverbs or verbs	56	7.50	54	23.28
epistemic prepositional phrases	33	4.42	19	8.19
Vague quantifiers	49	6.56	23	9.91
Total	747	100%	232	100%

Out of the total 358 instances of modal verbs in the English texts, American writers employed the hypothetical and tentative modal *would* the most (with 139 occurrences), followed by *may* (86 occurrences), *could* (73 occurrences), *might* (31 occurrences), *can* (20 occurrences), and *should* (9 occurrences). As for the Saudi writers, the two most frequently employed modal particles that express uncertainty are ربما *rubbamā* [perhaps/maybe] (35 instances) and قد *qad* when used with the present simple form of the verb [the epistemic sense

³⁹ See page (36) in chapter two for a definition of harmonic modal expressions.

of may/might] (33 instances). Saudi writers also used the hypothetical conditional constructions with the particle *ل* *law* as hedging features (26 instances), which can be considered an equivalent to the hypothetical *would* in English. The particle *علّ/لعلّ* *la'alla/'alla* [perhaps] was also used in 5 instances to express uncertainty. This particle is similar in meaning to *ربما* *rubbamā* [perhaps/maybe] (Ryding, 2005: 428). Consider the following examples from both corpora of English and Arabic texts:

(1) It's clear why Clinton might want to talk redistribution. On substantive policy grounds, it would be destructive to do so. [EST21]

(2) Cameron could prevail in his muddled attempt to keep the country in Europe while “repatriating” greater, as yet unspecified powers from Brussels. He may control the malign little-England genie he's let out of the bottle to appease the right of his Tory party. [EST07]

(3) قد تكون وعودها مجرد حيلة إيرانية أخرى أو ربما صادقة، [AST19]
 [BT] Its promises [Iran] may be just another Iranian stratagem or maybe they are true.

(4) فواشنطن متأخرة جدا الآن بسوريا، ولو قررت التدخل بشكل كامل فإنها ستكون بمثابة من يسابق الوقت!
 [AST49]
 [BT] Washington is very late now in Syria, and if it decided to completely interfere, then it would be like it is racing time!

As can be seen in the examples above, the writers utilised the modals in (1) and (2) and modal particles in (3) and (4) to hedge their claims. The American writer in (1) expresses a tentative expectation of the outcome of talking redistribution by Hillary Clinton via employing *might* and *would*. The American writer in (2) employed *could* and *may* to mitigate his claims of political expectations for David Cameron if his party won the elections. The

Saudi writer in (3) used *قد qad* and *ربما rubbamā* to express his uncertainty toward the proposition, while the Saudi writer in (4) employed a predictive hypothetical conditional construction with the particle *لو law* (equivalent to the English present unreal *would*) to express his uncertainty of a future event.

In addition to modal verbs, American and Saudi writers also used lexical epistemic verbs to tone down their statements. In the English texts, *seem* was the most frequently used verb with 60 occurrences (77.92%) out of the 77 instances of epistemic lexical verbs. In contrast, the most frequently employed epistemic verbs in the Arabic texts is *يمكن yumkin* [it is made possible], that is equivalent to English modal *can* denoting possibility, with 22 (75.86%) out of the 29 instances of epistemic lexical verbs.⁴⁰ Examples of the use of epistemic lexical verbs from the two corpora in this study are:

(5) Both Assad and the Iranians seem to be deterred from reckless action, and the Russians (in secret) are cooperative. [EST70]

(6) [AST05]...*يمكن أن يحدث هذا في دول أخرى، لكن في مصر مؤسسات قديمة أبرزها الجيش،*... [BT] This can happen in other countries, but in Egypt there are several longstanding institutions, the most prominent of which is the army, ...

As can be shown in the examples above, both epistemic lexical verbs *seem* in (5) and *yumkin* [can] in (6) express tentativeness regarding the propositions conveyed in the examples.

It was also found that sometimes modal verbs in English and some modal particles in Arabic co-occur in modally harmonic forms. There are only 16 instances of modally harmonic forms in English texts and 6 instances in the Arabic texts. Consider these two examples from both corpora:

⁴⁰ Similar finding was observed by Dafouz-Milne (2008: 107) in her analysis of hedges in Spanish opinion articles in which she found that the verb *poder* [can] was the mostly used epistemic verb in expressing uncertainty followed by conditional forms that are functionally equivalent to English *would*.

- (7) In Mashhad, a conservative Islamic city that might seem wary of Americans, three Iranian women in black chadors accosted my daughter... [EST34]
- (8) [AST46]_....، ومن هنا يمكن القول إنه ربما تكون واشنطن قد حسمت أمرها في الملف المصري، [BT] So it can be said that perhaps Washington has made up its mind regarding the Egyptian file, ...

As can be seen in the two examples above, modally harmonic forms emphasise the hedging function in examples (7) and (8). They indicate an intensification of the hedging function to show more tentativeness in the texts.

Another frequent hedging form in the English texts are single adverbs with 158 occurrences representing 21.15% of the total number of hedges (124 instances of epistemic adverbs and 34 instances of frequency adverbs). English opinion articles also include subordinate clauses (mainly *that-clause*) with adjectives, nouns or verbs that function as epistemic adverbials representing 7.89% of the total number of hedges. In the Arabic texts, there are only 2 instances of the adverb of frequency أحيانا/ في بعض الأحيان [sometimes]. As for epistemic adverbs in the Arabic texts, they are linguistically expressed by subordinate clauses controlled by verbs, adjectives and nouns that function as epistemic adverbials (e.g. يبدو أن [it seems that]; الأرجح أن [The probable is that]). These epistemic adverbials represent 54 instances (23.28%) of the total number of hedges in the Arabic texts.

Looking closely at subordinate clauses that function as epistemic adverbials in both languages, the analysis shows that subordinate clauses controlled by verbs are the most frequent form in the English texts (41 (73.21%) out of the total 56 instances) and Arabic texts (36 (66.66%) out of the total 54 instances). They were found to comprise lexical epistemic verbs (e.g. *it seems that*, *X suggests that*, *it looks as if*), verbs of cognition and perception (e.g. *think*; *believe*; *guess*; *doubt*; *suppose*; *expect*; *feel*) or self-attribution (e.g. *say*; *argue*; *note*) that explicitly highlight the writer's personal point of view. Verbs of

cognition and perception and verbs of self-attribution occurred most frequently with first person pronouns *I/exclusive we* and few examples were expressed in passive forms.

Subordinate clauses controlled by adjectives occurred in both English and Arabic texts. In the English texts, there are 10 instances (17.86% out of the total 56 instances) of adjectival clauses controlled by the adjectives *possible* (2 occurrences), *likely* (2 occurrences), *sceptic/al* (2 occurrences), *not sure* (3 occurrence), and *aware* (1 occurrence). In the Arabic texts, there are 8 instances of adjectival clauses that are controlled by the adjectives *المرجح/الأرجح* [*likely*] (3 instances) and *الممكن* [*possible*] (5 instances). As for the subordinate clauses controlled by nouns, there were only five instances found in the English texts (e.g. *my own view is that; my impression from X is that; my take is that*). In the Arabic texts, there are 10 instances of subordinate clauses controlled by nouns (e.g. *شخصيا تقديري للموقف أن* [*personally my assessment of the situation is that*], *الشك أن* [*the doubt is that*] and *هناك شعور بأن* [*there is a feeling that*]). Consider the following examples of adverbials from the English and Arabic texts:

- (9) When historians look at the Obama presidency, they're likely to credit the president especially for doing the politically unpopular things that were needed in 2009 to salvage the financial wreckage. [EST65]
- (10) And I believe the nation should be deeply worried about what sort of person the GOP is about to nominate for president. [EST87]
- (11) وهذا الأمر، أي «كوسوفو2»، يعني، خصوصا مع الإدانة الروسية لاستخدام الكيماوي، أنه من الممكن أن تسعى موسكو وطهران الآن لعقد مؤتمر «جنيف2»، مع تقديم بعض التنازلات لتفادي الخسارة الكبيرة، بحال جرى توجيه ضربات عسكرية لقوات الطاغية، أو من أجل المراوغة وتخفيف الضغط الدولي الحالي على الأسد. [AST47]

[BT] And this option, namely “Kosovo II”, especially with the Russian condemnation of the use of chemical weapons, means that it is possible that Moscow and Tehran will now seek to hold a “Geneva II” conference by giving some concessions to avoid a bigger defeat, in case a military strike was directed at the tyrant’s forces, or to evade and reduce current international pressure on Assad.

(12) يبدو أن أوباما مأخوذ بالرسائل الإيرانية من الرئيس الجديد روحاني الذي تقمص شخصية المحب للسلام،
المستعد لمنح أوباما صفقة العمر سياسيا! [AST25]

[BT] It seems that Obama is drawn to the Iranian messages from the new president Hassan Rouhani who turned into a peace-loving person ready to give Obama the political deal of the century.

The four examples above show different epistemic adverbial forms functioning as hedges. Example (9) includes a single adverb, while examples (10), (11) and (12) include epistemic subordinate clauses (controlled by 2 verbs and an adjective). All of these epistemic adverbial forms show the writers’ attempt to mitigate their claims. As can be seen in example (10), the use of the first-person pronoun *I* shows an extra overt attempt to show the writer’s personal view.

As pointed out above, the use of the first-person pronouns *I/exclusive we* (and their object and possessive forms) shows a more overt attempt to show the writer’s personal view compared to the other linguistic form. However, the use of hedges that contain self-reference pronouns are not common, compared to other forms. In the English texts, only 39 (i.e. 5.2%) out of the 747 overall occurrences of hedges included an explicit self-reference pronoun. In the Arabic texts, only 18 (i.e. 7.76%) out of the 232 total occurrences of hedges included self-reference pronouns.

The remaining linguistic forms of hedges that were identified in the analysed texts are epistemic prepositional phrases and vague quantifiers. Prepositional phrases represent

4.42% and 8.19% of the total number of hedges in the English and Arabic texts, respectively. Examples include fixed expressions that are used to mitigate propositions such *at least, on balance, for the most part, to some degree, and at a minimum* in the English texts and *على الأقل* [at least] and *بشكل عام* [in general] in the Arabic texts. As for vague quantifiers which were employed to qualify tentativeness in presenting numerical data in both corpora, they represent 6.56% and 9.91% of the total number of hedges in the English and Arabic texts, respectively. Examples in the English texts include words such *almost nearly, about, roughly, around and some*. Examples from the Arabic texts include *نحو* [about], *تقريباً/ قرابة* [approximately/nearly] *ناهز/يناhez* [approaching], *زهاء* [nearly] (see appendix 3 for all instances of hedges in the Arabic and English STs).

As for boosters, table 5.3 below shows the linguistic forms of boosters in English and Arabic opinion articles and their number of occurrences. Boosters and hedges in the analysed texts share the same linguistic forms, since both features function on the same scale of epistemic stance that express the degree of the writer's confidence ranging between weak, at one end, and strong at the other end. So, in the English texts, just like hedges above, the most frequently employed linguistic form to boost propositions is modal verbs, which represents 52.91% of the total number of boosting features; followed by epistemic and frequency adverbs (22.53%); subordinate clauses with adjectives, adverbs and verbs (9.11%); epistemic prepositional phrases (7.59%); boosting expression (5.06%); and finally, modally harmonic forms (2.78%).

In the Arabic texts, the most frequently employed linguistic form to boost propositions is the form of modal particles (that are considered equivalents to modal auxiliary verbs used as boosters in the English texts) as indicated in table 5.3 below. Just like hedges above, modal particles functioning as boosters in the Arabic texts represent 49.87% of the total number of boosting features; followed by epistemic subordinate clauses with adjectives and verbs (22.25%); adverbs of frequency (13.55%), epistemic prepositional phrases (7.93%);

modally harmonic forms (4.35%); boosting expressions (1.79%); and finally, epistemic lexical verbs (0.26%).

Table 5.3 The linguistic forms of boosters in English and Arabic opinion articles and their number of occurrences

Linguistic form	Number of occurrences in English texts		Number of occurrences in Arabic texts	
	N.	%	N.	%
Modal verbs in English and Modal particles in Arabic	209	52.91	195	49.87
Modally harmonic forms	11	2.78	17	4.35
Epistemic lexical verbs	0	0	1	0.26
epistemic adverbs and frequency adverbs	89	22.53	53	13.55
epistemic subordinate clauses with adjectives and verbs	36	9.11	87	22.25
Epistemic Prepositional phrases	30	7.59	31	7.93
other forms	20	5.06	7	1.79
Total	395	99.98%⁴¹	391	100%

The analysis of the texts shows that modal verbs in English and modal particles in Arabic are the most frequent linguistic forms for boosting and that the dominating modal verb in English is the emphatic predictor *will* (92.34% of the total modals and semi-modals) while, in Arabic, it is its counterpart, the modal particle *sa-* (89.74% of the modal particles). Hyland (1999a: 10; 1998b: 370-371) classifies ‘will’ as a booster or ‘emphatic predictor’ in expressing stance in English academic texts. In English journalistic texts, Bonyadi (2011: 6) suggests that predicting future events in the genre of editorials is an important feature of this genre and it is textually realised through the two auxiliary modals, i.e. *will* and *would*. In the analysed opinion articles in this research, *will* in its epistemic meaning, expresses certainty in a future outcome that is predicted based on the writer’s judgements (see 4.5.1

⁴¹ Percentages may not total 100% due to rounding.

for a discussion of the metadiscoursal function of modal verbs). Consider the following two examples:

(13) Just as the Trump G.O.P. is crushing the Chamber G.O.P., the Clinton Democrats will eventually repel the Sanders Democrats. [EST24]

(14) وأخطاء أوباما لا تقف عند هذا الحد، فهي اليوم يرتكب الخطأ الأكبر، الذي ستكون له تبعات وخيمة،
[AST32]

[BT] Obama's mistakes go beyond this, here he is today making the biggest mistake which will have serious consequences.

The epistemic modal auxiliary *will* and the particle *sa-* [equivalent of *will*] in the English and Arabic examples above express the writers' confidence in their predictions.

Other modal auxiliaries and semi-modals that function as *boosters* in the English texts are *be going to*, *must* and *can't* in their epistemic meaning. As for the Arabic particles, the sentence qualifiers *لقد laqad* and *إنّ 'inna* [both in the meaning of *verily* or *indeed*] also function as *boosters* in the analysed texts.

As for the remaining linguistic forms of boosters, American writers employed epistemic adverbs and frequency adverbs (e.g. *indeed*, *clearly*, *actually*, *sure/surely*, *never*, *always*); harmonic modals (*will/would surely*, *will undoubtedly*, *certainly won't*, *will/would never*); subordinate clauses with adjectives, nouns and verbs (*I know*, *I am sure that*, *it is clear that*, *no doubt*); prepositional phrases (*of course*, *in fact*, *in reality*, *in truth*) (see appendix 4 for a full list of the examples). Other linguistic forms that seem to function as boosters in the analysed texts are the two words *yes* and *no* as illustrated in the following example from the English corpus:

(15) Yes, China and Russia have consistently obstructed concerted action on Syria in the United Nations Security Council. Yes, the shifting array of forces and

interests in Syria has been a challenge to policy. Yes, even limited intervention had its dangers. But, no! Such ruination was not an inevitable outcome. [EST11]

It can be said that the words *yes* and *no* in the example above function as boosters by which the writer expresses his certainty towards the statements.

As for the Arabic texts, Saudi writers also employ epistemic adverbials and frequency adverbs (e.g. *طبعًا* [certainly], *قطعًا* [definitely/ absolutely], *حتمًا* [inevitably], *فعلاً/بالفعل* [indeed], *دائمًا/دوماً/لطالما* [always], *أبداً* [never]); harmonic modals (e.g. *س+ الفعل المضارع* [inevitably... X will], *س+ الفعل المضارع* [of course we find that], *س+ الفعل المضارع* [of course... X will]); subordinate clauses with adjectives, nouns and verbs (e.g. *ليس سرا أن* [it is no secret that], *نرى (أن)* [we see (that)], *من الطبيعي (جداً) أن* [it is (very) natural that]); prepositional phrases (e.g. *بالطبع* [of course], *بالقطع* [in definiteness], *بكل وضوح* [in all clarity]) (see appendix 4 for a full list of examples). Other expressions that are used as boosters and are the least frequently used in the Arabic texts are the words *نعم* [yes] and *لا بد من/ لا بد أن* [literally: no avoiding from (in the necessity meaning of must)].

The following examples illustrate the use of some *boosters* in their context in the English and Arabic texts:

(16) Indeed, we have not heard of any major Hamas figure being killed.

[EST79]

(17) But it is clear that Obama's policy, to the extent there was one, failed.

[EST41]

(18) وهكذا نرى أنه كان لموسكو دور خطير في تعطيل التغيير في دمشق لأكثر من ثلاث سنوات، وهي وراء

إدامة المأساة الإنسانية في سوريا التي لا مثيل لها في تاريخ المنطقة. [AST10]

[BT] So we see that Moscow has had a dangerous role in obstructing change in Damascus for more than three years, it has helped to prolong Syria's humanitarian tragedy that is unprecedented in the history of the region.

The boosters *indeed, it is clear that* and *نرى أنه* [we see that] in the examples above explicitly convey the writer's confidence in the truth of their statements. In example (18), in particular, we notice an overt attempt to express certainty with the use of plural self-reference in combination with the verb *نرى* [we see].

However, boosters that were used in combination with self-reference pronouns (whether singular or plural) were not common in either set of texts. In the English texts, only 7 out of the 395 overall occurrences of *boosters* (i.e. 1.77 %) included an explicit self-reference pronoun. In the Arabic texts, only 19 out of the 391 total occurrences of boosters (i.e. 4.85 %) included self-reference pronouns.

5.2.2 Attitude markers

While boosters and hedges express the epistemic stance of the writer, attitude markers express his/her affective non-propositional stance in discourse, which may include qualifications of, for example, the importance of a proposition, agreement with a proposition, obligation, surprise and similar attitudinal positioning (Hyland, 2005a: 53). In the genre of opinion articles, attitude markers indicate the writers' positive and negative attitude towards their material (Fu and Hyland, 2014: 137). The main interactional role of attitude markers in this genre is to align writer-reader responses in order to persuade readers to share the same attitude and response to the material as the writer's, on the basis of a community-endorsed common sense (ibid.).

Table 5.4 below shows the linguistic forms of attitude markers identified in English and Arabic opinion articles and their number of occurrences.

Table 5.4 The linguistic forms of attitude markers in English and Arabic opinion articles and their number of occurrences

Linguistic form	Number of occurrences in English texts		Number of occurrences in Arabic texts	
	N.	%	N.	%
modals and semi-modals in their deontic meaning in English. Expressions of deontic modality with adjectives, verbs, and particles in Arabic	114	53.77	101	59.06
attitudinal adverbs	24	11.32	0	0
attitudinal subordinate clauses with adjectives and verbs (functioning like adverbials)	60	28.30	64	37.43
Attitudinal sentences and expressions	14	6.60	0	0
Attitudinal particles	0	0	6	3.51
Total	212	99.99%	171	100%

Similar to hedges and boosters above, the most frequently employed linguistic form employed to convey affective attitude in the English texts is the form of modal verbs, in their deontic meanings. Deontic modals and semi-modals represent 53.77% of the total number of attitudinal features; followed by attitudinal adverbs (11.32%); attitudinal subordinate clauses with adjectives and verbs (28.30%); and lastly attitudinal sentences and expressions (6.60%).

Unlike English, which has grammaticalized expressions of deontic modality, deontic modality in the Arabic texts is expressed lexically, using constructions of different linguistic means such as verbs, adjectives nouns and particles. These expressions of deontic modality are the most frequently employed linguistic form to convey attitudinal meaning (they are considered equivalents to English deontic modal auxiliary verbs). As indicated in table 5.4 above, expressions of deontic modality in the Arabic texts represent 59.06% of the total number of attitudinal features; followed by attitudinal subordinate clauses with adjectives and verbs (37.43%); and finally attitude particles (3.53%).

Within the linguistic form of deontic modals and semi-modals, the analysis of English opinion articles shows that American writers tend to favour the use of the obligation modal *should* over other deontic modals of obligation. It represents over half of the instances of obligation modals with 61 instances (53.5% of the total 114 instances). The least frequently used obligation modal verbs are *ought to* and *supposed to* (in its deontic sense) with only one instance each. The modal *should* and *ought to* in their deontic meaning convey a weak sense of obligation where actions are suggested, compared to *must*, *need to* and *have to* that express a strong obligation where actions are demanded (Coates, 1983: 26). Semantically, *have to* and *need to* are very similar to *must*, but they differ from *must* in the source of obligation, being the speaker in *must* and external circumstances in *have to* and *need to* (ibid.). So, *have to* and *need to* are useful resources for speakers/writers who want to express obligation but at the same time want to make clear that they themselves are not the authoritative source of this obligation (Coates, 1990: 56).

Must, on the other hand, indicates that the speaker/writer directly imposes an obligation on the addressee/reader (ibid.). All 51 instances of strong obligation (i.e. *must*, *have to*, *need to* and *cannot*) represent 44.74% of the total deontic modal verbs. Therefore, it can be inferred that American writers tend to be less assertive with their expression of obligation by favouring *should* over other forms of obligation modal verbs. Compare the use of *should* and *must* in the following example from the English corpus:

- (19) Filling this Sunni vacuum with new self-confidence will be the work of a generation, but it must start now, for it's an essential part of defeating the jihadists. The West's best think tanks should be working on this problem; the Arab world's brightest young activists should be making plans for governance and economic development. [EST61]

The writer in example (19) above chose to use *must* to impose a strong obligation to undertake an action without explicit mention of the subject that must do the action (i.e. the third person pronoun it). However, when the entities who are the object of the obligation are

mentioned (i.e. *The West's best think tanks and the Arab world's brightest young activists* in the examples above) the writer used the weak obligation form *should* that conveys moral obligation and advisability.

Saudi writers, however, favoured the use of expressions that denote strong obligation through the deontic lexical verbs *yajib* [must], *لا يمكن* *lā yumkin* [cannot=prohibition], the particle *على* [Lit. upon (in the meaning of have to)], and the idiomatic construction *لا بد* *lā budda* [Lit. no avoiding from (in the meaning of deontic must)]. The total number of these strong obligation forms is 75, representing 74.26% of the total of 101 instances of deontic expressions in the Arabic texts. Subordinate clauses with nouns and adjectives denoting strong obligation were also found in the Arabic texts (e.g. *من الواجب أن* [it is a duty to], *من الضروري أن* [it is necessary that], *المطلوب أن* [what is demanded is], *المفروض أن* [what is obligatory is]). The deontic lexical verb *ينبغي* *yanbaḡī* [in the meaning of deontic *should*] that expresses weak obligation, occurred only twice in the whole corpus. Another deontic expression of weak obligation is *نقترح أن* [*we suggest that*], which occurred only once. Consider the following two examples from the Arabic texts:

(20) الدولة اللبنانية جزء من المشكلة، ولا يمكن اعتبارها «بمنأى عن ذلك الأمر»، وعليها اليوم، وبشكل سريع،
تحمل تبعات ذلك. [AST84]

[BT] The Lebanon state is part of the problem, and it cannot be considered 'away from that matter', and today it has to, quickly, face the consequences.

(21) المطلوب أن يكون هناك تعاون عربي - دولي ضد كل المصالح الإرهابية بالمنطقة، سنة وشيعة، ...
[AST29]

[BT] [What is] demanding is to have an Arab-international cooperation against all terrorist entities, Sunni and Shiite, ...

(22) إذا كان الحديث عن مصالح وعلاقات فهذا صحيح، حيث يجب أن لا تتحول السعودية إلى دولة مقاطعة،
فهذا لا يشبه السعودية، ولا هو قدرها، ... [AST34]

[BT] If the talk is about relations and interests, then this is true, Saudi Arabia must not become a boycott state, it does not characterise Saudi Arabia and it is not its fate...

All the deontic expressions in the examples above express a strong sense of obligation in which لا يمكن [cannot], المطلوب أن [the demanded is] and يجب أن [must] convey that the obligation is imposed by the writer, while عليها [it has to] seems to convey an obligation by external circumstances. So, it can be inferred that Saudi writers tend to be assertive with their expressions of obligation by favouring expressions of strong obligations.

Another linguistic form employed by American and Saudi writers to express attitudinal meaning is adverbials. Attitudinal single adverbs were used to express the writers' attitudinal stance only in the English texts. Examples of the most frequent single adverbs are *unfortunately, worse, rightly* (see appendix 5 for a list of all the occurrences of attitudinal adverbs). In the Arabic texts, however, attitude is expressed through the use of attitudinal subordinate clauses that function as adverbials and are controlled by adjectives and function as adverbials such as (لحسن الحظ it is fortunate that/ المثير أن [what is interesting is], المقلق أن [what is worrying is that]). Adverbials are the second most frequently used linguistic form of attitude in both corpora. The form of attitudinal subordinate clauses is mostly controlled by adjectives or attitudinal verbs, sometimes with overt authorial presence through the use of self-reference pronouns in their structure. Consider the following examples:

- (23) Yet I fear that by 2015 we've become the socially rigid society our forebears fled, replicating the barriers and class gaps that drove them away. [EST35]
- (24) The troubling thing is that the Putin policy on Syria has become hard to distinguish from the Obama policy. [EST13]
- (25) بل نأمل أن يعيد القائمون على القضاء النظر في مفهوم العقوبة في الحق العام. [AST08] ...

[BT] But we hope that those in the judicial system will reconsider the concept of this punishment in public prosecution.

The attitudinal expressions in examples (23) and (24) convey negative attitudinal meanings of fear and concerns. In contrast, the attitudinal subordinate clause in (25) conveys a positive attitude of hope and anticipation.

Just like hedges and boosters above, it was found that some attitude markers were used in combination with self-reference pronouns such as in examples (23) and (25). When used in combination with *boosters*, *hedges* and *attitude markers*, self-reference pronouns emphasise the speakers' personal stance. When writers explicitly refer to themselves in the expression of attitudinal MDMs in opinion articles, they reinforce their authorial presence and personal commitment to their statements (Fu and Hyland, 2014: 132). However, self-reference pronouns were used in combination with attitude markers in only 26 instances out of the 212 overall occurrences of attitude markers (i.e. 12.26 %) in the English texts and only in 7 out of the 171 total occurrences of attitude markers (i.e. 4.12 %) in the Arabic texts.

Attitude may be expressed not only by words, phrases, and clauses, but also by metadiscoursal sentences and expressions that comment attitudinally on the ongoing discourse, such as *sorry*; *there is one problem with that*; *Yeah, right*; *this is crazy* (see appendix 5 for all instances of these linguistic forms in the English corpus). These linguistic forms were found in the English texts only. They amount to 14 instances, representing 6.60% of the total occurrences of attitudinal features. Consider the following example:

(26) He is an economist, earned his Ph.D. at George Washington University, and recently led the Iran Chamber of Commerce and Iran's negotiating team to join the World Trade Organization. He's Rouhani's closest aide. Interesting.
[EST41]

In the example above, the elliptical sentence *interesting* (i.e. this is interesting) does not add information to the propositional content, but provides a metadiscoursal comment that expresses the writer's attitude about previous statements in the text.

The last linguistic realisation of attitude markers in the analysed text is particles denoting attitude and these were only found in the Arabic texts. This form is the least used form of attitude as it represents 3.51% of the total number of attitude markers in the Arabic texts. One instance of the Arabic particle ما التعجب (exclamatory *mā*) [similar to *what* and *how* when used as exclamation markers in English]; it indicates the writer's surprise towards what is being communicated in the text, as is shown in the example below:

(27) وبدل أن يرد إردوغان على التهم نفسها يقول إن هناك مؤامرة خارجية عليه، فمن المتأمل؟ هل هو شريكه السياسي وحليفه غولن، المقيم حالياً في ولاية بنسلفانيا الأميركية؟ أم يقصد الرئيس السوري بشار الأسد؟ أم وزير الدفاع المصري عبد الفتاح السيسي؟ أم رئيس وزراء إسرائيل؟ الأميركيون؟ الأوروبيون؟ الخليجيون؟ اليونانيون؟ وداخليا، ربما العلويون أو النقشبنديون؟ ما أكثر خصومات إردوغان...

[AST41]

[BT] Instead of responding to the accusations themselves, Erdoğan has said that there's a foreign conspiracy against him, who is the conspirator? Is it his major ally and political partner Gülen, who currently resides in the American State Pennsylvania? Or does he mean Syrian president Bashar Assad? Or Egyptian Defense Minister Abdel-Fattah El-Sisi? Or Israeli Prime Minister Benjamin Netanyahu? The Americans? The Europeans? The Gulf? The Greeks? And domestically, perhaps the Alawites or the Sufis? What a lot of rivals Erdoğan has.

The exclamatory ما *mā* [what] in example (27) above expresses the writer's surprise towards the number of potential rivals the Turkish president seems to refer to.

The remaining particles that expressed attitudinal function in the Arabic texts are عسى *ʿasā*, لايت *layta*, and على *alla*. All three particles qualify sentences to express the meaning of wishing and hoping that is equivalent to the English, *I wish*, *I hope* or *if only*.

5.2.3 Self-mentions

The presence or absence of explicit writer references in texts is a conscious choice by writers to adopt a contextually situated authorial identity and an overt stance. According to Hyland (1999a: 19), self-mention marking with first person pronouns (and their possessive and object forms) might be the clearest indication of the writer's self-presentation in the text. These formulations help writers to construct a more authoritative discursive identity and to adopt an explicitly responsible stance (*ibid.*). As indicated in table 5.1 above, the subcategory of *self-mentions*, as an interactional feature of the writer's stance, was the least used feature in the functional category of stance in both Arabic and English texts. There is a slight difference in the frequency of *self-mention* in the English and Arabic texts, as the relative frequency indicates in table 5.1 above (1.17 and 1.85 respectively).

As for the linguistic realisation of self-mention in the analysed texts, it was found that American and Saudi writers differ in the preferred type of personal pronouns they present themselves with. In particular, American writers favoured the singular first-person pronoun *I* and its object and possessive forms (93 out of the 95 instances of self-mentions), while Saudi writers preferred the plural exclusive *we* and its object and possessive form (61 (74.39%) out of the 82 instances of self-mentions). The following four examples from the English and Arabic texts show the use of both singular and plural self-reference:

(28) He was a germophobe through most of his life and cut off contact with others, and now I just picture him alone in the middle of the night, tweeting out hatred.
[EST25]

(29) The honest answer is that we don't know why a 20-something Briton with a degree in computer engineering or a young Frenchman from a Norman village reaches a psychological tipping point. [EST09]

(30) منذ البداية، لم نتوقع الكثير من مؤتمر اليمن في جنيف الذي عقد برعاية الأمم المتحدة، وبإلحاح من أمينها العام. [AST06] ...

[BT] Since the beginning, we did not expect much from the conference on Yemen in Geneva that was sponsored by the United Nations, at the behest of its Secretary General.

(31) بالطبع لا أعول على نظرية المؤامرة، فالمقنع أكثر بحالة أوباما هو أن الرئيس الأميركي لا يفهم المنطقة، ويكفي مقارنة رؤيته برؤية شخص مثل الجنرال بترابوس. [AST32] ...

[BT] Of course I do not rely on a conspiracy theory, for what is more convincing in Obama's case is that the American president does not understand the region, and it suffices to compare his vision with that of a person like General David Petraeus.

The examples above illustrate the writers' intrusion in the texts by way of explicit references to themselves using the first-person pronouns *I* and exclusive *we*. The presence of these person markers emphasises the writers' stance towards their statements, whilst also indicating their intention to be recognised by readers as the source of the stance.

Interestingly, in few examples, it was found that Saudi writers used both singular and plural forms of self-mention in the same article such as the following example:

(32) الخطير هذه الإمارة «الخمينية» ولا أقول الزيدية، التي يراد خلقها على حدود السعودية الجنوبية، استهداف إيران للسعودية، بعد خسائرها بالعراق وسوريا وغزة. حين نقول إن الحوثيين مجرد جندي في الجيش الخميني، فنحن نقول بدلائل. [AST72] ...

[BT] What is dangerous is that this "Khomeini" emirate, and I am not saying Zaydi emirate [Zaydism is a form of Shi'ism practiced by the Houthis], that is planned to be established on the southern borders of Saudi Arabia, is a form of Iran's targeting of Saudi Arabia after its losses in Iraq, Syria and the Gaza Strip.

When we say that the Houthi is just a soldier in Khomeini's army, we are saying this with evidence.

As can be seen in the example above, the writer starts with the singular form of self-reference in the first sentence, then switches to the plural form in the second.

5.2.4 Engagement markers

While the subcategories of *hedges*, *boosters*, *attitude markers* and *self-mentions* that are discussed above express how American and Saudi writers of opinion articles presented themselves and conveyed their attitudes and opinions in the analysed texts, engagement markers convey how they align themselves with readers and attract their attention. As pointed out in table 5.1, the quantitative analysis showed that, overall, the American writers employed more interactional MDMs of engagement than the Saudi writers. Also, the relative frequencies demonstrate differences in the extent to which the subcategories that signal the engagement function were utilised. The subcategories that were found to vary in frequency between English and Arabic opinion articles are *reader-mentions*, *questions* and *directives*. *Asides* and *appeals to shared knowledge* showed very slight differences in frequency between the two sets of corpora.

Regarding reader-mentions as engagement markers, the interactional function of reader pronouns (or any reference to readers) in the genre of opinion articles is to establish proximity with readers (Fu and Hyland, 2014: 140). It was pointed out earlier that it is the most frequent feature of engagement in the English opinion articles and the second in the Arabic ones (see table 5.1). American writers utilised almost twice as many reader-mentions in the English texts as the Saudi writers in the Arabic texts (7.88 and 3.65 occurrences per 1000 words respectively). Regarding the linguistic realisation of reader-mentions, both American and Saudi writers employed the first-person pronoun inclusive *we* (and its possessive forms) and the second-person pronoun *you* (and its possessive forms) (see table 5.5 below). Also, there was one instance of the noun '*readers*' in the English corpus.

Table 5.5 The linguistic forms of reader-mentions in English and Arabic original opinion articles and their number of occurrences

Linguistic form	Number of occurrences in English texts		Number of occurrences in Arabic texts	
	N.	%	N.	%
	Inclusive <i>we</i> (<i>our/us</i>)	473	74.14	144
<i>You</i> (<i>your</i>)	164	25.70	18	11.11
'readers'	1	0.16	0	0
Total	638	100	162	100

Regarding the preferred form of reader pronouns, table 5.5 above shows that both American and Saudi writers favoured the use of the first-person pronoun inclusive *we* over the second-person pronoun *you* (i.e. inclusive *we* represents 74.14% of the total number of reader-mentions in the English texts and 88.89% of the total number of reader-mentions in the Arabic texts).

The analysis of the English and Arabic opinion articles revealed that the American and Saudi writers employ the inclusive *we* (and its Arabic counterpart) to align themselves with two types of readers. They either align themselves with the government (or governmental entities) as illustrated in examples (33) and (34) below, or they align themselves with readers as members of the general public as shown in examples (35) and (36) below:

(33) The Middle East is not a chessboard we have the power to manipulate. It is a generational drama in which we can only play our role. [EST19]

(34) ولماذا فشلنا في لعبة اللوبيات والإقناع في واشنطن؟ [AST32] ...
[BT] And why did we fail in the game of persuading and lobbying in Washington?

(35) In our democracy, we have a right to know what our government is doing in our name. [EST77]

(36) [AST13] طبعا هذه فرضية، ولا يعني أننا أمام ظاهرة بعد، إنما يوجد قلق سياسي واجتماعي عام.

[BT] Of course this is a hypothesis, and it does not mean we are facing a phenomenon yet, but there are general political and social concerns.

In example (33), the American writer aligns himself with the US government to discuss its role in the Middle East. The Saudi writer in example (34) aligns himself with the governments in the region of Arab states and enquire about their diplomatic failure in persuading Washington of the danger of Iran's interference in the region of the Arab states. Here in example (34), in addition to the solidarity expressed through the inclusive *we*, the interrogative form of the sentence has an additional interactional engagement function which is to draw the readers' attention to the argument (see the discussion about *questions* as an engagement marker below). In both examples, it can be argued that when writers of opinion articles align themselves with their governments, they see themselves as influencers in the political scene and their opinions can affect the government actions. In examples (35) and (36), it can be seen that the American and Saudi writers align themselves with the general public in their respective countries. Whether they align themselves with the government(s) or the general public, it seems that American and Saudi writers employed inclusive *we* to create a common ground and express solidarity with their readers in order to persuade them of their argument.

As for the second-person pronoun *you*, the analysis of the English and Arabic opinion articles indicates that it can also refer to either the reader(s) as members of the general public or the government. It can also refer to people in general including the writer (see example 37 below). In this sense, this generic inclusive *you* seems to work as an inclusive *we* though with a weaker emphasis on inclusivity. According to Fu and Hyland (2014: 129), using the reader-focused pronoun *you* in journalistic discourse can be highly interactional, as it directly addresses the readers and invites their involvement in the unfolding argument. Indeed, such interactional function of the reader pronoun *you* can be observed in the analysed English and Arabic opinion articles as illustrated in examples (37-40) below:

- (37) So be wary of what anyone tells you about this war — good, bad or indifferent.
[EST48]
- (38) But this year we're seeing huge chasms depending upon how much trust you feel toward your neighbors and your national institutions. [EST24]
- (39) عندما تشاهد الحراك الدبلوماسي حول الأزمة السورية، وتحديدًا الأميركي - الروسي، تعتقد أن شيئًا ما يحدث، لكن القراءة المتأنية للتصريحات الأميركية - الروسية لا تعكس أفعالاً جادة، ... [AST27]
[BT] When you see the diplomatic activity about the Syrian crisis, especially the American-Russian one, you believe that something is happening, but a careful reading of the American-Russian statements does not reflect serious actions, ...
- (40) إلا أن الحقيقة هي، وخصوصاً مع إدارة أوباما، أن على دول المنطقة أن تتصرف وفق واقعها، وكان أميركا غير موجودة.. افعل الصح، وافرض أمراً واقعاً، وستتبعك إدارة أوباما بكل برغماتية، وهذا ما حدث ويحدث الآن في مصر. [AST46]
[BT] However the truth is that, especially with the Obama's administration, the states of the region have to act according to its reality, as if America does not exist.. Do the right thing, enforce a fait accompli, and Obama's administration will pragmatically follow you, and this what happened and still happening now in Egypt.

The second-person pronoun *you* in (37) from the English corpus can be said to refer to readers or the general public and it directly involves the reader(s) only, while in (38) it may refer to people in general including the writer (cf. Biber *et al.*, 1999: 330). Similarly, the second-person singular masculine pronouns *ta*⁴² and *ka*⁴³ [you-sg.-masc.] in examples (39) and (40) from the Arabic corpus brings the readers into the discourse and serves an interactional function of engagement. *Ta*- [you-sg.-masc.] in (39) can be said to refer to

⁴² Singular masculine subject pronoun

⁴³ Singular masculine object pronoun

readers of the general public, while *ka-* [you-sg.-masc.] in (40) may refer to the states of the Arab region. According to Al-Qinai (2000: 514), there are two unmarked forms used to refer to readers in the Arabic written texts depending on the formality of the text. The unmarked form that indicates the informality of the text is the singular masculine second-person pronoun, and the unmarked form that indicates the formality of the text is the plural masculine second-person pronoun (ibid.). All instances of the second-person pronoun in the analysed Arabic opinion articles were found to be in the unmarked singular masculine form. This finding indicates that Saudi writers prefer to address their readers in an informal register in the genre of opinion articles.

It can be concluded that both forms of reader pronouns (inclusive *we* and *you* and their Arabic counterparts in the analysed English and Arabic opinion articles) establish proximity with readers and evoke their involvement in the argument, and thus serve the persuasive function of such a genre.

After *reader-mentions*, *questions* are the first most frequently used interactional MDMs of engagement in the Arabic texts and the second in the English ones. However, they were significantly more frequent in the Arabic opinion articles than in the English ones (4.49 vs. 2.37 occurrences per 1000 words, respectively). In the analysed English and Arabic opinion articles, questions were found to be mostly rhetorical in that they were followed by a response, or an implied response (c.f. Hyland and Fu, 2014: 130). For instance, the questions in examples (41) and (42) below were immediately followed by an answer. It can be said that they were mainly employed to attract the reader's attention to the point under discussion, especially because both examples occurred at the beginning of the opinion article.

(41) Why do people line up to come to this country? Why do they build boats from milk cartons to sail here? Why do they trust our diplomats and soldiers in ways true of no other country? It's because we are a beacon of opportunity and

freedom, and also because these foreigners know in their bones that we do things differently from other big powers in history. [EST49]

- (42) لماذا نقف ضد الاتفاق الغربي على برنامج إيران النووي؟ العلة في التفاصيل، أما من حيث المبدأ فنحن جميعًا مع أي اتفاق ينهي المواجهات بكل أشكالها، وينهي العقوبات على إيران. [AST04]
- [BT] Why do we stand against the nuclear deal between Iran and the West? The problem lies in the details, but in principle we all are with any deal that ends all forms of confrontations, and ends the sanctions [imposed] on Iran.

The questions in examples (41) and (42) suggest the multifunctionality of questions as an interactional metadiscourse feature since they are mainly serving an engaging function by addressing the readers (i.e. engagement marker), while at the same time serving an interactive (textual) function by introducing topics (i.e. frame marker). According to Dafouz-Milne (2008: 108), this metadiscoursal multifunctionality of *questions* makes their presence in opinion articles highly valuable since they allow writers to simultaneously engage with the reader and facilitate their processing of the text.

The analysis also revealed another type of multifunctionality in the use of rhetorical questions as they were found to express an attitude or opinion in an interrogative form. According to Hyland (2001:546), *questions* can be used to express an evaluation of an idea, either positively or negatively. The main goal of expressing the evaluation via questions is to recruit the reader into a simulated debate to support the author's evaluation (ibid.: 547). Consider the following two examples:

- (43) What "local forces" is Obama talking about? If he means Kurdish fighters in Iraq and Syria, yes, they've performed admirably. [EST61]

- (44) الهدف الرئيس للمبادرة الخليجية كان الحفاظ على وحدة اليمن وتنفيذ الاحتقان الذي بلغ حينها أشده، وكاد يصل بالبلاد لحرب أهلية تتداخل فيها القبلية والطائفية والمناطقية، وهذا الأمر لم يعد بعيدا عن اليمن. أي دولة هذه التي تقبل بتنظيمات إرهابية تنازعها هيبتها وسلطاتها؟ [AST50]

[BT] The main objective of the Gulf initiative was to preserve the unity of Yemen and to relieve the tension that reached its climax back then, and that almost led the country to a civil war in which tribalism, sectarianism and territorialism overlap, and this situation is not far away for Yemen. What kind of state accepts that terrorist organisations challenge its status and authority?

In example (43) above, the *question* expresses the American writer's doubt about a claim made by president Obama in a speech addressed to the American nation. By expressing his opinion in this interrogative form, it seems that the writer is encouraging the readers to share his doubt. Conversely, the Saudi writer in example (44) uses the interrogative form to express his certainty about the implausibility of the notion that any country would accept the existence of terrorist groups opposing their power. So, in these examples, rhetorical questions seem to serve a persuasive role, as they bring the readers into a dialogic space in order to lead them to the writers' points of view and hence encourage them to accept it (Hyland, 2005b: 186).

Although they were utilised only sparingly compared to *reader-mentions* and *questions*, *directives* and *asides* were also found to serve an engagement function in the analysed English and Arabic opinion articles (see table 5.1 above). Regarding *directives*, the quantitative analysis shows that the American writers used more directives than the Saudi writers (1.91 per 1000 words in the English texts compared to 0.50 per 1000 words in the Arabic texts). The metadiscoursal function of directives in journalistic discourse is to encourage readers to act in a certain way (Fu and Hyland, 2014: 131). Directives can be expressed via the two linguistic forms 'imperatives' and 'obligation' verbs which are addressed explicitly to the readers' (Hyland, 2005b: 184). The following table shows the number of the two linguistic forms of directives in the English and Arabic opinion articles:

Table 5.6 The linguistic forms of directives in English and Arabic original opinion articles and their number of occurrences

Linguistic form	Number of occurrences in English texts		Number of occurrences in Arabic texts	
	N.	%	N.	%
Imperatives	119	76.77	12	54.55
Obligation	36	23.23	10	45.45
Total	155	100	22	100

Table 5.6 above shows that American writers use many more imperatives than obligation forms, comprising 76.77% of the total number of directives in the English articles. Saudi writers, however, show a slight difference in the use of imperatives and obligation forms as indicated in table 5.6 above. *Directives* are mostly utilised to direct readers to perform either a ‘cognitive act’ of reasoning such as (*consider, imagine, think, remember, etc.*) and their Arabic counterparts, or physical acts such as (*tell, take, ask*) and their Arabic counterparts. The following examples from both corpora illustrate the metadiscoursal function of directives:

- (45) Imagine if America, which has four times the German population, were to register 800,000 mainly Muslim children in schools in a few months. On reflection, don’t even try. [EST12]
- (46) If anyone doubts his willingness to throw American weight around, with or without support from other nations, go ask for opinions in the places where missile-firing U.S. drones circle ominously overhead. [EST73]
- (47) When we think about the future of Iraq and Syria, we should have in mind vibrant Sunni provinces that, like Kurdistan, are part of a loose federal state. [EST61]

(48) لنقارن هذا التصريح العظيم في معناه، مع الموقف الروسي في أوكرانيا وسوريا، لنعرف أن شعوب العالم

ملت من الازدواجية بين النظرية والتطبيق التي تُبرع بها موسكو. [AST52]

[BT] Let us compare this great statement in its meaning with the Russia stance in Ukraine and Syria, to know that people in the world are fed up with the disparity between theory and practice which Russia masters.

(49) وما يجب أن نتذكره هو أن الأسد وحلفاءه، ومعهم روسيا، لا يفهمون إلا لغة الأفعال، وليس التصريحات.

[AST27]

[BT] What we must remember is that Assad and its allies, including Russia, only understand the language of actions, not statements.

The directives *imagine, don't even try* in (45) explicitly position the readers as participants in the text in order to facilitate their processing of the argument, while *go ask* in (46) encourages the readers to take a certain physical action (figuratively speaking) to prove the writer's point of view. As for *we should* in example (47), it stresses what the readers should attend to in the argument to show its importance. Similarly, the Arabic hortative imperative prefix *li* [in the meaning of *let us*] in (48) and *yajib* 'an nataḍakkarahu [what we must remember] in (49) direct the readers to interpret the argument in a certain way that is deemed important by the writer. By utilising directives as interactional features of engagement in their articles, American and Saudi writers direct the readers' attention and influence their interpretation of and response to the ongoing discourse.

Looking closely at *directives* with obligation forms using deontic modal expressions, it is observed that Saudi writers use them differently from American writers. All obligation expressions used as *directives* by Saudi writers convey strong obligation (6 instances of 'alynā علينا [we have to], 3 instances of *yajib* + *inclusive we* يجب + ضمير الجمع [we must], and 1 instance of *naḥnu biḥajatin* 'ilā نحن بحاجة إلى [we need to]). On the other hand, obligation expressions that are used in *directives* by American writer tend to convey both weak and strong obligation forms, equally as the deontic modal verb *should* comprises 50% of the total

36 obligation forms addressed to readers and the remaining ones include modals and semi-modals of strong obligations (e.g. *must, have to, need to*).

As for the use of *asides* as an interactional feature of engagement, there is a slight difference in the relative frequency between American and Saudi writers (0.67 and 0.56 per 1000 words in English and Arabic texts, respectively). As an interactional feature in texts, asides allow writers to address readers directly by briefly interrupting the argument to provide a comment on what has been said (Hyland, 2005a: 152). When writers intervene in an ongoing discussion to offer a comment on an aspect of that discussion, the readers are drawn into the discussion as participants, which initiates a brief dialogue that is mainly interpersonal (Hyland, 2001: 561). The following examples from the analysed English and Arabic opinion articles illustrate this interactional function of asides:

(50) The Iran deal is a disaster. No, I'm not talking about the nuclear agreement President Obama is negotiating with Tehran (though that is a disaster, too), but rather the Iran deal that Obama cut with Congress. [EST96]

(51) ثم بضيف كيري، وهذا المهم هنا، أنه إذا لم يلتزم الأسد بالاتفاق فإن نظامه سيواجه عواقب بموجب الفصل السابع من ميثاق الأمم المتحدة، الذي يعني استخدام العقوبات والعمل العسكري،.... [AST44]
[BT] Kerry then adds, and this is what is important here, that if Assad does not comply with the agreement, his regime will face punishment under Article VII of the United Nations Charter, which means using sanctions and military action, ...

As can be seen in examples (50) and (51), the American and Saudi writers used personal asides to comment on the ongoing claims in order to involve the readers as participants in a brief dialogue. It can be said that the personal asides here are used to create a connection with the readers, to solicit their agreement with the writers' point of view and, thereby, achieve a persuasive goal. It seems that the asides in both examples not only directly involve

readers, but also convey the writers' attitude by expressing a negative evaluation about the proposition, in (50), and showing the importance of the proposition, in (51).

Appeals to shared knowledge are the least utilised engagement MDMs found in the analysed English and Arabic texts. Only two instances were found in the English texts, and five instances in the Arabic texts. The main interactional function of this metadiscoursal feature is to explicitly ask readers to recognize something as familiar or accepted (Hyland, 2005b: 184). Consider the following two examples from the English and Arabic opinion articles:

(52) Everyone knew that Trump was ratings gold, while a segment on poverty was ratings mud. [EST40]

(53) وكلنا يعرف أنه لو كان بحوزة المعارضة المعتدلة السلاح النوعي، لما عاش النظام، وكانت خسائر حلفائه أكبر من قدرتهم على الاستمرار في حمام الدم إلى اليوم، ... [AST14]

[BT] And we all know that if the moderate opposition have possessed quality weapons, the regime would not have survived, and its allies' losses would have been larger than their capability to continue the bloodbath until today, ...

By using '*Everyone knew that*' in (52) and '*كلنا يعرف أنه*' [*we all know that*] in (53), the writer is assuming that the readers know what is he talking about. Such persuasive tactics may influence the reader to accept what the writer is saying, since they are told that everyone knows about it.

In sum, the function of all the interactional MDM of engagement in the analysed texts is to allow writers to explicitly recognize the presence of their readers and overtly involve them in the texts. Establishing an interpersonal bond with readers via MDMs of engagement is a persuasive strategy in the genre of opinion articles (Dafouz-Milne, 2003: 47).

5.3 Summary and conclusion

This chapter has presented the findings of the comparative analysis of the frequency and types of interactional MDMs of stance and engagement in the two corpora of original

English and Arabic opinion articles. The quantitative results of the analysis show, on a general level, that the American writers employed slightly more interactional MDMs of stance and engagement in the English corpus than the Saudi writers in the Arabic corpus. Within the two functional categories of stance and engagement of MDMs, no noticeable differences were found in the overall frequency of MDMs of stance between the English and Arabic corpora. However, the results of the overall frequency of the category of interactional MDMs of engagement indicate that American writers used more engagement features in the English texts than the Saudi writers in the Arabic texts.

Within the subcategories of interactional features of stance, the results of the quantitative analysis demonstrate that there are substantial differences in the use of the subcategories of *hedges* and *boosters*. In particular, the relative frequency of *hedges* in the English corpus is almost twice as many as the *hedges* in the Arabic one. The relative frequency of *boosters* in the Arabic corpus is almost twice as many as that of *boosters* in the English ones. Regarding the subcategories of *attitude markers* and *self-mentions*, the quantitative comparison between the two corpora does not suggest any considerable difference.

Qualitatively, the use of MDMs of stance varies between the original English and Arabic opinion articles. For example, within the subcategories *attitude markers* and *self-mentions* in the two corpora, it appears that both languages differ in the preferences of certain linguistic forms to express each subcategory. Regarding *attitude markers*, it seems that Saudi writers prefer the use of obligation forms that indicate strong obligations, mainly with *yajib* [must], while American writers tend to prefer those that express weak obligation, via the more frequent use of *should* compared to other forms. As for *self-mentions*, it appears that Saudi writer use both plural and singular self-reference pronouns with a preference for the former over the latter. American writers, on the other hand, only prefer the use of singular self-reference pronouns as *self-mentions*.

Within the subcategories of interactional features of engagement, the results of the quantitative analysis show that there are considerable differences between the two corpora regarding the occurrences of *reader-mentions*, *questions*, and *directives*. While American writers employed more *reader-mentions* and *directives* than the Saudi writers, Saudi writers employed more *questions* than the American writers. As for *asides*, however, the relative frequency does not suggest a noticeable difference. *Appeals to shared knowledge* were almost absent in either corpus.

Qualitatively, there are also some differences and similarities in the use of MDMs of engagement between the original English and Arabic opinion articles in the subcategories of *reader-mentions* and *directives*. There is a similarity between Saudi and American writers regarding the preferred linguistic form of *reader-mentions*. In particular, writers in both languages tend to prefer the use of first-person plural pronoun (i.e. inclusive *we*, including its possessive and object forms) over the second-person pronoun (i.e. *you*, including its possessive and object forms). However, in the case of *directives*, it seems that Saudi writers tend to express direct obligation on readers using deontic modal expressions that indicate strong obligations (e.g. *'alynā* علينا [we have to], *yajib* [must]), while American writers use both weak (i.e. *we should*) and strong (e.g. *we have to* and *we need to*) deontic modal and semi-modals of obligation, equally.

The comparative analysis of interactional MDMs in the original English and Arabic opinion articles sets the scene for the analysis of the translation shifts in these metadiscoursal devices between the two languages. Thus, the next chapter will present the results of the analysis of translation shifts that occurred when the Arabic opinion articles were translated into English, and when the English opinion articles were translated into Arabic.

Chapter 6

Results of the Analysis of Shifts in Interactional MDMs in Arabic-English and English-Arabic Translations of Opinion Articles

6.1 Introduction

In this chapter, I present the results of the analysis of the translation shifts in MDMs in the Arabic-English and English-Arabic texts. The aim of this chapter is to answer the fourth and fifth research questions in this study:

- 4) What are the shifts that occurred in the translation of MDMs in the opinion articles that are translated from Arabic into English?
- 5) What are the shifts that occurred in the translation of MDMs in the opinion articles that are translated from English into Arabic?

The first section of this chapter presents the results of the analysis of the translation shifts in interactional MDMs in the Arabic-English texts. The second section of the chapter analyses the translation shifts in interactional metadiscourse in the English-Arabic texts. As discussed previously in the methodology chapter, the translation shifts in interactional MDMs are classified into the two main functional categories of interactional metadiscourse adopted in this study, which are ‘shifts in MDMs of stance’ (i.e. *hedges*, *boosters*, *attitude markers* and *self-mentions*) and ‘shifts in MDMs of engagement’ (*reader-mentions*, *directives*, *questions*, *asides*).

6.2 Translation shifts in interactional MDMs in Arabic-English texts

Table 6.1 below provides an overview of the translation shifts in interactional MDMs that were identified in the investigated corpus.

Regarding the translation shifts in the category of interactional MDMs of stance, table 6.1 below shows that translation shifts occurred in all the subcategories, with shifts by way of an *addition* as the most frequently used translation shift in the analysed Arabic-English

texts (296 (52.76%) of the total 561 instances of translation shifts), followed by *omissions*, *modification* and finally *substitution*. Within the subcategories of interactional MDMs of stance, the most frequently employed translation shift in *hedges* is shifts by way of an *addition*, followed by shifts by *omissions*, *modification* and finally *substitution*. In the subcategory of *boosters*, the most frequently used translation shift is shift by *addition*, followed by shifts by *omissions*, *substitution* and finally *modification*. As for the subcategory of *attitude markers*, the most frequently used translation shift is *addition*, followed by *modification*, *omission* and then *substitution*. Shifts by *omission* were the most frequent in the subcategory of *self-mentions*, followed by *addition* and then *modification*.

Regarding the translation shifts in the category of interactional MDMs of engagement, table 6.1 below shows that translation shift by way of an *addition* is also the most frequent translation shift in the analysed texts (106 (59.55%) of the total 178 instances of translation shifts), followed by *omission*, *modification* and finally *substitution*. Within the subcategories of interactional MDMs of engagement, the most frequently employed translation shifts in *reader-mentions* are shifts by way of an *addition*, followed by *omissions*, *modification* and finally *substitution*. In the subcategory of *questions*, shifts by *omission* were used more than shifts *addition* with a slight difference (8 and 6 instances respectively). In the subcategory of *directives*, shifts by *addition* were the most frequently used translation shifts, followed by *modification* and then *substitution*. The only translation shift that occurred in the subcategory of *asides* is *omission* which is only found in 5 instances (22.72%) of the total 22 instances of *asides*.

These translation shifts in each subcategory of interactional MDMs of stance and engagement are discussed in detail below.

Table 6.1 Translation shifts in interactional MDMs in Arabic-English texts

Interactional function	categories	Number of instances in the Arabic STs ⁴⁴	modification	omission	substitution	Addition in English TTs	Total number of shifts
stance	Hedges	207	14 (6.76%)*	43 (20.77%)	7 (3.38%)	113	177
	Boosters	364	9 (2.47%)	94 (25.82%)	15 (4.12%)	119	237
	Attitude markers	158	26 (16.45%)	15 (9.49%)	9 (5.69%)	44	94
	Self-mentions	74	10 (13.51%)	23 (31.08%)	0	20	53
	Total	803	59 (7.34%)*	175 (21.79%)	31 (3.86%)	296	561
engagement	Reader-mentions	151	6 (3.97%)	40 (26.94%)	2 (1.32%)	81	129
	Questions	186	0	8 (4.30%)	0	6	14
	Directives	21	9 (42.85%)	0	2 (9.52%)	19	30
	Asides	22	0	5 (22.72%)	0	0	5
	Total	380	15 (3.94%)*	53 (13.95%)	4 (1.05%)	106	178

* The percentage represents the occurrence of the translation shift in relation to the total number of instances of each subcategory of interactional MDMs in the STs.

⁴⁴ The number of instances here represents the total instances of MDMs in each subcategory in the STs after excluding the instances that correspond to MDMs that were parts of deleted clauses and sentences in the TTs.

6.2.1 Shifts in stance

All instances of the identified interactional MDMs of stance in the Arabic STs were compared to their translation (or non-translation) in the English TTs, to identify any translation shifts. In addition, all instances of added interactional MDMs in the English TTs were identified. Altogether, 561 translation shifts in stance were identified in the TTs as indicated in table 6.1 above.

Addition, omission, modification and substitution of hedges

The results in the table above show that shifts by way of *addition* are the most frequent translation shifts used in the translation of *hedges* in the Arabic-English opinion articles (113 (63.84%) of the total 177 translation shifts in *hedges*). The other translation shifts in *hedges* occurred in 64 (30.91%) instances of the total 207 hedges in the Arabic STs (43 instances of omission (20.77%), 14 (6.76%) instances of modification, and 7 (3.38%) instances of substitution). This means that 145 (70.04%) of the total 207 hedges were maintained in the English texts with no optional translation shifts involved.

Regarding shifts by *addition*, which are, as pointed out above, the most frequently employed translation shift in the subcategory of *hedges*, they change the writer's commitment to the content of a proposition by 'toning it down'. In other words, adding *hedges* to propositions in the English TTs that express the writer's lack of commitment to its content indicates the translator's decision to change the force of these propositions in the TTs. Among the different forms of hedges that are added in the English TTs, the most frequently added *hedges* are modal verbs in their epistemic meaning, which comprise 74 (65.49%) instances of the total added hedges: *would* (45 instances), *can/could* (17 instances) and *may/might* (12 instances). The remaining 39 (34.51%) of the added instances of hedges mainly include epistemic lexical verbs (e.g. *seem*, *appear*) and adverbs (e.g. *perhaps*, *maybe*). Consider the following examples that show how the addition of a hedging device to

a proposition in the English TT changes the degree of certainty that was expressed in the sentence in the ST.

- (1) كما أن من شأن اللجوء المصري للجامعة العربية أن يعري الأنظمة العربية التي تلعب أدوارا مشبوهة الآن، ومغامرة، حيث تدعي محاربة التطرف والإرهاب ثم تدعم «داعش» إعلاميا في لحظات مفصلية،
... .. [AST36]

[BT] Also, Egypt's going to the Arab League would expose the Arab regimes which now play suspicious and bold roles, as they claim they fight extremism and terrorism [but] then support «ISIS» in the media at critical moments, ...

The move would also have had the added advantage of showing up those Arab countries whose roles in these crises have been less than genuine, to say the least. Such countries may say they are fighting terrorism and extremism in the region, but they might then go and praise a group like ISIS in the media. [ETT36]

- (2) إنما لا أحد يتعظ من التاريخ القريب، وبكل أسف الكثير من الدم سيسال على جنبات مصر في صراعات الحكم. [AST05]

[BT] But no one has learned from the recent history, and unfortunately a lot of blood will be spilled in Egypt over power conflicts.

However, no one appears to have learned from recent history, which unfortunately points to a lot of blood being spilled in Egypt over these power struggles. [ETT05]

- (3) الذي سيمنع الدبابات الإسرائيلية من احتلال دمشق ليس قوات الثوار أو ميليشيات حلفاء النظام السوري، بل هي الفوضى التي تجعل إسرائيل تفكر طويلا قبل أن تتورط في الوحل السوري، [AST20]

[BT] What will stop the Israeli tanks from occupying Damascus is not the rebel forces or the Syrian's regime's militia allies, rather it is the chaos that makes Israel think long before it gets involved in the Syrian mire, ...

It's not the rebel forces or the Syrian regime's militia allies that will impede Israeli tanks from occupying Damascus; rather, it is the chaos that would make the Israelis think long and hard before they get bogged down in the Syrian situation. [ETT20]

(4) [AST91] ... وحادث اغتيال الشيخ البوطي يأتي في ضمن ذات السياق الدموي البشع، ...

[BT] And the assassination of Sheikh Al Bouti comes within the same bloody and horrible context, ...

The assassination of Al Bouti can be considered within this bloodthirsty context.

[ETT91]

The added hedges in the English TTs in examples (1-4) above show the translators' attempt to tone down the claims in the STs with the use of hedges like *might*, *appear*, *would* and *can*. These shifts change the position taken by the writers in the original Arabic STs in which their statements were presented as facts. These strong positions taken in the STs were weakened in the English TTs by the addition of the underlined hedging devices, leaving a space for the readers to negotiate the truth of such statements.

While shifts by *addition* represent 113 (63.84%) of the total 177 instances of shifts in the subcategory of *hedges*, shifts by *omission* represent 43 (24.29%) instances of the total number of shifts in *hedges*. Also, the 43 omitted *hedges* in the TTs represent 20.77% of the total 207 instances of hedges in the STs. Omitting *hedges* changes the subjectivity of the writers' position in the STs. As a result, the truth value in the propositions with omitted hedges in the TTs is strengthened, which makes these propositions more assertive. The following four examples show the effect of omitting hedges in the English TTs:

- (5) يبدو أن أوباما مأخوذ بالرسائل الإيرانية من الرئيس الجديد روحاني الذي تقمص شخصية المحب للسلام، المستعد لمنح أوباما صفقة العمر سياسيا! [AST25] ...

[BT] It seems that Obama is drawn to the Iranian messages from the new president Rouhani who turned into a peace-loving person, ready to give Obama the political lifetime deal.

Obama is drawn to the messages of the new Iranian president, Hassan Rouhani, who turned into a peace-loving person ready to give Obama the political deal of the century. [ETT25]

- (6) ...حيث خرجت تصريحات متشابهة تقريبا من طهران وموسكو منددة بانخفاض أسعار البترول، ومعتبرة ذلك مؤامرة دولية، وليس نتاج أوضاع اقتصادية. [AST42] ...

[BT] ...as almost similar statements were issued by Tehran and Moscow condemning the decline in oil prices, and considering that to be an international conspiracy, and not a result of economic conditions.

Tehran and Moscow have issued similar statements in terms of their condemnation of plummeting oil prices, both claiming that this is the product of a conspiracy, rather than prevailing economic conditions. [ETT42]

- (7) ولعل المثال الأهم في التاريخ القريب هو ما أقدمت عليه إدارة الرئيس باراك أوباما في الولايات المتحدة بمنح شركة لتصنيع السيارات قروضا ميسرة لنجرتها من أزمتها المالية الخائفة مما أنقذها فعليا من الإفلاس الكامل الذي كان مقبلا عليها بلا شك. [AST86] ...

[BT] Perhaps the most important example in recent times is what Obama's administration had done as it granted a car manufacturing company low-interest loans to save it from its stifling financial crisis which actually saved it from a complete bankruptcy that was undoubtedly coming.

The most important example of recent times is the low-interest loans granted by President Obama's administration to a car manufacturer, to save it from a crippling financial crisis. The loan saved the company from certain bankruptcy and caused anger and protest from other international car manufacturers.

[ETT86]

- (8) ولكن العرب بشكل عام تجري الطائفية في دمائهم؛ فلم يستطيعوا نصره الشعب السوري دونما الزج بموضوع الطائفية فيه. [AST98]

[BT] But Arabs in general have sectarianism that is running in their blood; so they could not support the Syrian people without bringing the issue of sectarianism to them.

Sectarianism runs in the blood of Arabs, and so they could not support the Syrian people without the specter of sectarianism rearing its ugly head. [ETT98]

Examples 5-8 above show how the omission of the underlined hedges in the STs sentences changes the writers' commitment toward their statements. In example (5) for instance, the Arabic verbal construction *yabdū 'anna* [it seems that] in the Arabic ST shows the writer's choice to withhold a commitment to the truth value of his claim about Obama's interest in the messages of the Iranian president. However, by omitting the hedging device in the English TT, the sentence was presented as a statement of fact rather than an opinion and it expresses the writer's commitment to the truth of his claim. The same change in hedging happened in the remaining examples (6-8) with the omission of hedging devices that are the adverb *taqrīban* [almost/ nearly], the modal particle *la'alla* [perhaps/ maybe], and the prepositional phrase *bi-šaklin 'am* [in general].

Shifts by *modification* in the subcategory of *hedges* were not very common in the Arabic-English opinion articles. Only 14 (3.44) of the total 207 hedges in the Arabic STs were modified. Also, shift by *modification* only represents 14 (7.91%) instances of the total

177 translation shifts identified in the TTs. All the instances of modified *hedges* in the TTs involve semantic modification of *hedges* in which a word that is semantically different is used to express the function of hedging such as in the following two examples:

- (9) أما كيف يمكن حدوث هذا، فالأمر مرهون بمناخ الحريات الذي يتطلب تعاطيه زمنا طويلا من التربية، والبقاء ضمن حدود النظام المسموح. [AST13]

[BT] As to how this could happen, the matter is subject to the atmosphere of freedoms that requires a long time of education, and remaining within the limits of allowed system.

As to how this may happen, it's linked to the atmosphere of freedom, and it requires a long period of education to learn how to stay within sensible limits.

[ETT13]

- (10) وهذا الأمر، أي «كوسوفو2»، يعني، خصوصا مع الإدانة الروسية لاستخدام الكيماوي، أنه من الممكن أن تسعى موسكو وطهران الآن لعقد مؤتمر «جنيف2»، مع تقديم بعض التنازلات لتفادي الخسارة الكبيرة، [AST47] ...

[BT] And this matter, i.e. «Kosovo II», especially with the Russian condemnation of the use of chemical [weapons], means that it is possible that Moscow and Tehran are now seeking to hold a «Geneva II» conference, with offering some concessions in order to avoid a big defeat, ...

This option–Kosovo II–together with the Russian condemnation of the use of chemical weapons, means that Moscow and Tehran would work for Geneva II by giving some concessions in order to avoid a bigger defeat, ... [ETT47]

As can be seen in examples (9) and (10) above, the synonymous 'hedges' *yumkin* [can] and *mina al-mumkinin* 'an [it is possible that] were translated with other hedges that are *may* and *would*, respectively. Half of the 14 instances of modifications involved adjusting these two synonymous hedges to *may* or *would* in the TTs. The remaining half involved changing

Arabic synonymous hedges *قد* *qad* and *ربما* *rubbamā* [the semantic equivalent *may* and *maybe* in English] into *could* and *would*. It seems that these modifications may be individual stylistic preferences, especially considering the fact that they are not frequent.

As for shifts by *substitution*, which involve replacing the *hedge* with different interactional MDMs, they are also very uncommon with only seven instances found in the English TTs. All of these instances of substitution involved changing *hedges* into *boosters*. Consider the following example:

- (11) لا تستطيع ترك جارتها الجنوبية، سوريا، تحت سيطرة إيران، خاصة بعد توقيع الغرب الاتفاق حول برنامجها النووي، الذي يفك كل القيود عن نظام طهران، وقد يزيد ثقتها للمزيد من التمدد في المنطقة [AST03] .

[BT] It [Turkey] cannot leave its southern neighbour, Syria, under the control of Iran, especially after the West's signing of the agreement about its nuclear program, which lifts all the restrictions on Tehran's regime, and might increase its confidence for more expansion in the region.

It cannot leave its southern neighbor Syria under the control of Iran, especially after the signing of the nuclear deal that lifted all sanctions on the Iranian regime, because such a deal will increase Iran's confidence to pursue further expansion in the region. [ETT03]

The substitution of the hedge *might* in examples (11) with the booster *will* changes the writers' commitment to his prediction from a doubt to a certainty of an upcoming result.

Omission, addition and substitution of boosters

Although 246 (67.58%) of the total 364 *boosters* were maintained in the English TTs with no optional shifts, translation shifts occurred in the remaining 118 *boosters* (i.e. 94 (25.82%) *omissions*, 15 (4.12%) *substitutions*, and 9 (2.47%) *modifications*). Moreover, 119 instances of *boosters* were added in the English TTs, which represent 50.21% of the total 237 instances

of shifts in the TTs (see table 6.1 above). This makes shifts by *addition* the most frequently used translation shift in the subcategory of *boosters*, followed by *omission*, *substitution*, and finally *modification*.

Regarding the shifts by *addition* of *boosters* in the English TTs, they show the translators' attempt to add emphasis to statements in the TTs. They thus underline the writers' involvement and stance of confidence and certainty of what is stated. The following examples (12-14) show the metadiscoursal effect of emphasis that was added by the underlined boosters in the English TTs:

(12) هل تغيرت تركيا؟ الإجابة لا! [AST34]

[BT] Has turkey changed? The answer is no!

Has Turkey changed? The answer, of course, is no! [ETT34]

(13) وبالنسبة للسعودية فإن أقل متابع يعرف أن الرقابة الحكومية على حركة الأموال صارمة، ولا تهاون فيها، وليس الآن بل ومنذ سنوات بسبب الحرب على الإرهاب. [AST45]

[BT] As for Saudi Arabia, the least observer knows that the government control over the money transfer is strict, with no tolerance, not only now but for years because of the war on terrorism.

As for Saudi Arabia, the dullest observer must know that government control and supervision over money transfer is strict—not only today, but for years now, thanks to the war on terrorism. [ETT45]

(14) الدين هو هوية عميقة وذاكرة راسخة وحياة شعوب ومخزن وجدان وطاقة تحفيز وترياق للصبر على المصائب، باختصار هو جوهر الهوية في مجتمعات الشرق الأوسط على وجه خاص [AST64].

[BT] Religion is a profound identity, an established memory, a peoples' lives, a reservoir of conscience, a potential catalyst and an antidote for calamities, in brief, it is the essence of identity in the Middle East in particular.

In fact, religion is one's profound identity, memory, culture and belief, not to mention a potential catalyst—and antidote—for atrocities. In brief, religion is the essence of identity, particularly in the Middle East. [ETT64]

The added *boosters* that are underlined in examples (12-14) above emphasise the propositions in order to strengthen the writers' position and leave readers in no doubt of their stance in the TTs. Consequently, the propositions in the TTs are more interpersonal than the proposition in the STs.

In contrast to shifts by *addition*, the omission of *boosters* in the English TTs changes the emphasis that was expressed by *boosters* in the Arabic STs. The proposition in the TTs become less interpersonal as the subjective stance of the writer is omitted. The following examples demonstrate this kind of change in emphasis:

- (15) الحقيقة هي، وخصوصًا مع اقتراب الانتخابات الأميركية، والأزمة الأوروبية بعد تصويت بريطانيا بالخروج، ومع الزلزال السياسي الحاصل الآن في تركيا، أن كل ما يقال دبلوماسيا حيال الأزمة السورية لا يعدو أن يكون إلا تصريحات لا قيمة لها عمليًا من ناحية وقف آلة القتل الأسدية، [AST27] ...

[BT] The truth is that with the approach of the American elections, the European crisis after Britain voting to leave [the EU], and the political earthquake taking place in Turkey, everything diplomatically said about the Syrian crisis is merely nothing but practically worthless statements in terms of stopping Assad's killing machine, ...

With the approach of US elections, the European crisis that resulted from Britain voting to leave the EU and the political earthquake taking place in Turkey, diplomatic talk about the Syrian crisis is merely comprised of statements that are practically worthless in terms of stopping Assad's killing machine. [ETT27]

- (16) وها هو أوباما وإدارته، يتعلمون درسا قاسيا، لكن على حساب المنطقة بالطبع، والحالة الأبرز هي مصر،

[AST46]...

[BT] Here is Obama and his administration learning a hard lesson, but on the expense of the region of course, and the most prominent case is Egypt, ...

And now, Obama and his administration are learning a hard lesson. But this comes at the region's expense, with Egypt being the most prominent example.

[ETT46]

(17) إن ما سمعناه مختلف عما عهدنا في سنوات حكم أوباما الذي حرص على أن يبدو رئيسا مختلفا عن

أسلافه، [AST25]

[BT] 'inna [indeed] what we heard is different from what we have known during Obama's presidency years of which he made sure to appear as a different president from his predecessors.

What we heard was different from what we have been hearing ever since Obama was elected president. He appeared to distinguish himself from his predecessors.

[ETT25]

(18) لقد حان الوقت أن تعطي الحكومة أفعالا، وليس خطبا فقط، بأننا أمام عراق للجميع. [AST16]

[BT] *La-qad* [indeed] the time has come for the government to give actions, and just talks, that we are before an Iraq for all.

It is time for the government to act, rather than talk, about an Iraq for all.

[ETT16]

In examples (15-18) above, it is noticed that the writers' explicit strong subjective position in the STs that was expressed by the use of *boosters* was neutralised in the English TTs with the omission of such metadiscoursal features. Within the omitted *boosters* in the English TTs, it was observed that all the sentence-initial Arabic particles *la-qad* and 'inna (see examples 17 and 18 above) that occurred 18 times (13 and 6 times respectively) were not conveyed in the English TTs.

As for shifts by *substitution*, where boosters were replaced by different interactional MDMs in the English TTs, the results show that there are only 15 instances representing 6.33% of the total 237 translation shifts in *boosters*. Also, shift by *substitution* in the subcategory of *boosters* represents only 4.12% of the total 364 instances of boosters in the STs (see table 6.1 above). All instances of substitutions involved replacing boosters with hedges in the TTs. Two of these instances involved changing the boosters *دوما* and *لطالما* [both in the meaning of the adverb of frequency *always*] to the hedge *often*, while the remaining instances, the booster *س sa-* [will] was replaced by hedges. The following two examples show the shift by substitution from *boosters* to *hedges*:

- (19) انتصارات المعارضة المسلحة، وخسائر الأسد المتوالية، هي ما ستدفع للتغيير، وليست الحلول السياسية التي يتحدث عنها الغرب، وأميركا، طوال الأعوام الأربعة الماضية، مما فاقم الأزمة السورية، وزاد تعقيدها. [AST28]

[BT] The victories of Syria's armed opposition, and Assad's successive losses, are what will lead to change, and not the political solutions that have been talked about by the West, and America, over the past four years, which exacerbated the Syrian crisis, and intensified its complexity.

So it is the advances of Syria's armed opposition, along with Assad's successive losses and retreat, that could lead to real change, rather than the political deals and negotiations that have been talked about and backed by the West over the past four years and which only served to exacerbate and complicate the Syrian crisis. [ETT28]

- (20) دوما تفخر الدول الصناعية الكبرى «باستقلال» اقتصادها التام وحرية الأسواق فيها وعدم تدخل الحكومات في الشأن الاقتصادي إطلاقا. [AST86]

[BT] Always the major industrialised countries are proud of their full economic independence, and their free market and the non-interference of governments in economic affairs at all.

Industrialized countries often show pride in their free markets, and the non-interference of the governments in economic affairs. [ETT86]

By replacing the booster *sa-* [will] in the ST in example (19) with the epistemic modal of possibility *could* that functions as a *hedge*, the statement was weakened in the TT. In example (20), replacing the adverb of frequency *دوما* [always] with the adverb of frequency *often* in the TT also tones down the force of the proposition.

Finally, shift by *modification* in the subcategory of *boosters* is the least frequently used translation shift with only 9 instances, representing 3.80% of the total 237 translation shifts in *boosters*. Also, shift by *modification* represents only 2.47% of the total 364 instances of *boosters* in the STs (see table 6.1 above). Seven of the identified instances of modified *boosters* in the TTs involved semantic modification of *boosters* in which extra emphasis is expressed in the modified boosters in the TTs, while the remaining two instances involved modifying the booster into a booster of lesser emphasis. Consider the following two examples:

(21) فالمحاكمات المقبلة ستؤدي سمعة الرجل الذي كان لا يقهر. [AST23]

[BT] So the upcoming trials will hurt the reputation of the invincible man.

The forthcoming trials will undoubtedly further damage the reputation of the man who was once seen as invincible. [ETT23]

(22) وهذا بطبيعة الحال سيكون له نتائج وتبعات هائلة لا يمكن معرفتها اليوم ولكنها حتما ستبين مع الوقت ومرور الأيام. [AST87]

[BT] And this will naturally have huge outcomes and repercussions which cannot be known today but they will certainly show with time and passing of days.

This will have serious repercussions which will be more tangible with the passage of time. [ETT87]

Example (21) above demonstrates how the booster *س sa-* [will] was modified by adding an adverbial that also expresses certainty (i.e. *undoubtedly*), creating a harmonic modal expression, strengthening the certainty of the prediction. As for example (22), the extra emphasis was removed from the two harmonic modal expressions *س + بطبيعة الحال* [will + naturally] and *س + حتما* [will + certainly], which results in a lesser emphasis than the one expressed by the use of the booster *will* in the TT.

As indicated in table 6.1 above, the translation shifts in *boosters* and *hedges* work in different directions. The fact that the frequency of shifts by *addition* are slightly more than shifts by *omission* in the subcategory of *boosters* in the TTs (119 vs. 94 respectively) as well as the substitution of *hedges* by *boosters* in 7 instances, indicate that English TTs include slightly more *boosters* than the Arabic STs. In the subcategory of *hedges*, on the other hand, there are over twice as many *additions* of *hedges* as *omissions* (113 vs. 43) as well as the substitution of *boosters* by *hedges* in 15 instances, which results in an increase in the total number of *hedges* in the English TTs. The very few occurrences of shifts by *modification* compared to other shifts (see table 6.1 above) indicates that they represent a few individual cases and not a tendency.

Addition, modification, omission, and substitution of attitude markers

While 108 (68.35%) instances of the total 158 *attitude markers* identified in the Arabic STs were maintained in the English TTs with no optional shifts, translation shifts occurred in the remaining 50 (31.65%) instances of *attitude markers* (i.e. 26 (16.45%) *modifications*, 15

(9.49%) *omissions*, and 9 (5.69%) *substitutions*). Moreover, 44 instances of *attitude markers* were added in the English TTs representing 46.81% of the total 94 instances of translation shifts in the subcategory of *attitude markers* (see table 6.1 above). So, this means that shifts by *addition* are the most frequently used translation shift in the subcategory of *attitude markers*, followed by shifts by *modification*, *omission*, and finally *substitution*.

Concerning the shifts by *addition* of *attitude markers* that are identified in the English TTs, they show the translators' attempts to add overt affective personal stance to the original writers' propositions. 37 (84.09%) of the total 44 instances of the added attitude markers are predominantly the deontic modals are *must* (22 occurrences), *should* (12 occurrences), and *cannot* (3 instances). The remaining 7 instances include expressions of attitude such as *more importantly*, *frankly*, and *hopefully*. Consider the following three examples of added *attitude markers* in the English TTs:

- (23) أمام الحوثيين حلان لا ثالث لهما؛ إما العودة للمبادرة الخليجية ومخرجات الحوار الوطني، أو مواجهة تحالف دولي يشن حربًا لا هوادة فيها حتى تقتلعهم. [AST51]

[BT] The Houthis have only two solutions; they either return to the Gulf Initiative and the outcomes of the National Dialogue, or confront an international coalition that wages a relentless war until it uproots them.

The Houthis have two options; they must either return to the Gulf Initiative and the outcomes of the Yemeni National Dialogue Conference or face off with an international coalition that will wage a relentless war against them until they are completely uprooted. [ETT51]

- (24) فاستمرار تفاقم مشكلة اللاجئين السوريين بهذا الشكل المأساوي مسألة لا تتعلق بالدول التي تستقبلهم وحدهم ولكنها تمس ضمير العالم بأسره. [AST96]

[BT] The continuing deterioration of the issue of Syrian refugees in this tragic manner is a matter that does not concern the countries that host them alone, but it concerns the conscience of the whole world.

The continuing deterioration of the problem of Syria's refugees in this miserable manner is not related to host countries alone, but should force the whole world to examine its conscience. [ETT96]

(25) لن يبقى إلا أن تمارس واشنطن دورها، أو على الأقل شيئاً منه، إلى أن يمكن إيجاد توازن دولي يخفف من الانطلاقة الروسية المخيفة فعلاً. [AST55]

[BT] There will be nothing left for Washington to do except to play its role, or at least part of it, until it is able to find an international balance that mitigates the really terrifying Russian drive.

There is now nothing left for Washington to do except go through the motions pertaining to this new role it has adopted. Hopefully it will be able to secure some internationally sanctioned balance that will temper this new, terrifying Russian drive. [ETT55]

Examples (23-25) above show explicit expressions of attitude in the TTs that were not present in the STs. For example, adding the deontic modal verbs *must* and *should* in (23) and (24) explicitly expresses the writers' view that the subjects involved in the propositions are under obligation to take certain actions. Adding *hopefully* in example (25) also shows the translator's attempt to add affective stance to the original writer's proposition.

The second most frequently used translation shift in the subcategory of *attitude markers* is shift by *modification*. This translation shift involves a semantic modification of *the attitude marker* in which a semantically different word is used to express the same attitudinal function. All the identified shifts by *modification* involve changes in the *attitude markers* that are expressed via deontic modal expressions. In particular, in the 26 instances

of shifts by *modification*, 15 instances of deontic expressions are modified from strong to weaker sense of obligation, as demonstrated in examples (26) and (27) below, whereas the remaining 11 instances are modified from strong to weaker obligation, as shown in examples (28) and (29) below:

(26) المطلوب أن يكون هناك تعاون عربي - دولي ضد كل المجاميع الإرهابية بالمنطقة، سنة وشيعة، وذلك

نبتا للإرهاب بكافة أشكاله، وخلفياته، وتعميقا لمفهوم الدولة، وترسيخا لهيبتها، ... [AST29]

[BT] The required [thing] is to have an Arab-international cooperation against all terrorist groups in the region, Sunni and Shi'ite, in order to reject terrorism in all its forms, and backgrounds, and to deepen the concept of the state, and to establish its prestige, ...

There should be Arab and international cooperation against all terrorist groups in the region, whether they are Sunni or Shi'ite. Otherwise, we are allowing terrorism in all its forms to prosper and this is something that harms the very concept of the state and national sovereignty. [ETT29]

(27) لا يمكن أن يكون المجلس في منأى عن قضية حساسة ومهمة مثل العنصرية والطائفية والمذهبية

والمناطقية، ... [AST99]

[BT] The Council [Shura Council] cannot be distant from sensitive and significant issues such as racism, sectarianism, denominationalism and factionalism, ...

The Shura Council should not be that removed from sensitive and significant issues such as racism, sectarianism and factionalism. [ETT99]

(28) على اللبنانيين أن يدركوا أن مشكلتهم ليست مع «داعش» و«جبهة النصرة» الإرهابيتين، بل مع «حزب

الله»، لأنه يصر على أن يكون طرفا في الاقتتال في سوريا ويفخر بذلك [AST12].

[BT] The Lebanese people have to realise that their problem is not with the terrorist «ISIS» and « Al-Nusra Front », but with «Hezbollah», because it insists on being a part in the fight in Syria and it brags about that.

The Lebanese people must realize that their problem is not with the terrorist Al-Nusra Front and ISIS, but with Hezbollah, because it insists on involving itself in the Syrian war and even brags about this. [ETT12]

(29) لكن السعودية لا يمكن أن تحشر بزاوية أيديولوجية، أو طائفية، ضيقة، كما حشر البعض نفسه ذات يوم مع حزب الله، والإخوان المسلمين، [AST34]

[BT] But Saudi Arabia cannot be trapped within a narrow ideological or sectarian corner, as some others who one day have trapped themselves within groups like Hezbollah, and the Muslim Brotherhood, ...

At the same time, Saudi Arabia must not find itself trapped within a narrow ideological or sectarian corner, as some others have trapped themselves in their narrow responses to groups like Hezbollah or the Muslim Brotherhood. [ETT34]

As can be noticed in example (26) above, the deontic modal expression *المطلوب أن* [the required [thing] is] in the ST, which expresses a strong deontic obligation that emanates from an external source (i.e. semantically similar to the English semi-modal *have to*), appears stronger than *should* in the TT, which expresses advisability based on moral responsibility. The same applies to example (27) with the attitude marker *لا يمكن* [cannot] that indicates prohibition in the ST and was changed to *should* in the TT indicating advisability. As for the deontic modal expression *على + الفاعل* [Lit. upon + the subject (in the sense of the semi-modal have to)] in (28), it indicates a strong obligation that emanates from an external source, but it is conveyed in the TT using the deontic modal *must*, which indicates a strong personal obligation originating from the writer himself as the voice of authority. The same applies to

example (29) in which لا يمكن [cannot], which expresses a prohibition of something that is against 'well known' rules or laws in the ST, was changed into *must not* in the TT.

Unlike the shifts by *addition* mentioned above, shifts by *omission of attitude markers* in the English TTs, show the translators' attempt to remove the writer's explicit personal attitudinal stance. The following example shows instance of *omissions* of attitudinal expressions in the English TTs:

(30) وبصراحة قبل لوم إيران على اختراقها الواضح سرًا وجهراً لدول الخليج، على المنظومة الخليجية أن تسأل نفسها أولاً: لماذا سمحت بتمييع فكرة الخطر الإيراني إلى أن بلغ هذا الحد غير المسبوق؟! ...

[AST56]

[BT] And frankly before blaming Iran for its obvious infiltration of the Gulf countries covertly and overtly, the Gulf organisation must ask itself first: why has it allowed the idea of the Iranian danger to be diminished until it reached this unprecedented extent?

But before we start pointing the finger at Iran for its covert, and now overt, infiltration of the GCC, the organization itself must answer a crucial question: how has it allowed the idea of the Iranian threat to become diminished to such an extent, until that threat has reached the dangerous stage it is at today?

[ETT56]

By omitting the attitude marker in the TT in the example above, the writer's attitudinal stance, expressed by the attitude marker بصراحة [frankly] in the STs, was absent in the TTs.

Lastly, shifts by *substitution in attitude markers* were relatively few, with only 9 instances found in the English TTs. Eight of these nine instances of substitutions involved changing the *attitude marker* of obligation into a *directive* (i.e. engagement marker) by adding the pronoun (inclusive) *we* before the deontic modal, as shown in examples (31) and (32).

(31) ومع الفراغ الكبير الذي يخلفه التراجع الغربي عن مواجهة إيران لا يد من مراجعة القدرات العسكرية، وتقييمها وفق الواقع الجديد. [AST04] ...

[BT] And with the huge void that was left by the Western withdrawal from confronting Iran, the military capabilities must be reviewed and evaluated according to the new reality.

With the huge void caused by the withdrawal of the West from the conflict with Iran, we need to review our military capabilities according to the new reality.

[ETT04]

(32) انتهى الأمر، يجب توسيع نطاق الحرب على الإرهاب. [AST66]

[BT] The matter is over, the range of war on terrorism must be widened.

It is finally over. We must widen the war on terrorism. [ETT66]

In these examples, the writer's expressed attitude towards the propositions in the STs, as signalled by the use of the obligation modal verb *yajib* [must] and the obligation expression *lā budda* [must] respectively, was altered into a different metadiscourse feature which is a 'directive' (i.e. MDM of engagement) by adding the inclusive pronoun *we*. The inclusive *we* is implicit in the STs, but it was made explicit in the TTs, adding an engagement function to the proposition.

The remaining instance of *substitution* shows an interesting rendering in which the *attitude marker* was changed into a *question*, as shown in the example below:

(33) والأخطر من كل ذلك، وهو ما لم يجد اهتماما إعلاميا، سواء عربيا أو غربيا، أو اهتماما سياسيا، أنه طوال قرابة 4 أعوام من عمر الأزمة السورية فإن جيلا من السوريين الصغار بات بعيدا عن التعليم، سواء داخل سوريا، أو خارجها، [AST41]

[BT] And more dangerous than all this, which got neither media attention, on Arab or Western levels, nor political attention, is that over nearly 4 years of the

Syrian crisis, a generation of young Syrians has become away from education, whether inside Syria or its borders,

What could be more dangerous than this? There is one issue that has not received much political or media attention over the past four years of the Syrian crisis, and threatens to create a “lost generation” of Syrian children who will not be given the education they require—whether in Syria or beyond its borders.

[ETT41]

As can be seen in example (33), changing the *attitude marker* into an interrogative form adds an engagement function by directly addressing the readers via a *question*, while at the same time expressing the writer’s attitude.

Overall, the analysis of the translation shifts in the subcategory of attitude markers suggests that Arabic-English translators tend to make changes in this subcategory. Since the two opposite translation shifts *addition* and *omissions* work differently, the fact that *additions* are more frequent than *omissions* (44 vs. 15, respectively), together with the few instances of substitutions (9 instances), indicates that *attitude markers* are slightly more frequent in the English TTs than the Arabic STs. Qualitatively, the most frequently added attitude markers are deontic modals that mainly express strong sense of obligation (e.g. *must*) (see page 217 above). Shifts by *modification* involved changing deontic modals from strong to weak more than weak to strong modals (15 vs. 11 instances, respectively), but the difference in frequency is slight and does not suggest a tendency towards one modification over the other. As for shifts by *substitution*, the fact that it is the least used translation shifts with only 9 (9.57%) of the total 94 translation shifts in the subcategory of attitude markers, indicates that they do not constitute a specific translation tendency.

Omission, addition and modification shifts of self-mention

Although 41 (55.40%) of the total 74 *self-mentions* were maintained in the English TTs with no optional shifts, translation shifts occurred in the remaining 33 *self-mentions* (i.e. 23 (31.08%) *omissions*, and 10 (13.51%) *modifications*). Additionally, 20 instances of *self-mentions* were added in the English TTs, which represent 37.73% of the total 53 instances of shifts in the TTs (see table 6.1 above). This makes shifts by *omission* the most frequently used translation shift in the subcategory of *self-mentions*, followed by *addition*, and finally *modification*.

Regarding *omission* of *self-mentions*, 31.08% of the total 74 instances of *self-mentions* in the STs were omitted in the English TTs. Shifts by omission represent 43.40% of the total 53 translation shifts in the subcategory of *self-mentions*. The instances of *omission* of *self-mention* in the English TTs sentences change the writer's explicit visibility in a given argument. When this visible presence is made implicit in translation by *omission*, the translated proposition becomes less personal. The following two examples show how the metadiscoursal function of *self-mentions* was omitted in the TTs:

(34) منذ البداية، لم نتوقع الكثير من مؤتمر اليمن في جنيف الذي عقد برعاية الأمم المتحدة، وبإلحاح من أمينها العام.. [AST06]

[BT] Since the start, we did not expect much from Yemen conference in Geneva that was held with the sponsorship of the United Nations, and urged by its Secretary-General..

Since its start, not much was expected from the UN-sponsored peace conference on Yemen which was held in Geneva at the behest of Secretary-General Ban Ki-moon. [ETT06]

(35) كلها سلسلة متصلة ببعضها، لا نتحدث عن الجميع، فمؤكد هناك خيرون يريدون عمل الخير، بل نتحدث عن يركب خيل الخير للوصول إلى ظهر الشر. [AST66]

[BT] It is all a connected chain, we are not talking about everyone, because there are certainly good [people] who wants to do good, but we are talking about those who ride horses of good to reach places of evil.

Not everyone is in this chain of those who do bad under the guise of doing good, because there are many who do want to do good. [ETT66]

In example (34), the exclusive plural self-reference in the Arabic ST was omitted in the English TT by changing the active structure of the expression into a passive one. In example (35), the two exclusive plural self-references were also omitted in the English TT rendering the proposition less personal.

In contrast to shifts by *omissions*, shifts by *addition of self-mentions* in the English TTs makes the presence of the writer explicit. All of the added instances of self-mentions in the TTs were in the form of singular self-reference pronouns as shown in example (36):

(36) وعليه فالقصة ليست في انتقاد الغرب، بل انتقاد بعض الإعلام العربي الذي يخدم الإرهابيين، والإرهاب، دون أن يشعر، معتقداً، أي بعض الإعلام العربي، أن هذا من المهنية، والحياد [AST33].

[BT] So the story is not about criticising the West, rather it is about criticising some Arab media outlets that, without realising, serves terrorists, and terrorism, [as] they, i.e. some Arab media outlets, believe that this is professionalism, and neutrality.

I am not criticizing the West here, but rather directing my fire at certain Arab media outlets that serve the interests of these terrorists in their reporting, without realizing that their misplaced “neutrality” is actually harmful. [ETT33]

As can be noticed in example (36) above, the singular first-person pronoun *I* and its possessive form *my* were added in the TT, adding explicit personal stance in the proposition.

As for the shifts by *modification*, there are only 10 instances of this translation shift representing 18.89% of the total 53 instances of translation shifts in the English TTs. It

occurred when a *self-mention* that is expressed by a plural self-reference linguistic form [exclusive *we*] was replaced by a singular self-reference form [first-person pronoun *I*]. This type of modification occurred in 9 (16.07%) instances of the analysed 56 plural self-reference forms in the STs. Consider examples (37) and (38) below:

(37) **[AST44]** نقول الاتفاق أشبه بعملية شراء سمك في الماء لعدة أسباب؛

[BT] We say the agreement is like buying fish in the water for several reasons;

I say this agreement is like buying fish in the sea for a number of reasons.

[ETT44]

(38) وعلى كل حال من عايش تلك الفترة يعرف عن ماذا نتحدث، ومن لم يعايش فوثائق المرحلة موجودة.

[AST71]

[BT] And in any case who lived through that period of time knows what we are talking about, and [those] who did not, the period's documents exist.

In any case, anyone who lived through that period of time knows what I am talking about here; for those who didn't, old news reports and history books will have to suffice. **[ETT71]**

The remaining one instance of the 10 shifts by modification occurred when a first-person pronoun *I* was replaced by the impersonal pronoun *one* as shown in example (39):

(39) وليست أدري من أين جاء هذا الهوس بإحياء متاحف التاريخ السياسي المسلم، من خليفة «داعش» إلى إمام

صنعاء، وبينهما خليفة الأستانة! **[AST80]**

[BT] And I do not know where this obsession with reviving the Islamic political history came from, from the Caliph of «ISIS» to the Imam of Sana'a and between them the Caliph of Istanbul!

With the rise of the Caliph of the Islamic State of Iraq and Syria (ISIS), the [Houthi] Imam of Sana'a and the so-called Caliph in Constantinople [Recep

Tayyip Erdoğan], one does not know where this obsession with reviving our political Islamic heritage is coming from. [ETT80]

In this example, the translator modified the singular first-person pronoun *-tu* in the ST to the impersonal generic pronoun *one*, which seems to convey an indirect reference to the writer (see Biber *et al.*, 1999: 353-354).

However, when looking closely at the translation shifts in *self-mentions* that are presented above, it is found that Arabic-English translators used translation shifts by *omission* and *addition* almost equally. While 23 (31.08%) instances of the total 74 instances of self-mentions in the STs were omitted in the English TTs, 20 instances were added to the TTs. So, it seems that the frequency of self-mentions in the English TTs is mainly maintained.

6.2.2 Shifts in engagement

All instances of the identified interactional MDMs of engagement in the Arabic STs were compared to their translation (or non-translation) in the English TTs to identify any translation shifts. In addition, all instances of added interactional MDMs of engagement in the English TTs were also identified. Overall, 178 translation shifts were identified in the TTs as shown in table 6.1 above.

Addition, omission and modification of reader-mentions

As indicated in table 6.1 above, the results of the analysis of the translation shifts in the Arabic-English opinion articles show that shift by *addition* is the most frequently used shift in the subcategory of *reader-mentions*. The added *reader-mentions* in the English TTs increase proximity and solidarity with readers, making arguments more engaging. Most of the 81 added instances of *reader-mentions* that were identified in the English TTs take the form of inclusive *we* (including its possessive and object forms *our* and *us*), comprising 79

instances. The remaining two instances were additions of second-person pronoun *you*.

Examples (40-42) show the addition of reader-mentions in the English TTs:

(40) الطريق إلى العاصمة السويسرية بات أقل خطرا مما كان عليه، لكن قبل ذلك معارك ليست بالهينة.

[AST18]

[BT] The road to the Swiss Capital has become less dangerous than it was, but before that there are uneasy battles.

The road to Geneva II has become far less precarious than it was before, however we are still facing a number of difficult battles. [ETT18]

(41) هناك وزير الدفاع المستقيل، وسبق له أن احتج على أسلوب إدارة أوباما بسوريا، والآن هناك رئيس الاستخبارات الأميركية الذي يواجه عاصفة نتيجة تحقيقات أساليب الاستخبارات الأميركية بعد أحداث

سبتمبر الإرهابية في أميركا، ... [AST41]

[BT] There is the resigned Defence Secretary, who previously criticised the policy of Obama's administration in Syria, and now there is the chief of American Central Intelligence Agency who is facing a storm as a result of investigations about the American Intelligence's methods after the terrorist events of September in America, ...

We have a US Defense Secretary who has already submitted his resignation, and who previously criticized [the] Obama's policy in Syria. We have a CIA chief who is facing a storm of criticism following the report on US intelligence methods following the 9/11 attacks. [ETT41]

(42) ويتلقى السعوديون خبر الميزانية الجديدة وهم على وعي وإدراك بأن الوضع الاقتصادي للسلعة الأهم وهي النفط في وضع حرج وحساس، سواء كان من الناحية السعرية التي أصابها الهبوط، أو بالنسبة إلى

حال العرض والطلب التي أصابها ركود واضح، ... [AST100]

[BT] And Saudis receive the news of the new budget while they are mindful and aware that the economic situation of the most important commodity which is oil is in a sensitive and critical situation, whether in terms of the price which has been hit by a drop, or in terms of the status of supply and demand which has been hit by a clear stagnation, ...

Saudis receive news of the new budget whilst knowing that the economic situation of oil, the most important commodity, is critical and sensitive. The situation is critical and sensitive whether you consider the price which has experienced a drop, or supply and demand which has been hit by a clear stagnation. [ETT100]

The *addition* of reader-mentions *we*, *our*, and *you* in the examples above indicates the translators' attempt to create an interactional writer-reader engagement that was absent in the STs.

In contrast to the shifts by *addition* presented above, shifts by *omission* reduce the interactive function expressed by *reader-mentions* that brings the reader into discourse and align them with the writer. Shifts by *omission* represent 40 (31.00%) instances of the total 129 translation shifts in the subcategory of *reader-mentions*. Illustrations of omitted reader-mentions in the English TTs are presented in examples (43-45):

(43) ولكن الآن نرى آثار سقوط القناع عن الوجه القبيح لنرى فصيلا طائفيا إرهابيا مجرما خائنا، متواطئا ضد شعب أعزل لصالح نظام دموي طاغ ومجرم بامتياز. [AST84]

[BT] But now we see the effects of the fall of the mask off the ugly face so that we see a terrorist sectarian faction that is criminal and traitorous, conspired against an unarmed nation for the advantage of a blood-thirsty, tyrannical and criminal regime par excellence.

The mask has been removed, exposing the face of a sectarian, terrorist, criminal and traitorous organization that has conspired against an unarmed nation to the advantage of a bloodthirsty regime that has proven to be tyrannical and criminal par excellence. [ETT84]

(44) ولماذا إعلامنا العربي بلا ذاكرة لهذا الحد؟! [AST34]

[BT] And why is our Arab media without a memory to this extent?!

Why is the Arab media's memory so selective about the past? [ETT34]

(45) على كل حال، من الصعب أن تقنع شخصا تملكته الحماسة تجاه فكرة ما، خصوصا إذا كان فيها قدر من الغموض والخيال. [AST59]

[BT] In any case, it is difficult that you convince a person who is captivated by certain idea, particularly if it has an amount of mystery and imagination.

In any case, it is difficult to convince people of the truth when they are enthralled by such ideas, particularly if the official story continues to have unknown or mysterious dimensions. [ETT59]

The omission of *na-* [inclusive *we*], the possessive determiner *nā-* [*our*] and second-person pronoun *tu-* [*you*] in examples (43), (44) and (45), respectively, renders the proposition in the TTs less interpersonal and engaging compared to the propositions in the STs.

As for shifts by *modification* and *substitution*, there are very few instances found in the TTs with only 6 instances of the former and 2 instances of the latter. Regarding the shifts by modification, they involve changing the inclusive first-person plural pronoun [inclusive *we*] to the second-person pronoun *you* in three instances, and to generic references (using the indefinite pronoun *one*) in the other three. This is illustrated in examples (46) and (47):

(46) وليس مهما أن نختلف مع تلك المشاكل، أو نتفق، أو أن نراها مهمة أو تافهة ببعض الأحيان، الأهم هو أن الحقائق تقول لنا إن لكل مجتمع خصوصية، ويجب أن تعالج مشاكله وفق تلك الخصوصية، [AST40]
[BT] And it is not important we agree, or disagree with those problems, or we view them as important or trivial sometimes, the most important is that the facts tell us every society has its circumstances, and its problems should be dealt with according to these circumstances.

It is not important whether you agree or disagree with the extent or origin of these problems, or whether you view them as being important or not, what is important is to understand that every society has its own circumstances, and a society's problems must be addressed according to these same circumstances.

[ETT40]

(47) كيف نفهم الرخاوة في سوريا، والشدّة في مصر؟! [AST63]
[BT] How do we understand the leniency in Syria, and the strictness in Egypt?!

How can one understand the West's relaxed stance in Syria and the rigid one in Egypt? [ETT63]

Changing the inclusive *we* pronoun into *you* pronoun in example (46) brings more direct involvement of readers compared to inclusive *we*, which is used to indirectly address the readers. However, as pointed out by Fu and Hyland (2014: 129), although the pronoun *you* expresses more direct involvement compared to inclusive *we*, the latter is more common in persuasive writing because it creates a common ground and establishes solidarity between the writer and reader. This may explain the few instances in which inclusive *we* in the STs was replaced by *you* in the English TTs. In example (47), on the contrary, changing inclusive *we* into the indefinite pronoun *one* weakens the writer-reader interaction, since *one* is less personal compared to inclusive *we*.

As for the two instances of *substitution*, the inclusive first-person plural pronoun was changed to a ‘directive’ in the TT by adding the deontic modal of obligation *must* in both instances. Although both *directives* and *reader-mentions* are considered MDMs of engagement, *directives* indicate a stronger involvement of readers in the ongoing argument by explicitly encouraging actions. Consider example (48) below:

(48) حينها نكون قد خطونا الخطوة الصحيحة في مشوار ليس هينا لنزع فتيل الإرهاب المقرون بالطائفية،

[AST29] ...

[BT] Then, we will have taken the right step in a journey that is not easy in order to defuse the sectarian-related terrorism, ...

It will be a long journey, but we must take steps in the right direction to defuse the threat of sectarian terrorism. [ETT29]

In this example, adding the deontic modal *must* after the inclusive *we* emphasises the importance of the argument while appealing to the reader to take action.

When considering all the translation shifts in the subcategory of reader-mentions, it appears that shifts by addition are far more frequent than shifts by omissions (81 vs. 40, respectively). This means that reader-mentions are more frequent in the TTs than the STs. As for instances of shifts by *modifications* and *substitutions* in the subcategory of reader-mentions, they are found to be very few and are not indicative of a tendency in the analysed corpus.

Omission and addition of questions

Translation shifts in *questions*, as an MDM feature of engagement in the Arabic-English opinion articles, were found to include two types: *omission* and *addition*. In the case of *omission*, the question form in the ST was changed into a declarative form (i.e. non-metadiscoursal form) in the TT. In the 186 instances of *questions* in the Arabic STs, shifts

by omission occurred just a few times, with only 8 instances in the TTs (i.e. occurred in only 4.30% of the total number of *questions* in the STs). Consider example (49) below:

(49) فهل توقف السيد بوتين وبلاده عن إمداد النظام السوري بالأسلحة التي تفتك بالشعب السوري قبل أن يطالب
بالحلول السلمية؟! ... [AST52]

[BT] Did president Putin and his country stop supplying the Syrian regime with weapons that kill the Syrian people before he calls for peaceful solutions?!

Before he calls for peaceful solutions, one wonders whether in the first place Putin has stopped supplying the Syrian regime with weapons to kill the Syrians.

[ETT52]

The example above shows how omitting the *question* form and changing it into a declarative form can weaken the writer-reader interaction in the TT by reducing the reader's dialogic involvement with the writer's expression of opinion.

Just like the shift by omission above, shift by addition, in which declarative forms were changed to interrogative forms, occurred a few times, with only 6 instances found in the TTs. This is illustrated in example (50).

(50) بل إن لإردوغان تصريحا شهيرا حول التحذير من كربلاء جديدة في البحرين وقت تدخل قوات درع
الجزيرة، ... [AST34]

[BT] Actually Erdoğan famously warned against a new Karbala in Bahrain at the time when the Peninsula Shield Forces intervened in Bahrain,

In fact, didn't Erdoğan famously warn against the entry of Gulf Cooperation Council (GCC) Peninsula Shield Forces into Bahrain as being the prelude to another battle of Karbala (which took place in 680 AD between the Prophet Muhammad's grandson Al-Husayn Ibn Ali and the military forces of Umayyad Caliph Yazid I)? [ETT34]

In this example, changing the sentence in the ST from a declarative form into an interrogative form in the TT engages the readers by directly addressing them, drawing their attention to what is being said.

However, as pointed out above, translation shifts by *omission* and *addition* in the subcategory of *questions* are very few which means that this metadiscoursal feature is largely maintained in the English TTs.

Addition, modification and substitution of directives

The results of the analysis of the translation shifts in the subcategory of *directives* in the Arabic-English texts revealed that shift by *addition* is the most frequently used translation shift as it represents 19 (63.33%) of the total 30 instances of translation shifts in *directives*. The remaining translation shifts occurred in 11 out of the 21 instances of *directives* in the STs (9 (42.85%) instances of *modifications*, and 2 (9.52%) instances of *substitution*).

On the subject of shifts by *addition*, the results of the analysis show that the 19 instances of added *directives* in the English TTs comprise 15 obligation forms with deontic modal auxiliaries and 4 imperative forms. The obligation deontic modals and semi-modals include 11 instances of *must*, 3 instances of *need to*, and only one instance of *should*. As for the four instances of imperatives, they are all hortative expression type, i.e. *let us* or *let me*. Example (51) shows an instance of adding an obligation form in the TT. Example (52) is an instance in which an imperative form was added in the TT.

(51) تفعل «داعش» ما تفعله في سوريا بسبب حالة الاضطراب الحقيقية التي تشهدها الإدارة الأميركية الآن
داخليا، ... [AST41]

[BT] «ISIS» is doing what it is doing in Syria because of the true state of internal
turmoil in the American administration right now, ...

More importantly, we must acknowledge that ISIS is able to do what it is doing in Syria thanks to the state of turmoil that has engulfed the US political system. [ETT41]

(52) [AST74] ... أعطي مثالا واحدا على الفجوة بين المرغوب والواقع على الأرض لدى الوزارة،
[BT] I give one example of the gap between what is wanted by the ministry and the reality on the ground, ...

Let me give you one clear example of the gap between what the ministry wants and the reality on the ground in Saudi Arabia. [ETT74]

Examples (51) and (52) show how the *addition of directives* in the TTs invites the direct involvement of the readers in the argument by focusing their attention on the importance of what is being argued.

As for shifts by *modification* in the translation of *directives*, these include semantic and grammatical modifications. The semantic modification of a *directive* in the TT is concerned with modifying the force of *directives* that are expressed via obligation forms (i.e. deontic expressions). In the 6 instances of shifts by modifications, 4 instances are found to change the force of the directive into a weaker expression of obligation, as in example (53) below, while the remaining 2 instances were changed into a stronger expression of obligation, as in example (54):

(53) [AST07] ... يجب ألا نقرأ التطورات الجديدة خارج إطارها السياسي،
[BT] Of course, we must not read the new developments outside its political framework, ...

Of course, we shouldn't read into any new developments outside political frameworks, ... [ETT07]

(54) وهنا علينا أن نتذكر قصة العراق إبان الاحتلال الأميركي، ... [AST45]

[BT] Here, we have to remember the story of Iraq at the time of American occupation, ...

Here, we must remember the story of Iraq under the American occupation.

[ETT45]

As can be observed in example (53), the deontic verb *yajib* [must] in the ST, which expresses a strong obligation, emanating from the writer himself, was modified to the deontic modal auxiliary *should* in the TT, which expresses a weaker sense of obligation (i.e. advisability). On the other hand, the deontic expression *'alaynā 'an* [we have to] in example (54), which indicates a strong obligation, originating from an external source, was modified to *must* in the TT, which expresses a stronger expression of obligation because it originates from the writer himself as the voice of authority.

As for grammatical *modification*, it occurred only in three instances. This type of modification involves changing between the two linguistic forms that realised the subcategory of directives (i.e. obligation modals and imperatives). Two instances involve modifying the imperative form into obligation modal, as in example (55), while the third instance involves modifying the obligation form into an imperative form, as in example (56):

(55) ولنعرف حجم التناقض الروسي الذي بلغ مستوى غير مسبوق في تاريخ هذه الدولة التي كانت يوماً ما

دولة عظمى، اقرأ ما قاله المبعوث الخاص للرئيس الروسي إلى الشرق الأوسط نائب وزير الخارجية

ميخائيل بوغدانوف، لوكالة «نوفوستي»: ... [AST52]

[BT] And to know the amount of the Russian contradiction which reached unprecedented level in the history of this country that was once a great country, read what the Russia's special envoy to the Middle East, Deputy Foreign Minister Mikhail Bogdanov, said to Novosti agency: ...

To realize the sheer contradictions of Russian foreign policy, unprecedented in the history of this former superpower, one should read what Russia's special envoy to the Middle East, Deputy Foreign Minister Mikhail Bogdanov, told the Russian state news agency RIA Novosti recently. [ETT52]

(56) حقيقة أفضل شرح للموقف الأميركي تجاه سوريا هو رسم صورة كاريكاتيرية على القارئ تخيلها، وهي

كالتالي: يركض أوباما بسلة كبيرة محاولاً تلقف شيء يسقط من السماء.. وهو سوريا! [AST49]

[BT] The truth is [that] the best illustration of the American stance toward Syria is to draw a caricature the reader has to imagine, which is as follows: Obama is running with a big basket trying to catch something falling from the sky... which is Syria.

Imagine the following caricature: Obama is running, carrying a big net and trying to catch something falling from the sky. That thing is Syria. [ETT49]

In example (55), the translator modified the imperative form اقرأوا [read] in the ST to an obligation modal preceded by an impersonal indefinite pronoun (i.e. one should read) in the TT, which reduces the reader-writer interaction. The reason is that the translator switches from directly inviting the reader to take an action via the imperative form to indirectly addressing people in general via the use of the indefinite pronoun *one*. On the other hand, in example (56), the translator modifies the obligation modal expression على القارئ تخيلها [the reader has to imagine] in the ST to a more direct form of reader address via the imperative verb *imagine*.

As for shifts by *substitution*, only two instances were found in the subcategory of *directives*. One instance involved substituting the directive with an *attitude marker* as shown in example (57), while the other instance involved substituting the *directive* with an interactive MDM (i.e. text organising MDM) as demonstrated in example (58):

(57) خذ المفاجأة، فوفقاً لما نشرته وكالة «إرنا» يقول شلح، وعند لقائه هاشمي رفسنجاني، إن الحركة تعتبر

الدفاع عن إيران بـ«مثابة الدفاع عن الإسلام»، ... [AST26]

[BT] Take this surprise, according to what IRNA agency published, Shallah said that, when he met Hashemi Rafsanjani, the movement considers defending Iran as «tantamount to defending Islam», ...

Here is the surprise according to what IRNA published, when Shallah met Hashemi Rafsanjani, he said that the movement considers defending Iran as tantamount to “defending Islam” ... [ETT26]

(58) ولا ننس محاولة اغتيال السفير السعودي في واشنطن، والهجوم على «سيرفر» شركة «أرامكو».

[AST58]

[BT] And let us not forget the assassination attempt on the Saudi ambassador in Washington, and the [cyber] attack on the «servers» of «Aramco» company.

Not to mention the assassination attempt on the Saudi ambassador in Washington and the cyber attack on Aramco’s servers. [ETT58]

As can be observed in example (57), the *directive* in the ST is in the form of an imperative verb خذ [take], which can be considered a multifunctional MDM, engaging the reader by addressing her/him directly and at the same time expressing an attitude of surprise and shock. The writer’s use of the imperative form seems to be aimed at drawing the readers’ attention in order to persuade them to share the same attitudinal stance. In the TT, this engaging MDM was removed and replaced by the attitude marker *here is the surprise*, which only expresses the writer’s attitudinal stance of surprise and shock. As for example (58), the *directive* in the imperative form لا ننس [let us not forget] can also be considered a multifunctional engagement marker. In addition to its engaging function, it also has an organising function as an interactive MDM that is utilised to organise elements in an argument (i.e. additive

transition marker⁴⁵). In the TT, the directive was replaced by the expression *not to mention*, which is an interactive MDM, functioning as an additive transition marker.

All in all, except for the translation shift by *addition*, translation shifts by modification and substitution in the subcategory of directives are considered very few and seem to represent only distinct individual cases in the TTs.

Omission of asides

The results of the analysis of the translation shifts in the subcategory of *asides* in the Arabic-English texts found 5 instances of omissions in the TTs, which represents 22.72% of the total 22 instances of *asides* in the STs. The following example shows an instance of omitted ‘asides’ in the English TTs:

- (59) ملخص النقاش الدائر في الغرب الآن حول الأزمة السورية، وتداعيات استخدام الأسد للأسلحة الكيماوية هناك، هو مدى قانونية التدخل الخارجي من دون مظلة مجلس الأمن لمواجهة جرائم الأسد، غير القانونية بالطبع، التي أودت بحياة ما يزيد على المائة ألف سوري منذ اندلاع الثورة. [AST43]

[BT] The summary of the debate in the west now about the Syrian crisis, and the ramifications of Assad’s use of chemical weapons there, is about the legality of foreign intervention without the UN Security Council’s approval to confront Assad’s crimes, [which are] illegal of course, that killed over hundred thousand Syrians since the outburst of the revolution.

The summary of the argument in the West on the Syrian crisis, and the repercussion of Assad’s use of chemical weapons there, revolves around the legality of foreign intervention without the UN Security Council’s approval to confront Assad’s crimes. [ETT43]

In example (59) above, the omission of the writer’s comment on the propositional content in the TT weakens the interactional function of the *aside* that was expressed in the ST. In this

⁴⁵ See table 2.3 in chapter 2 for categories and functions of interactive MDMs.

example, the writer in the ST interrupts his argument and initiates a brief dialogue with the readers to assert his view of Assad's crimes and express his criticism of the debate in the West about the Syrian crisis. The *aside* here can be considered a multifunctional MDM because, in addition to addressing the readers, it also expresses the writer's attitudinal stance towards his proposition. However, this writer-reader interaction is lost in the TT by the omission of the *aside*.

The next section of this chapter will discuss the analysis of the translation shifts of interactional MDMs of stance and engagement in the English-Arabic opinion articles.

6.3 Translation shifts in interactional MDMs in English-Arabic texts

Table 6.2 below shows the number of translation shifts identified in the Arabic translations of the English STs. Regarding the translation shifts in in MDMs of stance, the table indicates that shift by *addition* is the most frequently employed translation shift in the English TTs, followed by *omission*, *modification* and then *substitution* as the least employed translation shift. Within the subcategories of interactional MDMs of stance, the table shows that the most frequently employed translation shift in the subcategory of *hedges* is shift by omission, followed by shifts by substitution, addition, and finally modification. In the subcategory of *boosters*, the most frequently employed translation shift is shifts by *addition*, followed by shifts by *omission*, *modification* and finally *substitution*. The most frequently employed translation shift in the subcategory of *attitude markers* is *modification*, followed by *omission*, *addition* and finally *substitution*. Lastly, the translation shifts in the subcategory of *self-mentions* are very few, with only 10 instances of shifts by *addition* and 5 instances of shifts by *omission* in the English TTs.

As for the translation shifts in the category of interactional MDMs of engagement, table 6.2 below shows that the frequencies of translation shifts are generally low. Shifts by *addition* and *omission* are the most frequently employed translation shifts and they are almost used similarly, representing 65 (39.39%) and 61 (36.99%) instances of the 165

instances of translation shifts in MDMs of engagement, respectively. These are followed by shifts by *modification* and *substitution*. Within the subcategories of interactional MDMs of engagement, the most frequently employed translation shifts in *reader-mentions* are shifts by way of an *addition*, followed by *omissions*, and finally *modification*. In the subcategory of *questions*, translation shifts are almost absent as there are only two instances of shifts by *omission*, representing 1.14% of the total 174 questions in the English STs. In the subcategory of *directives*, the frequencies of translation shifts are very similar across the subcategories, including 14 instances of *modification*, 11 instances of *omission*, 10 instances of *substitution*, and 10 instances of *addition* out of the total 45 instances of shifts. The only translation shift that occurred in the subcategory of *asides* is *omission* which is only found in 5 instances (22.72%) out of the total 22 instances of *asides*.

The translation shifts in each subcategory of interactional MDMs of stance and engagement in the English-Arabic opinion articles is discussed in detail below.

Table 6.2 Translation shifts in interactional MDMs in English-Arabic texts

Interactional function	categories	Number of MDMs in the English STs ⁴⁶	modification	omission	substitution	Addition in Arabic TT	Total number of shifts
Stance	Hedges	661	46 (6.96 %) *	131 (19.82 %)	82 (12.40 %)	52	311
	Boosters	349	7 (2.00 %)	42 (12.03%)	6 (1.72 %)	284	339
	Attitude markers	189	50 (26.45 %)	14 (7.41 %)	3 (1.59 %)	10	77
	Self-mentions	88	0	5 (5.68 %)	0	10	15
	Total	1,287	103 (8.00 %)	192 (14.91 %)	91 (7.07 %)	356	742
Engagement	Reader-mentions	560	15 (2.68%)	38 (6.61%)	0	55	108
	Questions	174	0	2 (1.14%)	0	0	2
	Directives	136	14 (10.29%)	11 (8.08%)	10 (7.35%)	10	45
	Asides	48	0	10 (20.83)	0	0	10
	Total	918	29 (3.16%)	61 (6.64%)	10 (1.09%)	65	165

* the percentage represents the occurrence of the translation shift in relation to the total number of instances of each category of interactional MDMs

⁴⁶ The number of instances here represents the total instances of MDMs in each category in the STs after excluding the instances that correspond to MDMs that were parts of deleted clauses and sentences in the TTs.

6.3.1 Shifts in stance

All instances of the identified interactional MDMs of stance in the English STs were compared to their translation (or non-translation) in the Arabic TTs to identify any translation shifts. In addition, all instances of added interactional MDMs in the Arabic TTs were also identified. Overall, 742 translation shifts in stance were identified in the Arabic TTs as shown in table 6.2 above.

Omission, substitution, addition and modification of hedges

Although 402 (60.82%) instances of the total 661 *hedges* identified in the English STs were maintained in the Arabic TTs with no optional shifts, translation shifts occurred in the remaining 259 (39.18%) instances of *hedges*, which include 131 shifts by *omission* (19.82%), 82 (12.40%) shifts by *substitution*, and 46 (6.96%) shifts by *modification*. In addition, 52 instances of *hedges* were added in the Arabic TTs representing 16.72% of the total 311 instances of translation shifts in the subcategory of *hedges* (see table 6.1 above). Overall, shift by *omission* is the most frequently used translation shift in the subcategory of *hedges*, followed by *substitution*, *addition*, and finally *modification*.

As the most frequently used type of translation shift, shifts by *omission* represent 131 (42.12%) instances of the total 311 of shifts in *hedges* in the Arabic TTs. The *omission* of *hedges* was found to mostly involve modal auxiliaries, such as *would*, *may*, *might*, *should*, *can* and *could*, amounting to 57 (43.51%) out of the 131 omitted instances in the TTs. This is not surprising, since these modal verbs are the most frequently employed linguistic realisations of hedges in the English STs. Examples (60-63) show how the hedging with the modal auxiliary *would* was omitted in the Arabic TTs:

- (60) Mahmoud Abbas, the president of the Palestinian Authority, is also a status quo man. Late in his life, he is not prepared to make the painful decisions necessary to attain a two-state peace, decisions that would include relinquishing, against

compensation, the so-called “right of return” for millions of Palestinian refugees.

[EST03]

ومحمود عباس أيضا رئيس السلطة الفلسطينية هو رجل وضع رهن. وهو غير مستعد في أواخر عمره لاتخاذ قرارات مؤلمة ضرورية للحصول على سلام الدولتين، قرارات تشمل التخلي عن التعويض وما

يُطلق عليه «حق العودة» لملايين اللاجئين الفلسطينيين. [ATT03]

[BT] And also Mahmoud Abbas the president of the Palestinian Authority is a status quo man. And he is not prepared late in his life to make painful decisions necessary for attaining a two-state peace, decisions include relinquishing of the compensation and what is called “the right of return” for millions of Palestinian refugees.

- (61) We can try to obtain a deal to block all avenues to a bomb, uranium, plutonium and purchase of a weapon. This would allow Iran to remain on the nuclear path but would essentially freeze its progress. [EST34]

يمكننا إبرام اتفاق يغلق كافة السبل إلى القنبلة، واليورانيوم، والبلوتونيوم، وشراء السلاح النووي، مما يسمح لإيران بالبقاء على المسار النووي، ولكن مع تجميد تقدمها على ذلك المسار، [ATT34] ...

[BT] We can establish an agreement to block all means to a bomb, uranium, plutonium and purchasing a nuclear weapon, which allows Iran to remain on the nuclear path, but with freezing its progress on that path, ...

- (62) But unless some clear signal is sent, there’s a danger that malicious hacking and disclosure of information could become the norm. [EST60]

لكن ما لم يتم إرسال رسالة واضحة، فهناك خطر بأن تكون القرصنة الخبيثة وإفشاء المعلومات هو الأمر السائد. [ATT60]

[BT] But unless a clear message is sent, then there is a danger that the malicious hacking and disclosure of information are being the norm.

(63) It's clear why Clinton might want to talk redistribution. [EST21]

[ATT21] من الواضح السبب وراء سعي السيدة كلينتون للحديث حول إعادة توزيع الأجور.

[BT] It is clear why Mrs Clinton seeks to talk about wages redistribution.

In examples (60) and (61), the tentative modal verb *would* was used in the two English STs to predict certain outcomes in the future with tentativeness. Palmer (1990: 58) states that *would* as an epistemic modal of prediction is the tentative form of the modal verb *will*. In the example, the writer used *would* to cautiously predict the decisions that would be taken by the Palestinian president. In the Arabic TTs, the modal verb was omitted, which alters the sentence to an unqualified categorical assertion where the main verb is in present simple form. The same can be said about example (61) in which both instances of *would* were omitted in the Arabic TTs and the verb forms were changed to present simple and verbal noun, respectively. The translator's decision to omit *would* in examples (60) and (61) and not replace it with an equivalent hedging form in the Arabic TT conveying a similar tentative meaning, which changes the writers' tentative stance to a categorical neutral one. The omission of hedging modal verbs *could* and *might* in examples (62) and (63) also shows how the writers' weak commitment to the truth value of their propositions in the STs becomes neutral in the TTs with the omission of hedging modal verbs.

The remaining 74 omitted *hedges* in the Arabic TTs, which represent 56.49% of the total 131 shifts by omission, involve omitting adverbs and approximators (56 instances), lexical epistemic verbs (15 instances) and hedging expressions (3 instances). This is illustrated in examples (64-67).

(64) But the group clearly has the ability to inspire violent sympathizers around the world — as was apparently the case with at least one of the perpetrators of the Paris terror attacks. [EST84]

لكن من الواضح أن التنظيم يتسم بالقدرة على تحفيز المتعاطفين معه من مؤيدي العنف حول العالم كما كشفت الهجمات الإرهابية في باريس التي شارك فيها أحد هؤلاء. [ATT84]

[BT] But it is clear that the group has the ability to inspire its sympathizers who advocate violence around the world as revealed by the terror attacks in Paris which one of these [advocates] took a part in it.

(65) Most polls show the Conservatives with a slight lead, gaining about 35 percent of the vote and perhaps 275 seats, ... [EST07]

وتوضح أكثر استطلاعات الرأي تقدم المحافظين بفارق ضئيل، حيث حصلوا على 35 في المائة من الأصوات و275 مقعداً، ... [ATT07]

[BT] And most polls show the Conservatives' lead with a slight difference, as they gained 35 percent of the votes and 275 seats, ...

(66) Yet others are bored by it: The 20th century and the strategic imperatives behind NATO and the European Union seem far away to wired millennials. [EST12]

بيد أن آخرين يشعرون بالضجر حياله. وأصبح القرن الـ 20 والضرورات الاستراتيجية وراء استمرار حلف شمال الأطلسي والاتحاد الأوروبي بعيدة كل البعد عن جيل الألفية الحالي. [ATT12]

[BT] Yet others are feeling bored about it. The 20th century and the strategic necessities behind the North Atlantic Treaty Organization and the European union became far away to the present millennials.

(67) In many European nations, intelligence secrets are still, for the most part, not discussed openly. [EST72]

فهناك الكثير من الدول الأوروبية، لا تناقش فيها أسرار المخابرات بشكل علني، [ATT72]

[BT] There are a lot of European countries, in which the secrets of intelligence are not discussed openly, ...

Examples (64-67) above show how the *omission* of different linguistic realisations of *hedges* in the Arabic TTs alters the writers' tentative stance and changes their propositions to neutral assertive statements. For instance, the omission of the adverbs *apparently* and *perhaps* and the approximators *at least* and *about* in the Arabic TTs in examples (64) and (65) changes the writers' commitment toward the truth of their statements. The same applies to the lexical hedging verb *seem* and the expression *for the most part* in examples (66) and (67), respectively.

Shifts by *substitution*, which constitute the second mostly employed translation shift in the translation of *hedges* in the English-Arabic opinion articles, represent 12.40 % of the total 661 instances of *hedges* in the English STs. Shifts by *substitution* also represent 82 (26.37%) instances of the total 311 translation shifts in the subcategory of *hedges*. All the identified shifts by *substitution* involve replacing the *hedge* with a *booster*. These *substitutions* mostly involve substituting modal verbs such as *would*, *may*, and *can* by the Arabic prediction particles *sa-* or *sawfa* [will]. This is illustrated in examples (68-71).

(68) He's likely to be the next Labour leader. That would be a disaster. [EST10]

[ATT10] فمن المحتمل أن يصبح الزعيم القادم لحزب العمال، الأمر الذي سيكون بمثابة كارثة

[BT] It is likely he is to become the next leader of the Labour Party, which will be a disaster.

(69) But that would still leave the Islamic State in control of the Sunni heartland, and the shambolic Iraqi army is in no condition to do anything about that fact.

[EST84]

مع ذلك سيظل بذلك تنظيم داعش مسيطرا على مركز السنة، والجيش العراقي غير المنظم لا يستطيع

القيام بأي شيء للتعامل مع ذلك. [ATT84]

[BT] Yet the Islamic State will still be in control of the Sunni heartland, and the disorganised Iraqi army cannot do anything to deal with it.

- (70) It may also, after Ayatollah Khamenei is gone, create an opportunity for Iran to end its chapter in extremism, ... [EST34]

كما أنه، بعد رحيل خامنئي، سوف يخلق فرصة لإيران تنهي من خلالها فصلا كاملا من فصول التطرف السياسي، ... [ATT34]

[BT] Also, after Khamenei's leaving, it will create an opportunity for Iran to end a whole chapter of the political extremism chapters.

- (71) In part, that's because when kids are deprived of opportunities, the consequences can include a lifetime of educational failure, crime and underemployment. [EST28]

لأنه عندما يحرم الأطفال الفرص، سيكون من بين عواقب ذلك الفشل التعليمي والجريمة والبطالة المقنعة، [ATT28] ...

[BT] That is because when children are deprived of opportunities, among the consequences of that will be a lifetime of educational failure, crime and underemployment, ...

In these four examples, it can be noticed that substituting the *hedges would, may and can* with *boosters* strengthens the writers' tentative stance towards their propositions. Substituting *would* with *س sa-* [will] in examples (68) and (69) changes the writer's tentative prediction about an outcome to an assertive and confident prediction. The same applies to examples (70) and (71) as the modal auxiliaries *may* and *can*, that express possibility in the STs, were replaced by *سوف sawfa* and *س sa-* [will] in the TTs, altering the propositions to affirmed predictions.

Moving to the next translation shift in the subcategory of *hedges*, which is shift by *addition*, the results of the analysis show 52 instances of added hedges in the Arabic TTs, representing 16.72% of the total 311 instances of translation shifts in *hedges*. This translation shift adds tentativeness and tones down the propositions in the TT. The most frequently added type of hedges is the epistemic modal lexical verbs and their adjuncts forms *يبدو/ يبدو أن yabdū/ yabdū ‘anna* [seem/ it seems that] *يمكن/ يمكن أن yumkin/ yumkin ‘an* [can/ it is possible to/ that] with 22 instances, followed by adverbials such as *ربما rubbamā* [maybe] and *تقريباً taqrēban* [approximately] with 13 instances. The remaining added *hedges* are 10 instances of the particles *قد qad* [may] (6 occurrences), *العلّ la’alla* [perhaps] (3 occurrences), and *كاد [kāda]* almost (1 instance); as well as 7 instances of other expressions such as *الملاحظ أن it is noticed that*, *من جانبي for my part*, and *نستطيع القول أن we can say that*. These shifts are illustrated in examples (72-74).

(72) Obama is a walk-and-chew-gum kind of guy. [EST08]

[ATT08] يبدو أن أوباما من رجال المهام المتعددة الذي ينزع للاستفادة من كل ما حوله.

[BT] It seems that Obama is a multi-task man who is inclined to benefit from everything around him.

(73) Or they are behavioral platforms that spin off extremely valuable data for retailers and advertisers ... [EST51]

[ATT51] أو لعلها قواعد سلوكية تعمل على إدارة بيانات عالية القيمة لتجار التجزئة والمعلنين، ...

[BT] Or perhaps they are behavioral platforms that manage highly valuable data for retailers and advertisers, ...

(74) In that context, hawks favor American airstrikes. But such strikes also create risks, especially if our intelligence there is rusty. [EST31]

وفي هذا السياق، يفضل الصقور شن غارات جوية أميركية. ولكن قد ينشأ عن تلك الغارات مخاطر،

خاصة إذا كانت استخباراتنا هناك ضعيفة. [ATT31]

[BT] And in this context, hawks favor launching American airstrikes. But these strikes may create risks, especially if our intelligence there is weak.

The addition of *yabdō* 'anna [it seems that], *rubbamā* [maybe] and *qad*+ *simple present verb* in the TTs in the three examples above shows the translators' attempt to tone down the assertive statements in the STs.

The last translation shift identified in the subcategory of *hedges* in the English-Arabic texts is shift by *modification*. It represents 46 (14.79%) of the total 311 translation shifts in the subcategory of hedges in the TTs, and occurred in 6.96% of the total 661 instances of hedges in the English STs. This type of translation shift was found to occur when the *hedge* in the TT still conveys the same interactional function of hedging, but it but it is semantically different (i.e. they differ in the degree of uncertainty). This is illustrated in examples (75-77):

(75) If David Cameron, the Conservative prime minister, is returned to office, the country will face a referendum in 2017 that could take the United Kingdom out of the European Union and into strategic irrelevance. [EST07]

إذا عاد ديفيد كاميرون، رئيس الوزراء المحافظ، إلى منصبه سيتم إجراء استفتاء عام 2017 قد يؤدي إلى خروج بريطانيا من الاتحاد الأوروبي، ودخولها في حالة من الانعزال الاستراتيجي. [ATT07]

[BT] If David Cameron, the Conservative prime minister, is returned to his post, a referendum will be held in the year 2017 [that] may lead to Britain's exit from the European Union, and its entering in a state of strategic isolation.

(76) Look at how the CIA's role has expanded to include what most of us would consider military operations, including flying and firing armed drones. [EST77]

وانظروا كيف توسع دور سي أي إيه، ليشمل ما قد يعتبره معظمنا عمليات عسكرية، بما في ذلك الطيران وإطلاق طائرات الدرون المسلحة. [ATT77]

[BT] Look at how the CIA's role has expanded, to include what most of us may consider military operations, including flying and firing armed drones.

(77) It is too simple, and probably wrong, to say that the United States is in decline.
[EST04]

[ATT04] الأمر في غاية البساطة، وربما من الخطأ القول إن الولايات المتحدة في انحطاط.

[BT] The matter is too simple, and maybe it is wrong to say that the United states is in decline.

Example (75) demonstrates how the hedging modal verb *could* was rendered with the Arabic hedge *قد qad* [equivalent to the English *may*] in the TT which indicates a stronger possibility than *could* which has the Arabic equivalent *yumkin*. In example (76), however, the tentative modal verb *would* was rendered in the TT using the Arabic equivalent of *may* [*qad* + imperfect verb] which is a weaker possibility than *would*. As for example (77), the adverb *probably* was rendered in the TT with the Arabic equivalent of the adverb *maybe* [*rubbamā*], which indicates a weaker possibility compared to *probably* in the ST.

Addition, omission, modification and substitution of boosters

While 294 (84.24%) instances of the total 349 *boosters* identified in the English STs were maintained in the Arabic TTs with no optional shifts, translation shifts occurred in the remaining 55 (15.76%) instances of *boosters*, including 42 (12.03%) *omissions*, 7 (2.01%) *modifications*, and 6 (1.72%) *substitutions*. Additionally, 284 instances of *boosters* were added in the Arabic TTs representing 83.77% of the total 339 instances of translation shifts in the subcategory of *boosters* (see table 6.2 above). This means that shift by *addition* is the

most frequently used translation shift in the subcategory of *boosters*, followed by shifts by *omission*, *modification*, and finally *substitution*.

As the most employed translation shift in the subcategory of *boosters*, shifts by *addition* of *boosters* were dominated by the addition of the two sentence-initial Arabic particles *إن* 'inna and *لقد* la-qad that have a truth-intensifying function when used at the beginning of nominal and verbal sentences respectively. Both have the meaning of *indeed*, *truly* or *verily* (Ryding, 2005: 425). Within the total of 284 added *boosters* in the Arabic TTs, there are 109 occurrences of 'inna, while there are 107 occurrences of la-qad in the Arabic TTs. The remaining 68 expressions of *boosters* include a variety of expressions such as *in reality*, *certainly* or *it is certain that*, *of course*, *it is clear that*, *no doubt*. These shifts are illustrated in examples (78-80).

- (78) The union is already fissuring as a result of a huge migrant flow from Syria and elsewhere, combined with an economic crisis. [EST14]

إن الاتحاد الأوروبي يشهد تمزقاً فعلياً نتيجة لتدفقات المهاجرين الهائلة من سوريا وغيرها من الأماكن، إلى جانب الأزمة الاقتصادية التي بدأت بوادرها تلوح في الأفق. [ATT14]

[BT] *'inna* [indeed] the European Union is already witnessing a division as a result of the huge migrant flow from Syria and other places, in addition to the economic crisis that has started looming on the horizons.

- (79) We've seen the perils of Obama's inaction, and let's now avoid the perils of excessive action. [EST33]

لقد رأينا أخطار تراخي أوباما فلنتجنب الآن أخطار الإجراء الزائد. [ATT33]

[BT] *La-qad* [indeed] we have seen perils of Obama's inaction, now let us avoid the perils of excessive action.

(80) The right to self-defense is inalienable, but it is not free from moral constraints.

[EST79]

وفي الحقيقة يعد حق الدفاع عن النفس من الحقوق الراسخة والثابتة، لكنه ليس خاليا من القيود الأخلاقية.

[ATT79]

[BT] And the truth is [that] the right to self-defence is an established and absolute right, but it is not free from moral constraints.

As seen in examples (78-80) above, the statements in the TTs include added *boosters* like *'inna, la-qad* and *the truth is that* which express certainty and emphasise the truth values of these statements.

Shifts by *omission* are the second most employed translation shift in the subcategory of *boosters*, occurring in 42 times, which represent (12.03%) of the total 349 of *boosters* in the English STs. Additionally, shifts by omission comprise 12.39% of the total 339 instances of translation shifts in the Arabic TTs. Unlike the *addition* of *boosters*, which expresses certainty and emphasise the truth of the propositions in the TTs, the *omission* of *boosters* tones down the force of a proposition and reduces the writers' explicit expression of confidence towards their statements. Examples (81) and (82) illustrate the effect of omitting *boosters* in the Arabic TTs:

(81) Indeed, he deployed U.S. forces to Korea to check communist aggression and kept them in place to patrol the 38th parallel when the Korean War ended.

[EST92]

كما نشر قوات أميركية في كوريا لوقف العدوان الشيوعي، وأبقى عليها لتأمين خط عرض 38 بعد أن

انتهت الحرب الكورية. [ATT92]

[BT] And he deployed American forces in Korea to stop the communist aggression, and he kept them to secure the 38th parallel after the Korean War ended.

(82) The artist, Konstantin Altunin, fled the country and is seeking asylum in France. No doubt he wanted to avoid the fate of the punk rock group Pussy Riot, three of whose members were arrested and sentenced to years in prison for an anti-Putin performance in a Moscow cathedral. [EST73]

وفر الفنان الذي رسم هذه اللوحة ويدعى كونستانتين ألتونين من البلاد ويسعى الآن للحصول على حق اللجوء في فرنسا، في محاولة لتجنب مصير أعضاء «بوسي ريبوت» اللاتي ألقى القبض عليهن وحكم عليهن بالسجن عدة سنوات بسبب قيامهن بأداء عرض مناهض لبوتين في كاتدرائية بالعاصمة الروسية موسكو. [ATT73]

[BT] The artist, who painted this painting and called Konstantin Altunin, fled the country and is now seeking asylum in France, in an attempt to avoid the fate of the «Pussy Riot» members who were arrested and sentenced to years in prison for an anti-Putin performance in a cathedral in Moscow, the Russian capital.

As can be noticed in examples (81) and (82), omitting the two boosters *indeed*, and *no doubt*, respectively, reduces the writers' explicit confident stance toward the propositions found in the STs.

The next translation shifts found in the subcategory of *boosters* are shifts by *modification* and *substitution*, which occur only 7 and 6 instances in the TTs, respectively. Shifts by *modification* involve adjusting the degree of certainty expressed by a *booster* in the Arabic TTs. So, the degree of certainty can be modified to either a stronger *booster*, as in example (83) or into a less strong booster as in example (84):

(83) But I know this: As the world gets faster and more interdependent, the quality of your governing institutions will matter more than ever, and ours are still pretty good. [EST55]

ولكنني أعلم ذلك تماما: مع ازدياد وتيرة السرعة والتشابك حول العالم، فإن جودة مؤسساتنا الحاكمة تزداد أهميتها كثيرا من أي وقت مضى، ولا تزال مؤسسات الحكم عندنا جيدة للغاية. [ATT55]

[BT] But I totally know this: With the increase in the pace of speed and intertwining around the world, the importance of the quality of our governing institutions is increasing more than ever, and our governing institutions are still pretty good.

- (84) Some political leaders reading this will undoubtedly feel that I'm being simplistic and unfair, eliding the realpolitik pressures to work with flawed allies.

[EST27]

وسوف يشعر الزعماء السياسيون الذين يقرأون تلك السطور أنني أنظر إلى الأمور بشكل مبسط للغاية وغير عادل، وأتغاضى عن ضغوط الواقعية السياسية التي تفرض على السياسيين التعاون مع الحلفاء

الفاستدين. [ATT27]

[BT] Political leaders who are reading these lines will feel that I look at things in a very simplistic and unfair manner, and I elide the realpolitik pressures that oblige politicians to cooperate with corrupt allies.

In example (83), the booster *I know this* in the ST was modified in the TT into a stronger expression of certainty through addition of the adverb *totally* that adds extra certainty to the expression. In example (84), on the other hand, the booster in the ST, that is linguistically realised by the harmonic modal expression *will undoubtedly*, was modified, in the TT, by omitting the adverb *undoubtedly* from the harmonic structure. As a result, although the certainty is still expressed by the booster *will*, the extra certainty that was expressed by the adverb *undoubtedly* was lost in the TT.

As for shifts by *substitution*, all the 6 instances identified in the analysed texts involve replacing a booster with a hedge in the TT, as demonstrated in example (85) below:

- (85) Lifting those sanctions will immediately infuse Iran's economy with tens of billions of dollars, ... [EST95]

... [ATT95] ومن شأن رفع تلك العقوبات أن يؤدي إلى ضخ بلايين الدولارات إلى الاقتصاد الإيراني،

[BT] It is in the nature of⁴⁷ lifting those sanctions to lead to infusing billions of dollars into the Iranian economy, ... [equivalent to the English sentence: Lifting these sanctions would lead to infusing billions of dollars into the Iranian economy, ...]

In example (85) above, the booster *will* in the ST is utilised to express the writer's certainty of a prediction. This confident stance was weakened in the Arabic TT by substituting *will* with the idiomatic modal expression *من شأن ... أن* *min sha'ni ... 'an* [literally: it is in the nature of X to] which indicates a tentative prediction that is equivalent to the English modal auxiliary of tentative prediction *would*.

As indicated in table 6.2 above, the translation shifts by *omissions* and *additions* in the two subcategories of *boosters* and *hedges* work in different directions in the analysed English-Arabic opinion articles. Given that the frequency of shifts by *addition* are largely more frequent than shifts by *omission* in the subcategory of *boosters* in the TTs (284 vs. 42, respectively) and that the substitution of *hedges* with *boosters* takes place in 82 instances, the Arabic TTs include many more *boosters* than the English STs. In the subcategory of *hedges*, on the other hand, there are over twice as many *omissions* of *hedges* as *additions* (131 vs. 52) as well as the substitution of *boosters* with *hedges* in 6 instances, which results in a decrease in the total number of *hedges* in the Arabic TTs. The scarcity of shifts by *modifications* in the Arabic TTs suggest that they do not represent a strong tendency compared to the shifts by *addition* and *omission*.

Modification, omission, addition and substitution of attitude markers

Although 122 (64.55%) instances of the total 189 *attitude markers* identified in the English STs were maintained in the Arabic TTs with no optional shifts, translation shifts occurred in

⁴⁷ See chapter 2 pages (38-39) for a description of this idiomatic modal expression in MSA.

the remaining 67 (35.45%) instances of *attitude markers*, including 50 (26.45%) *modifications*, 14 (7.41 %) *omissions*, and 3 (1.59%) *substitutions*. Moreover, only 10 instances of *attitude markers* were added in the Arabic TTs, representing 12.99% of the total 77 instances of translation shifts in the subcategory of *attitude markers* (see table 6.2 above). This means that shift by *modification* is the most frequently used translation shift in the subcategory of *attitude markers*, followed by shifts by *omission*, *addition*, and finally *substitution*.

Regarding shifts by way of *modification* in the subcategory of *attitude markers*, they involve either changing the strength of an obligation expressed by a deontic modals and semi-modals (44 (88%) of the total 50 instances of shifts by modifications) or changing the force of attitudinal expressions by adding more emphasis (6 (12%) of the total 50 shifts by modification). Within the 44 instances of modifications of deontic modals, 32 (72.73%) instances were modified from weak or less strong deontic modals to stronger ones as in examples (86) and (87), and 12 (27.27%) instances were modified from strong into less strong or weak deontic modals as in examples (88) and (89):

(86) That productivity should no longer be the focus because it doesn't lead to shared prosperity. [EST21]

[ATT21] وأن الإنتاجية يجب لها أن لا تكون محل التركيز نظرا لأنها لا تؤدي إلى الرخاء المشترك.

[BT] And that productivity must not be the centre of focus because it does not lead to shared prosperity.

(87) Until this changes, our policy goal has to be modest: Contain the Islamic State from afar and target the group's leadership, perhaps with drone attacks. [EST85]

وإلى أن يتغير هذا الوضع، يجب أن يكون هدف سياستنا معتدلا وهو احتواء تنظيم داعش من بعيد،

واستهداف قيادة الجماعة، ربما بهجمات بطائرات تعمل من دون طيار. [ATT85]

[BT] Until this situation changes, our policy goal must be moderate which is containing the ISIS group from afar, and targeting the leadership of the group, perhaps with drone attacks.

(88) America and China will not do that in the foreseeable future, and so their relationship must be viewed with guarded pessimism. [EST05]

ولا أعتقد أن أيًا من أميركا أو الصين سيفعل ذلك على مدار المستقبل المنظور، لذا تنبغي متابعة علاقتهما
بتشاؤم حذر. [ATT05]

[BT] And I do not believe that neither America nor China will do that in the foreseeable future, so their relationship should be viewed with guarded pessimism.

(89) To rebuild trust with Sunnis, Abadi must work with neighboring Arab Gulf states, not just Iran. [EST66]

من أجل إعادة بناء الثقة مع السنة، يتعين على العبادي العمل بالتعاون مع دول الخليج المجاورة، وليس
فقط إيران. [ATT66]

[BT] To rebuild trust with Sunnis, Abadi has to work with neighbouring Arab Gulf states, and not just Iran.

Modifying *should* in examples (86) into the Arabic deontic modal verb *yajib* in the TT, which expresses a strong obligation that is similar in meaning to *must* in English, changes the attitude expressed in the STs. While *should* in the ST expresses a weak obligation that suggests an action rather than imposing it, the Arabic deontic modal *yajibu* in the TT expresses a strong obligation that demands an action. In example (87), the deontic semi-modal *has to*, which indicates a strong obligation, emanating from an external source rather than the writer, is modified in the TT with *yajibu* [must], that expresses a stronger sense of obligation, originating from the writer himself. On the other hand, in examples (88) and

(89), the two instances of the deontic modal *must* in the STs are replaced by deontic modal expressions that convey a weaker sense of obligation. In (88), *must* was translated as *ينبغي yanbaḡī* [should], which indicates moral obligation and advisability. In (89), *must* was translated as *يتعين على yataʿyyan ʿalā* [have to]. According to Mughazy (2016: 120), the modal lexical verb *يتعين yataʿyyan* in MSA indicates a strong sense of obligation that originates from an external source of obligation (i.e. it is similar in meaning to *have to* in English). So, the deontic modal expression *يتعين على yataʿyyan ʿalā* in the Arabic TT, which indicates an external source of obligation, is less strong than *must* in the English ST, which indicates a sense of obligation that originates from the writer himself.

As pointed out above, shifts by *modification* in the Arabic TTs are also found to modify the force of attitudinal expressions by adding more emphasis to the attitude marker. This is illustrated in the following two examples:

- (90) For a presidential campaign that has started so early, it's striking how little most of the candidates want to engage with major issues of the day, let alone the future.

[EST51]

بالنسبة لحملة الانتخابات الرئاسية التي بدأت مبكرا للغاية، من المذهل حقا أن نجد قلة قليلة جدا من المرشحين الذين يريدون التفاعل مع القضايا الرئيسية محل الاهتمام اليوم، ناهيكم بقضايا المستقبل.

[ATT51]

[BT] For a presidential campaign that has started so early, it's truly striking that we find very few of the candidates who want to engage with major issues of the day, let alone the issues of the future.

- (91) And her accounts of her use of private email servers have been consistently false or misleading; astonishingly, she continues to mislead by claiming that the F.B.I. director, James Comey, judged her answers truthful (he didn't). [EST39]

... والمثير للنداهاش حقًا أنها ما تزال ماضية في تصريحاتها المضللة بقولها إن مدير مكتب التحقيقات

الفيدرالي جيمس كومي أقر بصدق إجاباتها (في الواقع، هو لم يفعل ذلك). [ATT39]

[BT] ... And what is really astonishing is that she continues to mislead by claiming that the director of the Federal Bureau of Investigation James Comey affirmed the honesty of her answers (in reality, he didn't).

The two examples above show how the two underlined MDMs of attitude in the STs were modified to express a stronger attitudinal stance in the TTs. This was fulfilled by the addition of the intensifying adverbial *حقًا* [truly/ really].

Shifts by *omission* and *addition* of *attitude markers* are also not particularly frequent, amounting to 14 and 10, respectively. This indicates that the number of *attitude markers* in the English STs is almost maintained in the Arabic TTs. Examples (92) and (93) illustrate how the MDM of attitude was omitted and added respectively.

(92) In the deluge of coverage since Mandela died, there has been surprisingly little reflection on the lessons for ourselves, ... [EST27]

وفي خضم التغطية الإعلامية التي بدأت منذ وفاة مانديلا، كان هناك اتجاه على استحياء من جانبنا كأمركيين لتأمل الدروس المستفادة من سيرة ذلك الرجل، ... [ATT27]

[BT] In the deluge of media coverage that has started since Mandela died, there has been a shy reaction from our side as Americans to reflect on the lessons from the biography of that man, ...

(93) Fear brings out the best in some people and the worst in others. [EST67]

اللافت أن الخوف يخرج أفضل ما بداخل البعض وأسوأ ما بداخل البعض الآخر. ... [ATT67]

[BT] What is noteworthy is that fear brings out the best in some [people] and the worst in others.

In example (92), the writer's attitudinal stance in the ST, that is explicitly marked with the attitudinal adverb *surprisingly*, is lost in the TT with the *omission* of the *attitude marker*. In example (93), on the other hand, the translator added an attitudinal stance in the Arabic TT that was not expressed in the English ST.

The least frequently used translation shift in the subcategory of *attitude markers*, in the analysed English-Arabic texts, is shift by *substitution* with only 3 instances in the TTs. These involve the *substitution* of an attitude marker with a different MDM such as a *hedge*, as in example (94) below, a *question*, as in example (95) and changing the *attitude marker* of obligation to a *directive* engagement marker by adding the inclusive *we* pronoun, as in example (96):

(94) Someone should explain to him how this works. [EST87]

وقد يحاول أحدهم أن يشرح له ما يعنيه ذلك. [ATT87]

[BT] Someone might try to explain to him what that means.

(95) He's Rouhani's closest aide. Interesting. [EST41]

كما يعد نهاونديان من أكثر المساعدين قربا من روحاني. أليس هذا الأمر مثيرا للاهتمام؟ [ATT41]

[BT] Also Nahavandian is considered Rouhani's closest aide. Is not this interesting?

(96) It must then be determined to avoid another conflagration. [EST05]

إذن علينا العمل على الحيلولة دون اندلاع حريق آخر. [ATT05]

[BT] Then we have to work on avoiding another conflagration.

In example (94), replacing *should* with *might* in the TT changes the attitude expressed in the ST sentence from advice-giving to just a possibility. Changing the evaluative attitudinal expression in example (95) from a statement into a (negated) interrogative adds to the

interpersonal function by directly inviting the readers to share the same attitude as the writer through a *question*. The same can be said for example (96) with the explicit address to readers through the use of the reader-pronoun (inclusive) *we* which changes the attitude marker into a *directive*, an interactional MDM of engagement, in the TT.

All in all, it seems that, except for shifts by *modification*, translation shifts in the subcategory of *attitude markers* in the English-Arabic opinion articles are quite few. The identified shifts by *modification* suggest that English-Arabic translators tend to add emphasis to the attitudinal MDMs in the TTs, as 38 (76%) instances of the total 50 translation shifts by *modification* involve modifying the *attitude marker* in the TT to express a stronger sense of obligation or attitudinal stance than the one expressed in the ST. The fact that the frequencies of shifts by *omissions* and *additions* are very close (14 vs. 10, respectively) indicates that the frequency of attitude markers is mainly maintained in the Arabic TTs. As for shifts by *substitution*, the very few instances identified in the Arabic TTs (3 (4.48% out of the total 67 instances of translation shifts in the subcategory of attitude markers) indicates that they are individual cases that do not constitute any translation tendency.

Addition and omission of self-mentions

The translation shifts in the category of *self-mentions* are very rare compared to the other categories of interactional MDMs. They only involve the two translation shifts of *addition* and *omission*. There are only 10 instances of added self-mention in the TTs, and 5 instances of omitted instances of self-mentions in the Arabic TTs. This indicates that the frequency of self-mentions is mainly maintained in the Arabic TTs. The following two examples show an instance of addition of *self-mention* in the relevant TT and an instance of omission of *self-mention* in the TT in (97) and (98), respectively:

(97) Another internal U.N. document shared with me (both provided by a critic of U.N. passivity on the issue) warns that U.N. staff members in Myanmar are feuding with one another... [EST37]

تحذر وثيقة داخلية أخرى للأمم المتحدة، من أن موظفي الأمم المتحدة في ميانمار يتشاجرون في نزاع مع البعض، ... [ATT37]

[BT] Another internal document of the United Nation warns that United Nation staff members in Myanmar are feuding with one another...

(98) Again, that's not crazy. It's just not easy given the forces in Iran who have an interest in being isolated from the West. [EST50]

أكرر مرة أخرى أن هذا ليس بالشطط، ولكنه ليس أمرًا سهل المنال أيضًا بالنظر للقوى المسيطرة على مقاليد الأمور في إيران التي تحرص بناء على مصالحها الخاصة على إبقاء إيران بمعزل عن الغرب.

[ATT50]

[BT] I repeat again that this is not extreme, but it is not easy either, given the forces controlling matters in Iran which makes sure based on their own interest to isolate Iran from the West.

As can be seen in the two examples above, the omission of the *self-mention* in the TT in (97) reduces the explicit presence of the writer in the sentence, making the statement less personal. However, the addition of the pronoun *I* in (98) explicitly signals the writer's presence in the TT statement and adds emphasis to his stance toward the content of the statement.

Next, I will discuss the translation shifts in interactional MDMs of engagement in the English-Arabic translation of the opinion articles.

6.3.2 Shifts in engagement

All instances of the identified interactional MDMs of engagement in the English STs were compared to their translation (or non-translation) in the Arabic TTs to identify any

translation shifts. In addition, all instances of added interactional MDMs of engagement in the Arabic TTs were also identified. Altogether, 163 translation shifts were identified in the Arabic TTs as shown in table 6.2 above. In what follows, these translation shifts in each subcategory of MDMs of engagements in the English-Arabic texts are discussed in detail.

Addition, omission and modification of reader-mentions

Before embarking on presenting the results of the analysis of translation shifts in the Arabic TTs, the translation of the second-person pronoun *you* that refers to readers is considered. This issue is related to the grammatical differences between the two languages in expressing the second-person pronoun. As pointed out in table 2.6 in chapter 2, unlike English in which the personal pronoun *you* is gender and number neutral, the Arabic second person pronoun includes both masculine and feminine forms as well as singular, plural and dual forms. In Arabic written texts, there are two unmarked forms used to refer to readers, depending on the formality of the text. These unmarked forms are the singular masculine second-person pronoun, which indicates informality, and the plural masculine second-person pronoun form, which indicates formality (Al-Qinai, 2000: 514).

In the analysed English-Arabic opinion articles, there are 144 instances of reader-mention with the personal pronoun *you* in the English STs. These instances were translated with the second person singular masculine in 137 instances and only 7 instances with the second person plural masculine. The translators' tendency towards the singular masculine form in the Arabic TTs can be explained by their adherence to a more informal style in opinion articles as a genre. This tendency agrees with the findings of the analysis of reader-mentions in the Arabic original opinion articles in which reference to readers with second-person pronoun is expressed by the unmarked singular masculine form. This form (i.e. singular masculine *you*) creates a more intimate interaction with the reader than the plural form. The following two examples illustrate the translation of personal pronoun *you*, using both types of second-person pronouns (i.e. singular and plural) in the Arabic TTs:

(99) If you limited your view to just those years, you'd conclude that there is no inequality problem, which is clearly not true. [EST21]

فإذا ما قصرت رؤيتك على تلك السنوات فحسب، فسوف تخرج بنتيجة مفادها أنه ما من مشكلة في المساواة داخل المجتمع، وهي نتيجة ليست صحيحة بمنتهى الوضوح. [ATT21]

[BT] So if you (second person singular masculine [2.s.m]) limited your (2.s.m) view to just those years, you (2.s.m) would conclude that there is no inequality problem, which is clearly not a correct conclusion.

(100) You will recall that when a satirical painting of Putin in lingerie went on display last month in St. Petersburg, police seized the offending artwork and shut down the exhibit. [EST73]

ولعلكم تذكرون أنه عندما جرى نشر لوحة ساخرة لبوتين الشهر الماضي في سان بطرسبرغ، قامت الشرطة بمصادرة العمل الفني المخالف وإغلاق المعرض. [ATT73]

[BT] And perhaps you (second person plural masculine [2.p.m]) remember that when a satirical painting of Putin was published last month in St. Petersburg, the police seized the offending artwork and shut down the exhibit.

As observed in examples (99) and (100) above, the pronoun *you* was translated with the second person singular masculine form in the Arabic TT in (99), while it was translated with the second person plural masculine form in the TT in (100). The translation choice in (99) is more informal than the one in (100) in which the unmarked plural masculine form indicates more formality and less intimacy compared to the unmarked singular masculine form.

Regarding translation shifts in the subcategory of *reader-mentions*, although 508 (90.71%) of the total 560 reader-mentions in the English STs were mainly maintained in the Arabic TTs without optional shifts, translation shifts occurred in the remaining 52 *reader-mentions* (i.e. 38 (6.61%) *omissions*, and 15 (2.68%) *modifications*). Moreover, 55 instances of *reader-mentions* were added in the English TTs which represent 50.92% of the total 108

instances of shifts in the TTs (see table 6.2 above). This makes shifts by *addition* the most frequently used translation shift in the subcategory of *reader-mentions*, followed by *omission*, and finally *modification*.

As the most frequently used translation shift in the subcategory of *reader-mentions*, *addition* of reader-pronouns explicitly brings readers into discourse. It signals the writer's alignment with readers and creates solidarity by involving them as participants in the discourse. Within the added *reader-mentions*, the inclusive first-person pronoun *we* is the mostly added reader-mention with 46 instances out of the total 54 instances of the added *reader-mentions* in the TTs. The remaining 8 added instances of reader-mentions are the second-person pronoun *you*. This is illustrated in examples (101-103) below.

(101) It is too late, as well as pure illusion, to expect significant change in Obama's Syria policy. [EST13]

لقد فات الأوان، ومن الأوهام المحضة في ذلك أن نتوقع حدوث تغيير كبير في سياسة أوباما إزاء سوريا.

[ATT13]

[BT] Indeed it is too late, and it is pure illusion that we expect a big change in Obama's policy toward Syria.

(102) It remains to be seen whether the revelation of the secret side deals will make it impossible for Democrats to vote in favor of the Iran agreement. [EST97]

ما سوف نراه في الأيام القادمة هو ما إذا كان كشف تلك الاتفاقيات الجانبية السرية سوف يجعل من المستحيل للديمقراطيين التصويت لصالح الاتفاق الإيراني. [ATT97]

[BT] What we will see in the coming days is whether the revelation of these secret side deals will make it impossible for the Democrats to vote for the Iran agreement.

(103) He is almost Democratic in his approach to Social Security, yet he is anti-immigrant, bigoted and fearmongering in other ways. [EST56]

تستطيع أن تعتبره ديمقراطيا في تعامله مع الأمن الاجتماعي، إلا أنه يقف ضد المهاجرين ومتعصب ومروج للخوف في أمور أخرى. [ATT56]

[BT] You can consider him democratic in his handling of Social Security, yet he stands against immigrants and he is bigoted and a promoter of fear in other ways.

As the three examples above show, the addition of the Arabic equivalents of inclusive *we* pronoun in (101) and (102) and the second-person *you* in (103) signals the readers' involvement in the Arabic TTs. In (101) and (102), by adding inclusive *we*, the translators create a sense of solidarity between the writers and their readers by bringing them to participate in what is being communicated in the proposition. For example, the proposition in (101) indicates the writer's own position on Obama's policy in Syria, but by adding the inclusive *we* in the Arabic TT, the translator invites the readers to share the same position. The inclusive *we* in the TT in (102) also signals solidarity with readers by aligning them with the writer in anticipating the results of the revelation of the secret side deals between the US government and Iran. As for the addition of the second-person pronoun *you* in (103), it expresses an appeal to the reader to share the same view as the writer about a presidential candidate.

In contrast to the *addition of reader-mentions*, the *omission* of reader-mentions in the TTs is a translation shift that changes the interactional function of engagement expressed by such metadiscoursal features. There are 37 instances of *omissions* in the Arabic TTs, which represents 6.61% of the total instances of *reader-mentions* in the English STs. This is illustrated in examples (104) and (105) below.

(104) So when you add them all up, it becomes a fantasy to expect any Israeli or Palestinian leader to have the strength to make the huge concessions needed for a two-state solution? [EST45]

وبناء على ذلك، فعند النظر إلى هذه الأمور جميعاً في آن واحد، يكون أي توقع لوجود الشجاعة لدى أي قائد إسرائيلي أو فلسطيني لتقديم التنازلات الكبيرة المطلوبة من أجل التوصل إلى حل الدولتين ضرباً من ضروب الخيال؟ [ATT45]

[BT] And based on that, when looking at all of these matters at once, any expectation of any Israeli or Palestinian leader having strength to offer the huge concessions required for a two-state solution is a fantasy?

(105) With Obama capitulating to Iran, the last thing we need is Congress capitulating to Obama. [EST96]

مع الخضوع الذي يبديه أوباما أمام إيران، فإن من الضروري عدم إذعان الكونغرس أمام أوباما.

[ATT96]

[BT] With the capitulating that Obama shows to Iran, it is necessary the Congress does not capitulate to Obama.

The *omission* of the personal pronouns *you* and inclusive *we* in (104) and (105), respectively, creates a shift in engagement from interpersonal to impersonal in the TTs. The two personal pronouns fulfil an interactional function in the English STs above by encouraging the readers, as participants in the text, to adopt the writer's point of view. However, this interactional function is lost in the Arabic TT by the *omission* of the two personal pronouns.

The least used translation shift in *reader-mentions* is the shift by *modification*, with only 15 instances in the TTs, which represents 2.68% of the total number of reader-mentions in the STs. Most cases of modification involve changing the form of the second person pronoun *you* to inclusive *we*. There are 13 instances in which the pronoun *you* was changed into inclusive *we* and 2 instances in which it was changed into the indefinite pronoun *one*. This is illustrated in examples (106) and (107) below.

(106) That's why much of what you hear these days in Dubai (where many Iranians live and trade) is talk of Obama's betrayal of the Arabs through infatuation with Iran. [EST08]

وهو السبب في أن كثيرا مما نسمعه هذه الأيام في دبي (التي يعيش فيها عدد كبير من الرعايا الإيرانيين للعمل والتجارة) هو الحديث عن خيانة أوباما للعرب، واقتتانه بإيران. [ATT08]

[BT] And it is the reason that most of what we hear these days in Dubai (in which a large number of Iranians for work and trade) is the talk about Obama's betrayal of Arabs, and his infatuation with Iran.

(107) Listening to the president, you couldn't help but wonder if he was straining to keep a polarized, fearful country from losing its cool. [EST67]

وعند الإنصات للرئيس، لا يملك المرء سوى التساؤل حول ما إذا كان يحاول جاهدا للحيلولة دون تملك الذعر من بلد خائف وفي حالة استقطاب. [ATT67]

[BT] And when listening to the president, one cannot but wonder if he was trying hard to prevent a frightened and polarised country from panicking.

Although the form *you* explicitly involves the readers in the discourse in (106), changing the pronoun *you* to the pronoun *inclusive we* creates solidarity with readers by including the writer in what is being communicated in the argument. However, changing the pronoun *you* (which expresses informal style) to the indefinite pronoun *one* in (107) expresses less personal interaction and more formality in the TT compared to the use of *you* in the ST. This modification shift from *you* to the indefinite pronoun *one* happens only twice in the corpus in the same opinion article, so it does not show a specific tendency. It seems that translators prefer to modify *you* with *inclusive we*, as indicated above.

All in all, the fact that the frequency of translation shifts of *addition* is higher than that of shifts by *omission* in the subcategory of reader-mentions (55 vs. 38, respectively) indicates that reader-mentions are more frequent in the Arabic TTs than the STs. As for instances of

shifts by *modifications*, although they are found to be very few, they show an interesting tendency towards changing the reader-mention from second person pronoun *you* into inclusive *we* (see example 106 above).

Omission of Questions

The translation shifts in the subcategory of questions as an interactional MDMs of engagement are very few. In the 174 instances of *question* in the English STs, only one type of translation shifts occurred in the Arabic TTs, namely two instances of *omissions*. The shift by *omission* in this subcategory involved changing the metadiscoursal interrogative form of ‘question’ into a non-metadiscoursal form, namely a declarative sentence, as illustrated in example (108) below.

- (108) Would it matter if the mainstream media did a better job? Or do we live in a post-truth age in which we are so distrusted that our investigations will be dismissed, if they are seen at all? [EST40]

هل يهم فعلاً إن قامت وسائل الإعلام الرئيسية بوظيفتها على نحو أفضل؟ أو لعلنا نعيش في عصر ما بعد الحقيقة، إذ انعدام الثقة صار السمة المميزة لدرجة رفض كل الحقائق والتحقيقات، إن كانت ذات اعتبار بالمقام الأول، ... [ATT40]

[BT] Will it really matter if the mainstream media does a better job? Or perhaps we live in a post-truth age, as the distrust became the distinct feature to the point of rejecting all facts and investigations, if they are considered significant in the first place, ...

The shift from the interrogative form in the English ST to the hedged declarative form in the Arabic TT in (108) reduces the dialogic reader-engagement function expressed by the *question* form. However, keeping the inclusive personal pronoun *we* in the TT sentence retains an engagement element, although not as strong as its occurrence within a *question* form that directly addresses readers.

Modification, omissions, addition and substitution of directives

The total number of translation shifts in the subcategory of *directives* in the English -Arabic texts is quite low, as only 35 (25.74%) of the total 136 instances of *directives* in the STs involved translation shifts in the TTs, including 14 (10.29%) *modifications*, 11(8.08%) *omissions*, and 10 (7.35%) *substitutions*. Additionally, only 10 instances of *directives* were added in the English TTs, which represents 22.22% of the total 45 instances of translation shifts in the subcategory of *directives*. This means that, with very slight differences, shift by *modification* is the most frequently used shift in the subcategory of *directives*, followed by *omissions*; finally, both *substitutions* and *addition* are employed in similar frequency.

Regarding the 14 instances of shifts by *modifications* in *directives*, the analysis shows that there are two types of modifications. The first one involves a change in the degree of force expressed by the *directive* (i.e. semantic modification) in 12 instances, and the second one involves a change in the grammatical form of the *directive* (form modification) in 2 instances. It should be pointed out that the metadiscoursal function of engagement by the *directive* is preserved in both types of *modifications*. Modifying the semantic content of the *directive* occurred only in the translation of obligation modals addressed to readers. All the 12 instances of semantic modification involve a shift from a weaker obligation to a stronger obligation as illustrated in examples (109) and (110) below.

(109) And we should more forcefully protest Israeli settlements in the West Bank, ...

[EST27]

[ATT27]... كما يجب علينا أن نحتج بقوة على بناء المستوطنات الإسرائيلية في الضفة الغربية، ...

[BT] And we must forcefully protest on building the Israeli settlements in the West Bank, ...

(110) We should be debating how best to contain and minimize the threat. [EST85]

وعلينا أن نتناقش حول أفضل الطرق لاحتواء وتقليص حجم التهديد. [ATT85]

[BT] And we have to debate about the best methods to contain and minimise the amount of the threat.

In example (109), the obligation modal in the directive *we should* in the English ST expresses a weak obligation, advising readers (specifically decision makers in US government and including the writer) to take action based on moral obligation. This directive was conveyed in the Arabic TT using an obligation modal expression *yajib 'alaynā* [we must] that expresses a strong obligation that originates from the writer, similar to the deontic modal *must* in English. So, although both the ST and the TT use the same grammatical category (i.e. deontic modality) to express obligation, the obligation expressed is semantically stronger in the TT. The same applies to example (110) as *should* in the ST was changed to *علينا 'alaynā 'an* in the TT, which expresses a strong obligation that emanates from an external source.

As for the remaining two instances of *modifications* that involve form modifications, the directive was changed from 'imperative' form to 'reader obligation form'. Example (111) shows the modification of imperative form into obligation form with inclusive *we*:

(111) So be wary of what anyone tells you about this war — good, bad or indifferent.

[EST48]

لذا علينا الحذر حيال ما يخبرنا به أي شخص عن هذه الحرب، سواء كان أمرا سارا أو سيئا أو محايدا.

[ATT48]

[BT] Therefore we have to be cautious of what anyone tells us about this war, whether it is good, bad, or indifferent.

Modifying the imperative form of the *directive*, in example (111) above, to an obligation form might indicate a lesser force of request imposed on the reader. This can be seen through the use of the deontic modal verb *have to* which expresses an obligation that is imposed by external force preceded by inclusive *we*, while the imperative form in the ST directly asks

for action. So, it can be said that the modification of form in this example also suggests a modification of the force of the directive from a strong to a weaker directive.

As for shifts by *omissions*, *additions* and *substitutions* of *directives* in the English-Arabic texts, they are used with similar frequency (11, 10, and 10 instances, respectively). The *addition* of *directives* in the Arabic TT explicitly brings readers into the text to encourage them to take action with respect to what is said in the proposition, while the *omission* of the *directive* reduces the reader-writer interaction. The following two examples illustrate a case of addition in (112) and a case of omission in (113):

(112) Realist half-commitments that undermine our allies and too-clever games that buttress our foes will only backfire — and lead to betrayals that make us feel ashamed. [EST19]

وعلينا إدراك أن التزامنا الواهن بتعهداتنا يقوض موقف حلفائنا، وأن ممارستنا لألاعيب مفرطة في التحذلق تعزز موقف خصومنا ستؤتي نتائج سلبية نهاية الأمر — وتسفر عن خيانات تجعلنا نشعر بالخزي من أنفسنا. [ATT19]

[BT] And we have to realise that our weak commitment to our promises undermines our allies' position, and that our over-clever games reinforces our foes' position will eventually lead to negative results— and results in betrayals that make us feel ashamed of ourselves.

(113) To understand how bad things went in Iraq after the U.S. invasion in March 2003, read Bowen's 2013 final report, titled "Learning from Iraq." [EST66]

ولفهم كيف أصبحت الأمور أسوأ في العراق بعد الغزو الأميركي له في مارس (آذار) 2003، يمكن قراءة التقرير الأخير الذي أعده بوين عام 2013 والذي يحمل عنوان «التعلم من العراق». [ATT66]

[BT] And to understand how conditions became worse in Iraq after the American invasion in March 2003, the final report which was written by Bowen in 2013 and that has the title "Learning from Iraq" can be read.

The addition of the obligation form *we have to realise* in the TT in (112) explicitly directs the readers to focus their attention to the importance of the message conveyed in the proposition. The omission of the directive *read* in (113), however, changes the imperative form of the sentence to a declarative form in the passive voice. As a result, the explicit encouragement to read the report by the use of directive *read* is lost in the Arabic TT due to the passive construction *can be read*.

Out of the 10 instances of *substitution* in the subcategory of *directives*, 8 involve changing the *directive* into *reader-mentions* by removing the imperative form and keeping the reader pronouns. The remaining two instances involve changing the *directive* expressed by the imperative to a *question* in the TT. Example (114) demonstrates an instance in which a *directive* is substituted with a *reader-mention*, while example (115) shows an instance in which a *directive* is substituted with a *question*:

- (114) Watch the shattering video by Britain’s Channel 4 about the florist of Aleppo, the brave man who kept the city’s last flower store open, and weep. [EST15]

يمكنكم مشاهدة مقطع مصور مؤثر على القناة الرابعة البريطانية عن بائع الزهور في حلب، لتبكيوا الرجل الشجاع، الذي أصّر على إبقاء آخر متجر للزهور مفتوحًا في المدينة. [ATT15]

[BT] You can watch an emotional video clip by Britain’s Channel 4 about the florist of Aleppo, and cry about the brave man, who insisted on keeping the last flower shop open in the city.

- (115) If the Iranians are this aggressive under “crippling” economic sanctions, imagine how they will behave when they are flush with cash. [EST95]

فإذا كانت إيران كذلك القدر من العدوان تحت وطأة العقوبات الاقتصادية الشديدة، فكيف يكون سلوكهم حينما يغرقون في الأموال؟. [ATT95]

[BT] So if Iran is this aggressive under the burden of harsh economic sanctions,
then how will their behaviour be when they are flush with money?

In example (114), the *directive* in the form of imperative in the ST was substituted by a reader-mention in the TT by removing the imperative form and preserving the reader pronoun *you*, which still serves an engagement function. In example (115), the imperative form *imagine* in the English ST was replaced by an interrogative form in the Arabic TT, which is a different metadiscoursal category that also expresses reader engagement. Given that all the 10 instances of substitutions involve changing the imperative form of the *directive* to other engagement markers (i.e. *reader-mentions* and *questions*), it seems that the translators tend to minimise the use of imperative as a form of *directives* in the Arabic TTs.

In sum, it appears that the translation shifts in the subcategory of *directives* are not particularly common, including only 11 shifts by *omission*, 10 shifts by *addition* and 10 shifts by substitution. As for the shifts by *modification*, they also occur in only 14 (10.29%) of the total 136 instances of *directives*, but they show a marked tendency towards changing the force of the directive in the ST into a stronger one in the TT.

Omission of asides

The only translation shift identified in the subcategory of *asides* in the English-Arabic texts is shift by *omission*. There are 10 omitted instances of *asides* in the Arabic TTs, representing 20.83% of the total 48 instances of *asides* in the STs. Since *asides* are employed by writers to directly address readers by temporarily interrupting the ongoing argument and comment on the message, the omission of *asides* reduces this reader-writer interaction. This is illustrated in example (116) below.

(116) He has responded to a mood of national weariness with foreign adventure
(although Americans have not been very happy with Obama's pivot to
prudence). [EST11]

[ATT11]

[BT] And indeed he has sensibly dealt with a mood of national weariness after the foreign adventures of previous administrations.

The *aside* is omitted in examples (116), leading to interactional loss in the Arabic TTs. In the English ST, the writer interrupts the ongoing argument and explicitly engages with readers to express his assessment of the Americans' negative attitude to Obama's prudent foreign policy. However, it can be seen that the reader-writer interaction expressed by the *aside* is not reproduced in the Arabic translation.

6.4 Summary and conclusion

The aim of this chapter was to uncover the operational textual-linguistic norms represented by the results of the quantitative and qualitative analyses of translation shifts in interactional MDMs of stance and engagement in both Arabic-English and English-Arabic opinion articles. The main results of the analysis of translation shifts in the Arabic-English opinion articles can be summarised as follows:

1. In general, translators of the Arabic-English opinion articles tend to frequently perform translation shifts in all the subcategories of interactional MDMs of stance, with shifts by way of an *addition* as the most frequently used translation shift (296 (52.76%) instances of the total 561 instances of translation shifts in the functional category of stance), followed by *omissions*: 175 (31.19%), *modification*: 59 (10.52%) and finally *substitution*: only 31 (5.52%). Translation shifts in the interactional category of engagement, in general, concern the subcategories of *reader-mentions*, *directives* and *asides*. Among these translation shifts, shifts by *addition* are the most frequent (106 (59.55%) instances of the total 178 instances of translation shifts in the functional category of engagement), followed by *omissions*: 53 (29.77%) instances, *modification*: 15 (8.43%) instances and finally *substitution*: only 4 (2.25%) instances.

2. With regard to the subcategory of *hedges*, although there are 43 instances of shifts by *omission*, representing 24.29% of the total 177 instances of shifts in the subcategory of *hedges*, shifts by *addition* of *hedges* are far more frequent than *omissions* with 113 (63.84 %) instances out of the total 177. In particular, there is a tendency towards adding epistemic modal auxiliaries, which applies in 74 (65.48%) instances of the added hedges (*would*: 45 instances, *can/could*: 17 instances, and *may/might*: 12 instances). Compared to shifts by *addition* and *omission*, shifts by *modification* and *substitution* are not frequent, representing only 14 (7.91%) and 7 (3.94%) of the total 177 instances, respectively.
3. Regarding *boosters*, although there are 94 instances of shifts by *omissions* representing 39.66% of the total 237 instances of shifts in this subcategory, shifts by *addition* are more frequent, representing 119 (50.21%) instances of the total 237 translation shifts. Just like shifts in *hedges* above, shifts by *modifications* and *substitutions* are quite infrequent compared to additions and omissions.
4. Regarding *boosters* and *hedges* as contrasting subcategories of MDMs of stance, the results show that they work in different directions. For *boosters*, the frequency of shifts by *addition* is slightly higher than shifts by *omission* (119 vs. 94, respectively). This is combined by the substitution of *hedges* by *boosters* in 7 instances, overall resulting into a slightly higher frequency of *boosters* in the English TTs than in the Arabic STs. In the subcategory of *hedges*, on the other hand, there are far more *additions* of *hedges* than *omissions* (113 vs. 43), which, along with the substitution of *boosters* by *hedges* in 15 instances, results in an increase in the total number of *hedges* in the English TTs. The very few instances of shifts by *modification* and *substitutions* compared to the other shifts indicates that they represent a few idiosyncratic cases in the TTs.
5. Regarding *attitude markers*, shifts by *addition* are more frequent than shifts by *omission*, representing 44 (46.81%) and 15 (16.13%) instances of the total 94

translation shifts in the subcategory of attitude markers, respectively. The added *attitude markers* are mainly the three deontic modals *must*, *should*, and *cannot* (expressing prohibition). Shifts by *modification* involve changing deontic modals from strong to weak modals more often than weak to strong modals with a slight difference (15 vs 11 instances, respectively). Finally, the fact that substitution is the least used translation shift with only 9 (9.57%) of the total 94 translation shifts, indicates its idiosyncratic nature.

6. Regarding *self-mentions*, shifts by *omission* and *addition* appear almost equally, with 23 (43.40%) and 22 (41.51%) instances of the total 53 instances of translations shifts in self-mentions, respectively. Concerning shifts by *modification* in the linguistic form of *self-mentions*, Arabic-English translators tend to translate first-person singular forms with equivalent first-person singular forms. The same applies to first-person plural self-reference pronouns, except for 10 (16.66%) instances out of the total 60 plural first-person self-mentions, which are translated with first-person singular pronouns.
7. In the subcategory of *reader-mentions*, shifts by *addition* are more frequent than shifts by *omission*, representing 81 (62.79%) and 40 (31.00%) instances of the total 129 translation shifts in the subcategory of reader-mentions, respectively.
8. In the subcategory of *questions*, shifts by *omissions* and *additions* have a similar low frequency with only 8 and 6 instances, respectively. This indicates that Arabic-English translators tend to maintain this engagement feature in the TTs.
9. In the subcategory of *directives*, Arabic-English translators tend to frequently perform *addition* in the TTs, with 19 (63.33%) instances out of the total 30 translation shifts in *directives*. Translation shifts by *modification* (9 (42.85%) instances of the total translation shifts in directives) and *substitution* (2 (9.52%) instances of the total translation shifts) are very few and seem to represent individual cases in the TTs.

Shifts by modifications in this subcategory involve both form and/or semantic modifications in the TTs.

10. Finally, in the subcategory of *asides*, the only translation shift found is *omission*, with only 5 instances in the TTs, which represents 26% of the total 22 instances of *asides* in the STs.

The main results of the analysis of translation shifts in the English-Arabic opinion articles can be summarised as follows:

1. Regarding the interactional category of stance, in general, translators of English-Arabic opinion articles tend to mostly perform translation shifts in the subcategories of *hedges*, *boosters* and *attitude markers*. Shifts by *addition* are the most frequently used type of translation shift, representing 356 (47.97%) instances of the total 742 shifts in stance. Within the subcategories, however, shifts by *addition* is the most frequently employed shift only in the subcategories of *boosters* and *self-mentions*. Shift by *omission* represents the second most frequent shift, representing 192 (25.88%) of the total 742 shifts in the interactional category of stance. This is followed by shifts by *modification* and then *substitution* as the least employed translation shifts, representing 103 (13.88%) and 91 (12.25%) instances of the total 742 shifts in the functional category of stance. Translation shifts, in the interactional category of engagement, are generally quite infrequent. Shifts by *addition* and *omission* are the most frequent with relatively similar number of occurrences, namely 65 (39.39%) and 61 (36.99%) instances out of the total 165 instances of translation shifts in this category, respectively. These are followed by shifts by *modification* and *substitution*, representing only 29 (17.57%) and 10 (6.06%) of the total 165 instances, respectively.
2. With regard to *hedges*, English-Arabic translators tend to frequently use shifts by *omission*, which represent 131 (42.12%) instances of the total 311 instances of shifts

in this subcategory. In addition, English-Arabic translators tend to perform shifts by *substitution* in which *hedges* are replaced by *boosters* in all cases. These *substitutions* represent 82 (26.36%) instances of the total 311 translation shifts in this subcategory, followed by *addition*, with 52 (16.72%). *Modification* was the least used translation shift, representing 46 (14.79%) all involving semantic modifications.

3. *Boosters* tend to be added frequently in the English TTs, representing 284 (83.77%) instances of the total 339 instances of translation shifts in this subcategory. The preferred linguistic form of added *boosters* is the sentence qualifying particles *إنّ* *'inna* (109 instances) and *إنّ* *la-qad* (104 instances) [both in the meaning of *indeed* or *truly*] as they both represent 75% of the added 284 boosters in the English TTs. Shifts by *omissions* were few compared to shifts by *additions*, with 42 (12.39%) instances whilst shifts by *modification* and *substitution* were even fewer, with only 7 (2.06%) and 6 (1.77%) instances, respectively.
4. Concerning the shifts in the two subcategories of *hedges* and *boosters*, they show interesting results in relation to their contrasting functions. The Arabic TTs include many more *boosters* than the English STs as a result of the frequent shifts by *addition* in relations to *omission* (284 vs. 42 occurrences, respectively) and due to the frequent *substitution* of *hedges* with *boosters* in (82 occurrences). Meanwhile, the total number of *hedges* in the Arabic TTs is lower than those in the respective STs. This is a result of the frequency in the *omissions* of *hedges*, which are twice as many as *additions* (131 vs. 52), and the very few *substitutions* of *boosters* with *hedges* (only 6 instances).
5. With regard to *attitude markers*, shifts by *modification* are the most frequent with 50 (64.93%) instances out of the total 77 instances of translation shifts in this subcategory. In particular, these *modifications* are semantic, *modification* in the degree of obligation, mostly from weaker to stronger obligation, as found in 38 (76%)

instances of the total 50 instances of shifts by *modification*. The remaining translation shifts are quite few, including 14 (7.41 %) instances of *omissions*, 10 (12.99%) instances of additions, and 3 (3.91%) instances of *substitutions*, out of the total 77 instances of shifts in this subcategory.

6. Concerning *self-mentions*, translation shifts are very few as only two types of shifts were identified, namely 10 instances of *addition* and 5 instances of *omission*.
7. Regarding the subcategory of *reader-mentions*, shifts by *addition* are more frequent than shifts by omission with 55 (50.92%) and 38 (35.18%) instances of the total 108 translation shifts in this subcategory, respectively. Shifts by *modification* are very few with only 15 (13.88%) instances. These involved *modifications* in which the second person pronoun *you* was changed to inclusive *we* (13 instances) and 2 instances in which *you* was changed into the indefinite pronoun *one*.
8. In the subcategory of *questions*, translation shifts are very few with only two instances of *omissions* of the total 174 instances of *questions* in the English STs.
9. In the subcategory of directives, English-Arabic translators used a total of 45 translation shifts that comprised 14 (31.11%) *modifications*, 11 (24.44%) *omissions*, 10 (22.22%) *additions*, and 10 (22.22%) *substitutions*.
10. In the subcategory of *asides*, shifts by *omission* is the only shift with only 10 (20.83%) instances of the total 48 *asides* in the STs.

In the next chapter, the results of the comparative analyses presented in this chapter are discussed in light of the results of the comparative analysis of interactional MDMs in the original Arabic and English opinion articles presented in chapter 5 and with reference to the socio-political and cultural context of opinion articles in the two cultural settings.

Chapter 7

Discussion

7.1 Introduction

This chapter provides a discussion of the main findings of the two comparative analyses of translation shifts in interactional MDMs in Arabic-English and English-Arabic opinion articles in relation to the comparative analysis of Arabic and English original texts. In section 7.2, I discuss the results of the comparative analysis of the original Arabic and English opinion articles in light of the variation in genre and text-type conventions between the two languages within their respective socio-political and/or socio-cultural contexts. Then, the results of the analysis of English-Arabic and Arabic-English translation will be discussed in 7.3 and 7.4, respectively. The aim of the discussion in 7.3 and 7.4 is to answer the last research question which is:

- 6) What are the translation norms that are identified from the results of the analysis of translation shifts in Arabic-English and English-Arabic opinion articles?

As pointed out in the methodology chapter, this study focuses only on initial and operational textual-linguistic translation norms (see section 4.5.4 for definitions of these translation norms).

Finally, section 7.5 provides a summary of the discussion of results.

7.2 Discussion of the results of the comparative analysis of interactional MDMs in the English and Arabic original opinion articles

The quantitative and qualitative comparative analyses of interactional MDMs in the context of original Arabic and English opinion articles reveal that the two sets of texts have similarities and differences in terms of the frequency and types of interactional MDMs. The

major differences and similarities in the type and frequency of interactional MDMs, in general, and those of stance, in particular, between Arabic and English are:

1. There is a crucial difference in the frequency of *boosters* and *hedges* between Arabic and English opinion articles. While Saudi writers prefer to use more *boosters* than *hedges* (8.81 vs. 5.23 per 1000 words, respectively), American writers prefer to use more *hedges* than *boosters* (9.23 vs. 4.88 per 1000 words, respectively). However, there are no noticeable differences regarding the preference for certain linguistic forms of *boosters* and *hedges* in the two sets of corpora (see tables 5.2 and 5.3 for the linguistic forms of *hedges* and *boosters* used in both sets of texts).
2. Although there is not a considerable difference in the frequency of *attitude markers* between Arabic and English opinion articles (3.85 vs. 2.62 per 1000 words, respectively), there is a considerable difference between the two corpora in the type of *attitude markers* used to express obligation. Saudi writers seem to prefer the use of deontic expressions that indicate strong obligation (mostly *yajib* [must]), whilst American writers prefer the use of weak obligation markers (mostly *should*).
3. There is no crucial difference in the frequency of *self-mentions* between Saudi and American writers (1.85 vs. 1.17 per 1000 words, respectively), but there is a considerable difference in the form of *self-mention*. Arabic writers appear to prefer the use of the plural first-person pronoun form and its object and possessive forms (equivalent to English exclusive *we, us, our*) more than the singular first-person pronoun form and its possessive and object forms (equivalent to *I, me, my*) (i.e. 61 (74.39%) out of the 82 instances of self-mentions were in the plural form). On the other hand, American writers prefer the use of the singular first-person pronoun and its object and possessive forms (*I, my, me*) to refer to themselves (93 out of the 95 instances of self-mentions in the English texts are in singular form).

4. In general, there is no crucial difference in the total frequency of interactional MDMs of stance and engagement between English and Arabic opinion articles, as American writers used slightly more interactional MDMs than Saudi writers (30.77 vs. 29.06 per 1000 words, respectively). All types of subcategories of interactional MDMs of stance and engagement were utilised by both groups of writers.
5. Both Saudi and American writers tend to employ more MDMs of stance than those of engagement (see table 5.1 for the total relative frequency of each category in both sets of texts).
6. There is hardly any difference in the frequency of MDMs of stance between Arabic and English opinion articles (19.75 vs. 17.92 per 1000 words, respectively). However, American writers utilised noticeably more MDMs of engagement than Saudi writers (12.86 vs. 9.31 per 1000 words, respectively).

As for the similarities and differences in the type and frequency of interactional MDMs of engagement between Arabic and English opinion articles, the main findings can be summarised as follows:

1. There is a difference in the frequency of *reader-mentions*, as American writers tend to considerably employ such features more than the Saudi writers (7.88 vs. 3.65 per 1000 words, respectively). No considerable differences in the form of reader-mentions were observed as the writers in both languages preferred the use of the first-person *inclusive we* over second-person *you* to address their readers (see table 5.5 for the number of these two forms of *reader-mentions* in each set of texts).
2. There is a difference in the frequency of *questions* as Saudi writers employed this metadiscoursal feature more than American writers (4.49 vs. 2.37 per 1000 words, respectively).

3. There is a difference in the frequency of *directives*, as American writers seem to employ them more than Saudi writers (1.91 vs. 0.50 per 1000 words, respectively). Regarding their form, American writers prefer imperatives over obligation forms, while Saudi writers use both forms in similar frequency (see table 5.6 for the number of these two forms of *directives* in each set of texts). In addition, there are differences within the obligation forms that were used as *directives* by both groups of writers. On the one hand, it appears that Saudi writers tend to prefer strong obligation forms since all the instances that I found express strong obligation. On the other hand, American writers tend to use strong obligation forms moderately, as 50% of the instances identified express weak obligation (i.e. the deontic modal *should*).
4. There seem to be no considerable differences in the use of asides and shared knowledge markers, as both Saudi and American writers used them the least among MDMs of engagement (see table 5.1). Therefore, the discussion will only focus on the findings regarding differences in the subcategories of *reader-mentions*, *questions* and *directives*.

Given that interactional MDMs “help relate a text to its context by enabling the writer to control the level of personality in a text and establish a suitable relationship to his or her data, arguments and audience” (Fu and Hyland, 2014: 125), it seems that the findings identified above are related to the contexts in which both Arabic and English opinion articles are produced. In particular, it can be argued that generic conventions, socio-cultural and/or socio-political factors may influence the differences and similarities in interactional MDMs of stance and engagement between the Arabic and English opinion articles as an argumentative/ persuasive genre.

I will start first by discussing the significance of genre conventions, socio-cultural and/or socio-political factors for the similarities and differences in the frequency and type of interactional MDMs, in general, and those of stance and engagement, in particular. As

pointed out above, both groups of writers utilised all subcategories of interactional MDMs of stance and engagement with only a slight difference in the frequency of their total number (30.77 and 29.06 per 1000 words by American and Saudi writers, respectively). This indicates that both groups of writers share a similar awareness of the role of interactional MDMs in the construction of arguments and attainment of persuasion in opinion articles as a genre that seeks to inform and persuade a mass audience. In her analysis of metadiscourse markers in British and Spanish opinion articles, Dafouz-Milne (2008: 110) suggests that, although there are variations as to the distribution and composition of metadiscourse markers, the similarities in the total number of metadiscourse markers present in the two sets of texts in her study can be related to the genre characteristics of opinion articles “that seem to transcend the national culture and exhibit a certain uniformity across languages”.

Another similarity between American and Saudi writers that might also be related to shared newspaper-genre conventions of opinion articles across languages is the tendency to utilise more MDMs of stance than those of engagement. This is not surprising, given that this genre communicates a heavily opinionated content, which expresses the writer’s evaluative stance towards a certain event. Other cross-linguistic studies of metadiscourse in newspaper opinion genres noticed the same tendency. For example, in her investigation of interpersonal MDMs (interactional MDMs in this study) in the genre of opinion articles in the Spanish *El País* and the British *The Times*, Dafouz-Milne (2008: 103-104) found that stance features such as *hedges*, *boosters*, and *attitude markers* are used more than engagement features such as *rhetorical questions*, *imperatives* and *plural expressions*. The same finding was also observed in other cross-linguistic studies such as between American English and Farsi by Kuhl and Mojood (2014: 1051) and between American English and Indonesian by Sukma and Sujatna (2014: 18-19).

As for the differences in the use of interactional MDMs between Arabic and English opinion articles in the subcategories of MDMs of stance and engagement, they seem to indicate differences in how American and Saudi writers interact with their texts and

audiences. Regarding the interactional MDMs of stance, although both American and Saudi writers used all the subcategories of stance (Saudi writers using them slightly more than American writers), the findings listed above indicate crucial differences in the way the two groups of writers utilised these subcategories to reflect their authorial stance to persuade their readers. It appears that, by utilising considerably more *boosters* than *hedges* and preferring attitudinal deontic modality of strong obligation over weak forms of obligation, Saudi writers of opinion articles tend to reflect a confident and decisive authorial stance to persuade their readers. In contrast, it seems that, by using significantly more *hedges* than *boosters* and preferring attitudinal deontic modal verbs of weak obligation over strong forms of obligation, American writers reflect a tentative authorial stance to persuade their readers. These differences in the use of subcategories of interactional MDMs of stance (i.e. *hedges*, *boosters*, *attitude markers*) may be attributable to cross-cultural preferences in communicative styles between Saudi and American writers that influence the way interactional MDMs are utilised to construct arguments and attain persuasion between Arabic and English.

Building on a review of literature on intercultural communication studies between American and Arab cultures and in connection to cultural differences in ‘effective’ message design in both cultures, Zaharna (1995: 248) distinguishes five sets of cultural differences. These differences are: repetition vs. simplicity, exaggeration vs. understatement, imagery vs. accuracy, words vs. actions, and vague vs. specific (ibid.: 248-249). I will only focus on the first two dichotomies because of their relevance to the findings of this study.

While *repetition* is a positive feature in Arabic where Arabs tend to use it at all levels of discourse (i.e. words, phrases, clauses), it may be considered a negative rhetorical strategy for Americans who use it sparingly (Zaharna, 1995: 248). With regard to written communication, this rhetorical feature of Arabic is especially favoured as a persuasive strategy in argumentative texts such as newspaper opinion genres (see 2.5.1 in chapter two). For example, Abbadi (2014: 733-36) found that Arab writers utilise lexical repetition for

emphasis four times more than American writers in the genre of newspaper editorials (i.e. Arab writers use this strategy on an average of 20.4 occurrences per text, while American writers employ such strategy on an average of 5.8 occurrences per text).

As for the dichotomy of *exaggeration vs understatement*, Zaharna (1995: 248) points out that, while Arabs tend to exaggerate and overtly assert their statements, American writers tend to down tone their statements. As suggested by Suleiman (1973), exaggeration and over-assertion affect the credibility of the speaker/writer when Arabs interact with others:

When Arabs are communicating to each other, they are forced to exaggerate and over-assert in order not to be misunderstood. Yet non-Arabs [unaware of the speaker's linguistic tradition and style] are likely to misunderstand this intent and thus attribute a great deal of importance to the over-stressed argument. Secondly, when non-Arabs speak, simply and unelaborately, they are not believed by the Arabs. (Suleiman, 1973: 293)

It seems that the two sets of dichotomies mentioned above can both be related since repetition as well as over-stressed statements are used to create emphasis for an effective communication in Arabic, while minimum repetitions and simple statements are favoured for an effective communication in English.

Given the above, it seems that the findings regarding the Saudi writers' preference for *boosters* over *hedges* and their tendency to use strong forms of attitudinal markers of obligation suggest their conformity to the cultural expectations for an effective interaction. By employing *boosters* as the most frequently used marker of stance as well as utilising strong forms of attitudinal markers of obligation, Saudi writers emphasise the importance of their propositions in order to fulfil the communicative function of their articles, which is to persuade their readers. On the role of *boosters* in opinion articles, Dafouz-Milne (2008: 108) states that certainty markers (i.e. *boosters* in this study) seem to enable writers to create a sense of solidarity with readers as means of persuasion rather than necessarily expressing certainty.

The finding regarding the preference of *boosters* over *hedges* in the Arabic opinion articles is in line with a contrastive study by El-Seidi (2000) who investigated markers of stance in argumentative essays written by Arab and American university students (seniors and graduates). She (ibid.: 115) found that, when both groups wrote essays in their native languages, Arab students used more *emphatics* (i.e. *boosters*) than *hedges*, whereas American students used more *hedges* than *emphatics*. Regarding the linguistic forms that were used to express emphasis in the Arabic essays, it was found that the sentence initial particle *'inna* [verily, indeed] is the most frequently used form, followed by other forms, including expressions such as *bi-la_šakkīn/undoubtedly*, *biṭṭab'i /of course* and *biwuḍuḥīn/obviously* (ibid.: 121). According to Abdul-Raof (2001: 127), the sentence initial particle *'inna* [verily, indeed] is a common stylistic feature in Arabic argumentative texts to achieve persuasion.

However, a study by Sultan (2011) that investigated MDMs in academic texts written by native speakers of Arabic and English in their respective languages, shows different findings. Comparing the discussion sections of Arabic and English research papers on linguistics, Sultan (ibid.: 37) found that both Arab and English researchers used *hedges* more than *boosters*, with Arab writers employing both features more than their English counterparts. It should be pointed out here that Sultan (2011) presented only quantitative results (i.e. frequencies and percentages) without supporting these results with examples from both languages, nor did he refer to any cross-cultural differences that might have influenced the differences in his quantitative results. The contradiction between Sultan's findings and the findings in this study regarding the use of *hedges* and *boosters* Arab writers might suggest that the two metadiscoursal features can be used differently in different genres. Arab writers might prefer to be more tentative with their claims in argumentative Academic writing, while being more assertive in argumentative journalistic writing.

Regarding the American writers' tendency to use significantly more *hedges* than *boosters* and to mostly employ attitudinal deontic modal verbs of weak obligation, it seems

to reflect tentativeness that conforms with the cultural expectations of an effective interaction. This finding is in line with other studies that investigated newspaper opinion genres written in English, whether by British or American writers, such as Dafouz-Milne (2008), Kuhl and Mojood (2014), Khabbazi-Oskouei (2011), and Fu and Hyland (2014). In these studies, *hedges* were found to be favoured over *boosters* in the English opinion articles. For example, in her analysis of MDMs in English and Spanish opinion articles, Dafouz-Milne (2008: 107) points out that writers of opinion articles in both groups employ *hedges* significantly more than *boosters* as a persuasive strategy because they need to strike a difficult balance between commitment to their ideas and respect for their readers.

With regard to the findings about *self-mentions*, the fact that this feature is used the least among MDMs of stance indicates that both American and Saudi writers tend to downplay their overt presence in the genre of opinion articles. This finding is in line with Dafouz-Milne's (2008: 103-4) analysis of English and Spanish opinion articles where 'personalisations' (i.e. *self-mentions* in this study) were significantly less frequent than other interpersonal (i.e. interactional) MDMs. When considering that both Saudi and American writers used far more *reader-mentions* (mainly i.e. inclusive *we* and its forms) than *self-mentions* in their texts, it is possible to conclude that they prefer to overtly show solidarity by aligning themselves with readers more than to mark their explicit presence. This can be related to the shared conventions of opinion articles as a genre of newspaper persuasive discourse in the two discourse cultures.

Although American and Saudi writers showed similarities in the low frequency of *self-mentions*, there was a qualitative difference regarding the linguistic form of such features. As pointed out earlier, the difference is shown in the preference for plural first-person pronoun by Saudi writers as opposed to the singular first-person pronoun by American writers. Although the plural form of self-reference indicates formal register in Arabic, it seems that Saudi writers do not use this form to indicate formal register since they tend to prefer the use of the unmarked singular-masculine form of the second-person pronoun *you*

as well as *questions* to convey informal register. So, Saudi writers' use of exclusive *we* as a rhetorical strategy appears to be related to the political nature of the discourse of opinion articles. Wales (1996: 58) states that the pronoun 'we' in standard English "obscures some interesting pragmatic and generic distinctions⁴⁸, and yet at the same time provides a useful ambivalence politically speaking". For example, Wilson (1990: 50) suggests that, in political interactions, inclusive *we* (writer/speaker and reader/listener) can be used as a strategy to express solidarity, whereas exclusive *we* (writer/speaker and other/s excluding the reader/listener) can be used to share responsibility (i.e. actions are not only the responsibility of one individual). In journalistic texts, this exclusive 'we' is called 'editorial we' because it refers to the consensus of an editorial board of a journalistic publication (c.f. Quirk *et al.*, 1985: 350). This appears to be also the case for the plural first-person pronouns when used as a self-reference in the Arabic opinion articles, which is a political genre. So, while the first-person singular form 'I' explicitly refers to the writer's individual stance in the analysed opinion articles in this study, exclusive 'we' seems to allow writers to align themselves with their newspaper editorial team, to indicate that what is talked about is a shared stance. It can be said that Saudi writers tend to use this rhetorical strategy in the analysed texts to enhance their credibility by suggesting a collective opinion rather than an individual one.

Regarding the findings about the frequency and type of MDMs of engagement, it seems that the differences between American and Saudi writers in utilising such features also suggest cross-genre differences. In general, although both group of writers employ all subcategories of MDMs of engagement, American writers' tendency to utilise more engagement markers than their Saudi counterparts suggests that the American writers are more audience-oriented than the Saudi writers in the genre of opinion articles. According to Fu and Hyland (2014: 128), writers of newspaper opinion genres use MDMs of engagement

⁴⁸ Quirk *et al.* (1985: 350-3) distinguish between several main special uses of the personal pronoun *we* such as: the generic (i.e. people in general), the inclusive authorial (i.e. referring to both writer and readers), the editorial (i.e. the consensus of editorial board *or* formal academic writing by a single author), the rhetorical (i.e. referring to institutional entity such as the nation or party), in reference to a third party (i.e. he, she), the royal *we*, etc..

as audience-oriented persuasive strategies that establish an intimate relationship with readers by addressing them directly.

As for the differences in the subcategories of MDMs of engagement in the use of *reader-mentions*, *questions*, and *directives*, they can also be related to differences in genre conventions. So, while American writers prefer to engage with their readers using *reader-mentions* as the most frequently used engagement marker, Saudi writers prefer *questions* (see table 5.1). Not only American writers tend to use *reader-mentions* the most among the subcategories of engagement markers, but they also employ them far more often than the Saudi writers (7.88 vs. 3.65 per 1000 words, respectively). The American writers' preference for *reader-mentions* compared to other engagement markers in the genre of opinion articles is also established in Fu and Hyland's (2014: 128) study on interactional MDMs in English newspaper opinion articles. They (*ibid.*) found that *reader-mentions* are the most employed feature in the category of engagement markers.

However, as pointed out in table 5.5, both American and Saudi writers seem to prefer utilising inclusive *we* over the second-person pronoun *you* as *reader-mentions* in the analysed texts. This suggests a similarity in genre conventions between the two languages. In their study of interactional MDMs in newspaper opinion articles, Fu and Hyland (2014: 129) found that *inclusive we* was preferred over the pronoun *you*. They (*ibid.*) point out that despite the high interactional function of *you*, writers of this journalistic genre prefer to engage with their readers through inclusive *we* in almost 90% of all forms of *reader-mentions*. Fu and Hyland (*ibid.*) suggest that this preference pattern is possibly due to the fact that the use of reader-pronoun *you* creates a division between the writer and the reader (i.e. *you vs. me* rather than *you and me*), whereas the use of inclusive *we* constructs a common ground and establishes solidarity with readers, and hence contributes to the persuasive character of opinion genres.

As for the Saudi writers' tendency to employ *questions* considerably more than their American counterparts (4.49 vs. 2.37 per 1000 words, respectively), it seems to show

differences in genre conventions regarding what is favoured as a persuasive strategy between the two groups of writers. As pointed out in 5.2.4 (page 193), *questions* in both corpora were found to be predominantly rhetorical in that they were followed by a response, or an implied response. As an interactional feature of engagement in journalistic texts, *questions* are mainly persuasive because they invite direct involvement through addressing the reader as an intelligent interactant with an interest in the subject raised by the question and the good sense to follow the writer's response to it (Fu and Hyland, 2014: 130). In this sense, it is a persuasive strategy where "the writer spells out the question that the cooperative reader expects to be answered and thus encourages the reader to accept the direction the text is taking" (Thompson, 2001:61). Indeed, given the multifunctionality of rhetorical questions that was found in the analysed Arabic and English opinion articles (see examples 41-44 in chapter 5, pages 193-195), (in which the *rhetorical questions* were also used to organise arguments and express stance of hedging or certainty), it can be said that *questions* were utilised as a persuasive strategy to simultaneously engage readers as participants in discourse and lead them to accept the stance expressed in these *questions*.

Concerning the differences in the use of *directives* between American and Saudi writers, they may be related to differences in genre conventions and cross-cultural variation. Differences in genre conventions can be seen in the American writers' tendency to use more *directives* than the Saudi writers, especially their preference for *imperatives* over *obligation* forms, indicating their tendency towards explicit and overt involvement of readers. Saudi writers, on the other hand, appear to use both forms of directives equally with no preference of one form over the other (see table 5.6). In newspaper opinion genres, *directives* are "powerful rhetorical devices which arrest the reader and demand attention and response" as they not only help the reader with effectively processing arguments and ideas (e.g. consider, remember, think, imagine), but also engage the reader through a call for immediate action (e.g. we must, we should, ask, tell, etc.) (Fu and Hyland, 2014: 131-2).

As for the differences in the type of obligation expressions used by American and Saudi writers, they may be attributed to cross-cultural differences between the two groups of writers. As pointed out above, while Arabs tend to emphasise their propositions for an effective communication, American writers tend to down tone their proposition. So, it seems that Saudi writers conform to this communicative style in using strong obligation forms in all of the instances of *directives* by obligation. American writers, on the other hand, seem to conform to the American communicative style, expressing weak obligation in half of the used directives in the form of obligations.

In sum, the findings of the comparative analysis of interactional MDMs of stance and engagement in the original Arabic and English STs suggest that similarities and differences between the two corpora may be influenced by cross-cultural differences in communicative styles as well as variations in genre conventions. Cross-cultural differences appear to apply in the use of the subcategories of *hedges*, *boosters*, *attitude markers* and *directives* to express stance and engagement in a persuasive style. These differences are manifested in the Saudi writers' tendency to convey their stance towards their propositions and readers in a confident and authoritative stance, whereas American writers tend to project a tentative and cautious stance towards their propositions and readers. Variations in genre conventions can be shown in the subcategories of *self-mentions*, *reader-mentions*, and *questions* which seem to reflect different journalistic conventions within the genre of opinion articles.

The aim of the discussion above was to provide a background against which the translation shifts of interactional MDMs between Arabic and English may be discussed. The following two sections discuss the findings of the analysis of the translation of interactional MDMs of stance and engagement between Arabic and English in the light of the comparative analysis presented above.

7.2 Discussion of the findings of Arabic-English translation of interactional MDMs

The results of the analysis of translation shifts in interactional MDMs in the Arabic-English translations of opinion articles show that translation shifts occurred in all subcategories of interactional MDMs of stance and engagement at varying degrees of frequency. These translation shifts indicate the textual-linguistic translation norms that were in operation when translating these features. These textual-linguistic translation norms are discussed below based on the translation shifts that were identified and summarised in a list in section 6.4 in the previous chapter. Each identified textual-linguistic translation norm is discussed in turn within its dimension of occurrence (i.e. shifts in MDMs of stance and shifts in MDMs of engagement) in order to reveal the *initial norms* that govern these textual-linguistic norms. The identified translation norms are discussed in light of the comparative analysis of interactional MDMs of stance and engagement in the original Arabic and English texts discussed in (7.1) above as well as the socio-political context of the analysed texts. In what follows, I start first by discussing the major textual-linguistic norms in the category of interactional MDMs of stance.

Starting with interactional MDMs of stance, it was found that Arabic-English translators performed a total of 561 instances of translation shifts that comprise 296 (52.76%) *additions*, 175 (31.19%) *omissions*, 59 (10.52%) *modifications*, 31 (5.52%) *substitution*. Therefore, **the first observed textual-linguistic translation norm** is the Arabic-English translators' tendency to frequently employ shifts by *addition* and *omissions* in their translation of stance, with a preference for the former, and their tendency to infrequently employ shifts by *modification* and *substitutions*. This textual-linguistic norm indicates that the translated English opinion articles include more MDMs of stance than the original Arabic opinion articles. As a result, the English TTs show more explicit marking of the writers' subjective stance compared to the STs. This tendency can be attributed to the translators' awareness of the genre conventions of American opinion articles in which

readers expect to find the writers' subjective opinion overtly stated. According to Dafouz-Milne (2008: 108), readers of opinion articles are often searching for the explicit signalling of a writer's personal stance, because one of the central roles of opinion articles is to reveal a writer's individual thoughts and beliefs. Shifts by *modifications* and *substitutions* in MDMs of stance, on the other hand, are the least favoured translation shifts by Arabic-English translators. This was observed in all the subcategories of MDMs of stance, except for the subcategory of *attitude markers* (see page 304 below).

Regarding the subcategory of *hedges*, it was found that Arabic-English translators employed a total of 177 translation shifts that include 113 (63.84 %) *additions*, 43 (24.29%) *omissions*, 14 (7.91%) *modifications*, and 7 (3.94%) *substitutions*. Therefore, **it is observed that the second textual-linguistic translation norm** in the category of stance, is the Arabic-English translators' tendency to frequently employ shifts by *addition* and *omissions* in the translation of *hedges*, with a preference for the former. This means that the English TTs contain more *hedges* than the Arabic STs, especially when shifts by *addition* in *hedges* are combined with the few shifts by *substitution* of *boosters* with *hedges*, which represent 15 (6.33%) instances of the total 237 instances of translation shifts in *boosters*. This textual-linguistic norm can be attributed to the translators' attempt to adapt to the English readers' expectations of effective interaction, which favour tentative propositions. As pointed out in (7.1) above, original English opinion articles are characterised by the heavy use of *hedges* compared to *boosters* and *attitude markers*. According to Fu and Hyland (2014: 134-5), the writers' frequent use of *hedges* over *boosters* in English opinion articles softens the hedged argument and allows readers to come to their own conclusions about the validity of propositions; hence, the writers are able to project a reasonable voice and perhaps more effectively manoeuvre readers into agreement.

Regarding the subcategory of *boosters*, however, it was found that Arabic-English translators employed a total of 237 translation shifts that comprise 119 (50.21%) *additions*, 94 (39.66%) *omissions*, 15 (6.33%) *substitutions*, and 9 (3.80%) *modifications*. So, **the third**

observed textual-linguistic norm in the category of stance, is the Arabic-English translators' tendency to use shifts by *addition* relatively more than shifts by *omission* in their translation of boosters. Arabic-English translators' tendency to employ shifts by *addition* more than shifts by *omission* and in combination with the few 7 (3.94%) instances of shifts by *substitutions* of *hedges* with *boosters* indicate that English TTs contain, to some extent, more *boosters* than the Arabic ST. So, despite the fact that the comparative analysis of *boosters* between original Arabic and English opinion articles shows considerable differences between the two languages as *boosters* are twice as frequent in the Arabic STs as they are in the English STs (i.e. 8.81 vs. 4.88 per 1000 words, respectively), it seems that the shifts performed by the Arabic-English translators in this subcategory of stance do not result into a considerable change in the TTs.

Concerning the subcategory of *attitude markers*, it was found that Arabic-English translators performed a total of 94 translation shifts that include 44 (46.81%) *additions*, 24 (25.53%) *modifications*, 15 (15.96%) *omissions*, and 9 (9.57%) *substitutions*. Thus, **the fourth observed textual-linguistic translation norm** in the category of stance is the Arabic-English translators' tendency to employ shifts by *addition* far more than shifts by *omission* as well as their tendency to use shifts by *modification*, especially for the attitudinal markers of obligation. It was found that 37 (84.09%) of the total 44 instances of the added attitude markers are mostly deontic modals, including *must* (22 occurrences), *should* (12 occurrences), and *cannot* (3 instances). The 26 instances of modified attitudinal markers of obligation involved changing deontic modals from strong to weak modals more often than weak to strong modals, with a slight difference, i.e. 15 (57.69%) vs. 11 (42.31%), respectively. This indicates that English TTs comprise more *attitude markers* (mostly obligation forms) than the Arabic STs, but these markers mostly express a strong attitudinal obligation. This tendency to add *attitude markers* of obligation in the TTs can be related to the translators' awareness of the genre conventions of opinion articles in both languages since there is a slight difference between the Arabic and English original texts in the

frequency of *attitude markers* (see table 5.1). However, the fact that most of the added attitudinal obligation forms express strong obligation suggests that the translators tend to follow the SL communicative norms that prefer strong forms of obligation (i.e. using mostly *must*) and not the TL norms that prefer weak forms of obligation (i.e. using mostly *should*).

Regarding the subcategory of *self-mentions*, it was found that Arabic-English translators performed a total of 53 translation shifts, including 23 (43.40%) shifts by *omission*, 20 (37.73%) shifts by *addition*, and 10 (18.87%) shifts by *modification*. The majority of these shifts involved the plural self-reference forms that represent 56 (75.67%) of the total 74 self-mentions in the Arabic STs. In particular, 20 (86.96%) of the 23 shifts by *omission* involved plural self-reference forms, 10 (50%) of the 20 shifts by *addition* were plural forms, and all the 10 instances of shifts by *modification* involved changing plural self-reference forms into singular forms. So, **the fifth observed textual-linguistic translation norm** in the category of stance, is the Arabic-English translators' tendency to mostly perform translation shifts to the plural forms of *self-mentions* by using *omission* more than *addition* and *modifications* into singular forms. This means that while the total frequency of *self-mentions* in the English TTs remained relatively the same, the plural form was reduced or modified. This is expected since the comparative analysis of the Arabic and English texts showed that the frequencies of *self-mentions* in both set of texts were relatively close (1.85 vs. 1.17 per 1000 words, respectively). As for shifts by *modification*, although they show the translators' attempt to adapt to the English TTs genre conventions by modifying the plural self-reference forms into singular self-reference forms, they were sparingly used.

Regarding the translation shifts in interactional MDMs of engagement, it was found that Arabic-English translators performed a total of 178 instances of translation shifts that comprise 106 (59.55%) *additions*, 53 (29.77%) *omissions*, 15 (8.43%) *modifications*, 4 (2.25%) *substitutions*. Thus, **the first observed textual-linguistic translation norm** in the category of engagement, is the Arabic-English translators' tendency to frequently employ

shifts by *addition* and *omissions* with a preference of the former and their tendency to sparingly employ shifts by *modification* and *substitutions*.

This first textual-linguistic norm indicates that the translated English opinion articles include more MDMs of engagement than the original Arabic opinion articles. Consequently, the English TTs show more overt marking of the writers' engagement with readers, compared to the Arabic STs. This tendency can be attributed to the translators' attempt to conform to the genre conventions of opinion articles in the target language. As shown in the comparative analysis of the original Arabic and English texts, American writers were found to employ interactional MDMs of engagement more than their Saudi counterparts (12.86 vs. 9.31 per 1000 words, respectively). Shifts by *modification* and *substitution*, on the other hand, are the least preferred translation shifts by Arabic-English translators in the category of engagement.

Regarding *reader-mentions*, as a subcategory of engagement, it was found that Arabic-English translators performed a total of 129 shifts, comprising 81 (62.79%) *additions*, 40 (31.00%) *omissions*, 6 (4.65%) *modifications*, and 2 (1.55%) *substitutions*. Therefore, **the second observed textual-linguistic norm** in the category of engagement, is the Arabic-English translators' tendency to use shifts by *addition* more than omission in the translation of *reader-mentions*. This norm indicates that the English TTs contain more reader-mentions than the Arabic STs. This norm can be attributed to the translators' attempt to conform to the genre conventions of the TL. The comparative analysis of the original Arabic and English texts showed that American writers tend to use *reader-mentions* far more than the Saudi writers (7.88 vs. 3.65 per 1000 words, respectively).

Concerning the subcategory of *directives*, it was found that Arabic-English translators performed a total of 30 shifts that comprised 19 (63.33%) *additions*, 9 (42.85%) *modifications*, and 2 (9.52%) *substitutions*. Thus, **the third observed textual-linguistic translation norm** in the category of engagement is the Arabic-English translators' tendency to frequently employ shifts by *addition* and *modification*, while using shifts by *substitution*

infrequently in *directives*. This norm indicates that the frequency of *directives* in the English TTs are higher than the STs, suggesting the translators' attempt to conform to the TL conventions of the genre of opinion articles. As pointed out in (7.1), American translators tend to employ more directives than Saudi writers (1.91 vs. 0.50 per 1000 words, respectively). However, 15 out of the added 19 instances of directives were obligation forms that mostly express strong obligation (i.e. *we must* [11 instances], *we need to* [3 instances], *should* [1 instance]). The frequent *addition* of *we must* does not seem to conform to the TL expectations of the preferred form of obligation in the genre of opinion articles, namely weak obligation form. As pointed out in in 7.1, American writers tend to use weaker obligation forms in their directives, compared to Saudi writers who tend to use strong obligation forms in all instances of directives.

Regarding the subcategory of *questions*, it was found that Arabic-English translators used only a total of 14 translation shifts that comprised 8 (57.14%) *omissions* and 6 (42.86%) *additions*. So, **the fourth observed textual-linguistic translation norm** in the category of engagement is the Arabic-English translators' tendency to infrequently use shifts by *omission* and *addition* with a preference for the former in *questions*. This norm suggests that the frequency of *questions* in the English TTs is relatively the same as in the Arabic STs. This norm shows the translators' awareness of the importance of questions as an engagement marker in the genre of opinion articles. According to Fu and Hyland (2014: 140), opinion articles are characterised by a heavy use of engagement markers, especially *reader-mentions* and *questions*, to establish proximity with readers and evoke their direct involvement in texts in order to persuade them.

As for *asides*, the findings show that Arabic-English translators employed one translation shift which is *omission* that represents 5 (22.72%) instances of the total 22 instances of *asides* in the STs. So, **the fifth textual-linguistic translation norm** in the category of engagement is the Arabic-English translators' tendency to infrequently use shifts by *omission* in *asides*. This can be related to the translators' awareness of the genre

conventions of opinion articles in both languages, as the comparative analysis of the original Arabic and English texts showed that the frequencies of *asides* are relatively similar in both languages (i.e. 0.56 and 0.67 per 1000 words, respectively).

Given the textual-linguistic norms of translation shifts in both dimensions of interaction that are discussed above, it can be said that Arabic-English translators tend to follow translation shifts that are partly oriented towards the SL (i.e. Arabic) and partly towards the TL (i.e. English). On the one hand, the tendency towards target-oriented translation shifts can be seen in:

- the frequent use of shifts by *addition* more than *omissions* in *hedges*;
- the frequent shifts in *self-mentions* that have plural self-reference forms by either *omission* more than *addition* or *modification* into singular self-reference one.
- the frequent use of shifts by *addition* more than *omissions* in *reader-mentions*;
- the infrequent use of translation shifts in *questions* and *asides*

On the other hand, the tendency towards source-language translation shifts can be found in:

- the slight difference in the frequency of shifts by *addition* and *omission* of *boosters* with a preference for *addition*, resulting in slightly more *boosters* in the TTs;
- the frequent use of shifts by *addition* of *attitude marker* and *directives* that express strong obligation (mostly *must*), combined with the infrequent weakening of strong obligation forms by *modifications* in the TTs, especially in *attitude markers*;

Since the target-oriented translation shifts are more common than the source-oriented ones, it can be said that Arabic-English translators apply both *initial norms* of *acceptability* and *adequacy* but with more leaning towards the norm of *acceptability* when translating interactional MDMs of stance and engagement. With respect to *acceptability*, translators apply textual-linguistic translation norms which adhere to the linguistic and rhetorical norms of the TL and culture, while, with respect to *adequacy*, the translators adhere to the textual-linguistic norms embodied in the source text (Toury, 1995: 56-7).

Considering that the intended audience of the TTs are assumed to be English-speaking readers, particularly the Western audience in the US and UK, and the fact that these TTs serve the same communicative function in the TL, the norm of *acceptability* in the translation of interactional MDMs is expected in this type of genres. The Arabic-English translators seem to have attempted to produce TTs that, to some extent, meet the expectations of the audience in the TL. This is mainly seen in their attempt to increase tentativeness in propositions through adding *hedges* and weakening strong obligation forms as well as enhancing engagement through the addition of *reader-mentions*. Yet, at the same time, the slight increase in *boosters* and the *addition* of strong obligation forms in *attitude markers* and *directives* in the TTs seem to mostly preserve the authoritative and confident style that is prevalent in the STs' propositions. Consequently, there seems to be an imbalance between the textual-linguistic translation norms applied to certain subcategories of interactional MDMs and how these subcategories are actually used in the TL.

7.3 Discussion of the findings of English-Arabic translations of MDMs

The results of the analysis of translation shifts in interactional MDMs in the English-Arabic opinion articles show that translation shifts occurred in most of the analysed subcategories of interactional MDMs of stance and engagement. These translation shifts indicate the textual-linguistic translation norms that appear to be involved in the translation of the TTs. Just like the findings from the Arabic-English texts in (7.2), these textual-linguistic translation norms are discussed below based on the translation shifts that were identified and summarised in a list in section 6.4 in the previous chapter. Each identified textual-linguistic translation norm is discussed in turn within its dimension of occurrence (i.e. shifts in MDMs of stance and shifts in MDMs of engagement) in order to reveal the *initial norms* that underline these textual-linguistic norms. The identified translation norms will be discussed in the light of the comparative analysis of interactional MDMs of stance and engagement in the original Arabic and English texts discussed in (7.1) above as well as in the socio-political

context of the analysed texts. I will start by discussing the major textual-linguistic norms in the category of interactional MDMs of stance.

Similar to the translation of interactional MDMs of stance in the Arabic-English texts, it was found that English-Arabic translators employed a total of 742 instances of translation shifts that comprised 356 (47.97%) *additions*, 192 (25.88%) *omissions*, 103 (13.88%) *modifications*, 91 (12.25%) shifts by *substitution*. Therefore, **the first observed textual-linguistic translation norm** in the category of stance, is the English-Arabic translators' tendency to frequently employ shifts by *addition* and *omissions* with a preference for the former and their tendency to infrequently employ shifts by *modification* and *substitution*. As pointed out earlier in (7.2), this tendency can be explained by the translators' awareness of the genre conventions of opinion articles as argumentative/persuasive texts in which readers expect to find the writers' subjective opinion overtly expressed.

Regarding the subcategory of *hedges*, it was found that English-Arabic translators performed a total of 311 translation shifts that included 113 (63.84 %) *omissions*, 82 (26.36%) *substitutions*, 52 (16.72%) *addition*, 46 (14.79%) *modification*. Therefore, **the second observed textual-linguistic translation norm** in the category of stance, is the translators' tendency to frequently perform shifts by *omission* and *substitution* (with *boosters*) more often than shifts by *addition* and *modification* in *hedges*. This means that hedges in the TTs are less frequent in the TTs compared to the STs. This translation norm suggests the translators' attempt to adapt to the expectations of Arabic readers regarding hedges in opinion articles as argumentative/persuasive text-type. As shown in the comparative analysis of the Arabic and English STs, Saudi writers tend to use hedges far less than the American writers (5.23 vs. 9.23 per 1000 words, respectively).

Concerning the subcategory of *boosters*, it was shown that English-Arabic translators used a total of 339 instances of shifts that included 284 (83.77%) *additions*, 42 (12.39%) *omissions*, 7 (2.06%) *modifications*, and 6 (1.77%) *substitutions*. Thus, **the third observed textual-linguistic translation norm** in the category of stance, is the English-Arabic

translators' tendency to perform shifts by *addition* far more than *omission* in the subcategory of *boosters*. This means that *boosters* are far more frequent in the Arabic TTs than the English STs. This norm appears to indicate the translators' attempt to conform to the Arabic readers' expectations of effective interaction that is characterised by emphasised propositions. As pointed out in (7.1) above, original Arabic opinion articles are characterised by the heavy use of *boosters* compared to *hedges* (i.e. 8.81 vs. 5.23 per 1000 words, respectively). In particular, the preferred linguistic form of *boosters* that are added in the Arabic TTs were the sentence qualifying particles *إن* 'inna (109 instances) and *إِنَّ* *al-qad* (104 instances) [both in the meaning of *indeed* or *truly*] as they both represent 75% of the added 284 boosters in the Arabic TTs. Together, these two emphatic particles are considered one of the main stylistic features of Arabic argumentative texts to achieve persuasion (Abdul-Raof, 2001: 127; Alkohlani, 2010: 325). Combined with *substitution* of *hedges* with *boosters*, the frequent use of *addition* of *boosters* makes them far more frequent in the TTs than the STs.

Regarding the subcategory of *attitude markers*, it was found that English-Arabic translators performed a total of 77 translation shifts that included 50 (64.93%) shifts by *modification*, 14 (18.18 %) *omissions*, 10 (12.99%) *additions*, and 3 (3.91%) *substitutions*. Thus, **the fourth observed textual-linguistic translation norm** in the category of stance, is the English-Arabic translators' tendency to frequently perform shifts by *modification*, and infrequently use shifts by *omission*, *addition* and *substitution* in the translation of *attitude markers*. Shifts by *modification* mostly involved modifying attitudinal expressions of obligation from weak to stronger expressions of obligation in the Arabic TTs (38 (76%) instances of the total 50 instances of shifts by *modification*). This norm can be attributed to the English-Arabic translators' attempt to adapt to the preferred style of effective interaction in the TL genre that is characterised by exaggerated assertions. This characteristic is evident in the analysis of original Arabic texts, where almost all expressions of obligation in the

subcategory of *attitude markers* were found to express strong obligation (i.e. using mostly *must*).

Concerning the subcategory of *self-mentions*, it was found that English-Arabic translators used only a total of 15 translation shifts that included 10 (66.67%) *additions* and 5 (33.33%) *omissions*. Therefore, **the fifth observed textual-linguistic translation norm** in the category of stance, is the translators' tendency to infrequently use shifts by *addition* and *omission* with a preference for the former in *self-mentions*. Although few in occurrence, the preference of shifts by *addition* over *omission* of *self-mentions* can be attributed to genre conventions in Arabic, as the comparative analysis of the STs showed that Arabic opinion articles included slightly more *self-mentions* than their English counterparts (1.85 vs. 1.17 per 1000 words, respectively).

As for the findings regarding the translation shifts in interactional MDMs of engagement, they mainly occurred in the subcategories of *reader-mentions*, *directives* and *asides*. Of the total 165 translation shifts in interactional MDMs of engagement, the English-Arabic translators performed 65 (39.39%) *additions*, 61 (36.99%) *omissions*, 29 (17.57%) *modifications*, and only 10 (6.06%) *substitution*. As such, **the first observed textual-linguistic translation norm** in the category of engagement, is the English-Arabic translators' tendency to frequently perform shifts by *addition* and *omission* almost similarly and their tendency to sparingly employ shifts by *modification* and *substitutions*.

This textual-linguistic translation norm indicates that the overall frequency of engagement markers is mainly maintained in the TTs due to the relatively similar frequency of shifts by *addition* and *omission*. This can be attributed to the translators' awareness of the importance of such features as persuasive strategies in the genre of opinion articles. On the other hand, the infrequent use of shifts by *modifications* and *substitutions*, which is similar to translation shifts in Arabic-English texts, indicates that these two types of shift are the least preferred by English-Arabic translators when translating interactional MDMs in all the subcategories of engagement.

Regarding *reader-mentions*, it was found that English-Arabic translators used a total of 108 translation shifts that comprised 55 (50.92%) *addition*, 38 (35.18%) *omissions*, and 15 (13.88%) *modifications*. Thus, **the second observed textual-linguistic translation norm** in the category of engagement, is the translators' tendency to frequently employ shifts by *addition* more than *omissions* and infrequently use *modifications* in *reader-mentions*. This indicates that *reader-mentions* are relatively more frequent in the TTs than the STs. Although few in frequency compared to the other translation shifts, instances of shifts by *modifications* that mostly involved changing the form of the pronoun *you* into inclusive *we* show an interesting attempt by the translators to avoid the use of the second person pronoun as a form of reader-address in the TTs. As pointed out in the comparative analysis of the STs, American and Saudi writers tend to prefer inclusive *we* over *you* as a form of *reader-mentions* in both sets of original opinion articles (see table 5.5).

Concerning *directives*, it was found that English-Arabic translators used a total of 45 translation shifts that included 14 (31.11%) *modifications*, 11 (24.44%) *omissions*, 10 (22.22%) *additions*, and 10 (22.22%) *substitutions*. So, **the third observed textual-linguistic translation norm** in the category of engagement, is the translators' tendency to use shifts by *modification*, *omissions*, *additions* and *substitutions* in relatively similar frequencies, in the translation of *directives*, with a slight preference for *modifications*. This indicates that *directives* are slightly less frequent in the TTs due to *omissions* and *substitutions*. Shifts by *modifications* predominantly involved changing strong obligation forms addressed to readers to weaker obligation forms (12 (85.71%) of the total 14 instances of *modifications* in *directives*).

As for *asides*, it was found that English-Arabic translators used only the translation shift of *omission*, which represents 10 (20.83%) instances of the total 48 instances of *asides* in the STs. So, **the fourth textual-linguistic translation norm** in the category of engagement, is the English-Arabic translators' tendency to infrequently use shifts by *omission* of *asides* in the Arabic TTs. This tendency indicates that this metadiscoursal feature

is mainly maintained in the Arabic TTs, which is to be expected, since it is utilised in similar frequency in both original Arabic and English STs.

Considering the textual-linguistic translation norms above, it can be argued that English-Arabic translators tend to predominantly follow translation shifts that are oriented towards the target language (i.e. Arabic) when translating interactional MDMs of stance and engagement. In translating MDMs of stance, this can be seen in:

- the frequent *additions* of *boosters* far more than *omissions*, along with *substitutions* of *hedges* with *boosters*, resulting in far more *boosters* in the Arabic TTs;
- the frequent *omissions* of *hedges* more than *additions*
- the frequent *modification* of deontic modal expressions in *attitude markers* and *directives* that express weak obligations into stronger ones in the Arabic TTs.
- the infrequent use of translation shifts in *self-mentions*
- the generally infrequent use of *additions*, *omissions*, *modifications* and/or *substitutions* in engagement markers (*reader-mentions*, *directives* and *asides*), resulting in mainly preserving such features in the TTs, except for a slightly higher use of *reader-mentions* and *directives* in the TTs.

Hence, it can be said that English-Arabic translators tend to apply the *initial norm* of *acceptability* in which the translators adhere to the target language norms. By following the norm of *acceptability*, the English-Arabic translators' goal was to produce texts that are typically in accordance with the genre conventions of Arabic-language opinion articles as argumentative/persuasive texts that are rooted within the cultural context of this language. Just like the Arabic-English texts above, the norm of *acceptability* is expected in this type of genre, given that they serve the same communicative function in the TL and they are intended for Arab readers inside and outside the Arab world.

The norm of *acceptability* in translating MDMs is also evident in the translation of professional writing in other genres. For example, although not focusing on translation norms in particular, some of the studies on the translation of MDMs in academic genres, that

were discussed in chapter 3.5.1, demonstrated how translators adhere to the TL genre conventions when translating MDMs. For instance, Gholami *et al.* (2014), who investigated the translation of MDMs from English into Persian in medical research articles, found that translators made frequent changes (mostly *omissions*) that affected the number and distribution of interactive and interactional MDMs in the Persian TTs. The researchers (*ibid.*: 31-32) attributed these changes to the differences between the two languages regarding the use of MDMs in this particular genre.

However, a study by Pisanski Peterlin (2008), who focused on the translation of textual MDMs (i.e. interactive MDMs) in Slovene-English geography research articles, showed different results. Pisanski Peterlin (2008: 207) maintains that target language *acceptability* can be considered a key element of scientific translation. Yet, the results of her study showed a tendency towards *adequacy* when translating textual MDMs from Slovene into English, although both languages differ considerably regarding the use of textual MDMs, based on the results of a comparable English-original geography articles. Pisanski Peterlin (*ibid.*: 210) found that *omissions* and *addition* of textual MDMs occurred in almost the same frequency, which means that the total number of metadiscourse items found in the STs is almost the same as in the TTs. When the number of textual MDMs in the English TTs were compared to textual MDMs in geography research articles originally written in English, Pisanski Peterlin (*ibid.*: 216) found that more than twice as many textual MDMs per text were identified in the original English articles as in the English translations. The contradiction between Pisanski Peterlin's (2008) findings and the findings in Gholami *et al.*'s (2014) study above as well as this study suggests that the norm of *acceptability* in the translation of MDMs is not always applied.

Returning to the translation of interactional MDMs in this study, it should be pointed out that the differences in genre conventions and its related cross-cultural variations in communication styles may not be the only influencing factors for the *initial* and *textual* linguistic norms that were discussed in both directions of translation in 7.2 and 7.3 above.

External factors such as differences in the socio-political contexts of production of the STs and TTs may influence the translation of interactional MDMs between Arabic and English opinion articles. As pointed out in the socio-political contextualisation of the STs and TTs in 4.3, Arab and American institutional contexts of the press are different. While the Arab press is mainly controlled by governments and tend to apply self-censorship about sensitive government-related topics, the democratic American press is freer from governmental control and can freely express direct criticism about sensitive government-related issues. For example, in the case of the English-Arabic translations, the STs were published in two American newspapers with editorial lines that lean towards a democratic left-of-centre political stance, while the TTs are published in an Arab newspaper with an editorial line that tends to be conservative on political affairs. Such differences might be reflected in the way the translators deal with interactional MDMs. This may mean, for example, that Arabic translators may be constrained as to the rendering of the original writers' stance about specific politically sensitive topics in the TT.

7.4 Summary and conclusion

The main aim of this chapter was to discuss the major findings of the analysis of translation shifts in interactional MDMs in Arabic-English and English-Arabic texts to identify textual-linguistic norms and their underlying initial norms with reference to the comparative analysis of the interactional MDMs between the original Arabic and English STs. The chapter began with a discussion of the major findings of the comparative analysis of interactional MDMs of stance and engagement in the original Arabic and English texts in order to provide the background for the comparative analyses of the translated texts. It was suggested that the similarities and differences between the Arabic and English original texts regarding interactional MDMs may be related to the constraints of genre and text-type conventions that are influenced by the socio-political and socio-cultural context in which the texts are produced.

The similarities and differences that seem to be related to genre conventions of opinion articles in the two languages are reflected quantitatively. Similarities are found in the total frequency of interactional MDMs of stance and engagement with a tendency towards using markers of stance more than those of engagement in both sets of texts. Also, similarities are found in the frequency of *self-mentions*, *attitude markers*, and *asides*. Differences include the finding that American writers use more interactional MDMs of engagement than their Saudi counterparts. In addition, American writers use more *reader-mentions* and *directives* than the Saudi writers, whereas Saudi writers use more *questions* than their American counterparts.

Differences that seem to reflect cultural variation bearing on the genre conventions of opinion articles as argumentative/persuasive texts, are found in the frequency of the subcategories of *hedges* and *boosters* as well as the preferred type of *attitude markers*. Saudi writers tend to convey their stance towards their propositions and readers in a confident and authoritative manner by employing more *boosters* than *hedges* and favouring strong attitudinal forms of obligation. American writers, on the other hand, tend to convey their views in a more tentative manner using more *hedges* than *boosters* and preferring weak attitudinal forms of obligation.

As for the differences attributable to variation in socio-political context, they seem to pertain mainly to *self-mentions*. While American writers prefer to use singular self-reference forms, Saudi writers favoured the use of plural self-reference forms.

In light of the comparative analysis of interactional MDMs between the original Arabic and English opinion articles, the underlying *initial* translation norms were identified based on the *textual-linguistic* norms. The textual-linguistic translation norms that seem to govern the shifts in the translation of interactional MDMs in both English-Arabic and Arabic-English differ between the two directions of translation. The observed textual-linguistic norms that seem to govern translation shifts of interactional MDMs in the English-Arabic texts suggest that translators mainly follow the initial norm of *acceptability* in which

translators lean more towards adhering to the TL norms and convention. This can mainly be shown in the frequent *addition* of *boosters* coupled with *substitution* and *omission* of *hedges*, frequent *modification* of deontic modal expressions in *attitude markers* and *directives* from weak into stronger obligation forms as well as the infrequent use of shifts in the subcategories of MDMs of engagement.

In the Arabic-English texts, however, the translators tend to apply both the norm of *acceptability* as well as, to some extent, the norm of *adequacy*. On the one hand, *acceptability* can be observed in the frequent *addition* of *hedges* and *reader-mentions*, the frequent shifts in *self-mentions* of plural self-reference forms by either *omission* more than *addition* or modification into singular self-reference form, and the infrequent use of translation shifts in *questions* and *asides*. On the other hand, the norm of *adequacy* can be observed in the slight difference in the frequency of shifts by *addition* and *omission* of *boosters* with a preference for the former, resulting in slightly more *boosters* in the TTs. Moreover, the norm of *adequacy* can be observed in the frequent use of shifts by *addition* of *attitude marker* and *directives* that express strong obligation (mostly *must*) compared to the infrequent weakening of strong obligation forms by *modifications* in the TTs.

However, given that the norm of *acceptability* is predominantly used in the English-Arabic texts and that Arabic-English texts lean towards *acceptability* more than *adequacy*, it can be concluded that the norm of *acceptability* is a key tendency in translating interactional MDMs in the Arabic-English and English-Arabic texts in this study.

Chapter 8

Conclusions

The main aim of this research was to investigate the translation shifts in interactional MDMs in Arabic-English and English-Arabic translations of newspaper opinion articles in order to uncover the underlying initial and textual-linguistic norms that governed the identified translation shifts. Given the significance of genre as contextual aspect shaping the use of MDMs, I have maintained that any explanations attempting to account for translation shifts in interactional MDMs in opinion articles as an argumentative-persuasive genre must firstly consider the differences and similarities in the use of interactional MDMs between original Arabic and English opinion articles. Since no such contrasting analysis is available in the literature of comparative studies between Arabic and English, I used a bidirectional corpus of 100 Arabic-English and 100 English-Arabic opinion articles to conduct two types of comparative analyses. The first type is a quantitative and qualitative comparative analysis between the original Arabic and English STs to identify interactional MDMs and investigate their use in the genre of opinion articles between the two languages. The second type is a quantitative and qualitative comparative analysis between the Arabic and English STs and their respective TTs in order to identify the translation shifts in interactional MDMs in both directions of translation. The results of the first type of comparative analysis were used as references for the main aim of this study, namely to investigate the translation norms governing the translation shifts that were identified in the second type of comparative analysis.

The comparative analyses were conducted within Toury's (1995) three-phase methodological framework that was adapted for the purpose of this study, the first phase involved situating both the STs and TTs in their socio-political contexts. The second and third phases of the comparative analyses involved integrating a corpus-based and discourse-

analytical approach, drawing on linguistic and descriptive approaches to translation. The theoretical framework was based on Hyland's (2005a, 2005b) model of interactional MDMs, which was used to identify and classify interactional MDMs in the STs and their translation in the TTs. This approach enabled me to focus on optional shifts in translation (van Leuven-Zwart, 1989/1990a; Toury, 1995) in order to identify initial and textual-linguistic translation *norms* (Toury, 1995).

The literature reviews presented in chapter two and three showed that metadiscourse markers, despite their significance in persuasive discourse, have received scant attention in translation studies, especially with regard to the translation of newspaper opinion genres. This study has sought to fill at least part of this gap by exploring the use of metadiscourse marking with reference to translation norms within the framework of product-oriented descriptive translation studies.

The following sections outline the major research findings of this study, its contributions and implications, its limitations, and finally the possible future areas of research that emerged from this study.

8.1 Major research findings

This part of the conclusion presents the major findings that emerged from the comparative analyses of the bidirectional corpus, based on the research questions posed at the beginning of the thesis, to establish to what extent the questions have been answered to achieve the aim of this study. The comparative analysis between the Arabic and English STs sought to answer the first three questions:

- 1) What are the types and frequency of interactional MDMs used in the Arabic STs of opinion articles?
- 2) What are the types and frequency of interactional MDMs used in the English STs of opinion articles?

- 3) What are the differences and/or similarities in the use of MDMs in the genre of opinion articles between Arabic and English STs?

The comparative analysis between the STs has shown that there are similarities and differences in the use of interactional MDMs between the original Arabic and English opinion articles. It was suggested that such differences and/or similarities may be attributed to differences in genre conventions, cross-cultural variation and/or socio-political context between the two languages.

The similarities that seem to be related to genre conventions were found in the American and Saudi writers' tendencies to employ all types of interactional MDMs of stance and engagement in relatively similar frequencies (i.e. 30.77 vs 29.06 per 1000 words, respectively) with a preference for using MDMs of stance over markers of engagement. Furthermore, within the subcategories of stance and engagement, both American and Saudi writers used relatively similar frequencies in *self-mentions*, *attitude markers*, and *asides*. These similarities indicate that opinion articles written by American and Saudi writers share similar genre characteristics that seem to demonstrate certain uniformity across the two languages and cultures.

However, the comparative analysis of the Arabic and English original texts revealed differences that may also be attributable to genre conventions. First, the American writers tend to use more interactional MDMs of engagement than the Saudi writers. This may indicate that American writers, generally speaking, tend to establish more intimate relationships with their audience as a persuasive strategy in this particular genre compared to the Saudi writers. Second, American writers prefer to use more *reader-mentions* and *directives* than the Saudi writers, whereas Saudi writers prefer to employ more *questions* than the American writers. These differences in the preferences of certain types of MDMs of engagement demonstrate that American and Saudi writers seem to engage differently with

their respective readers to achieve proximity with them based on the readers' expectations in this particular genre.

The differences that seem to be attributable to cross-cultural variation reflect variations in the preferred effective communication style between Saudi-Arab and American writers that seems to influence the genre conventions in the use of *hedges*, *boosters* and *attitude markers*. On the one hand, Saudi writers seem to reflect a confident and decisive authorial stance to persuade their readers through utilising considerably more *boosters* than *hedges* and they show a preference for strong attitudinal obligation forms (mostly *yajib* [must]) over the weak forms (e.g. *yanbaġī* [should]). On the other hand, American writers seem to reflect a tentative authorial stance as a persuasive strategy by using significantly more *hedges* than *boosters* and preferring weak attitudinal obligation forms (mostly *should*) over the strong forms.

The differences that appear to be related to the socio-political context of opinion articles are found in the Saudi writers' tendency to use both plural and singular self-reference forms with a preference for the plural ones, while American writers used singular self-reference forms. It seems that Saudi writers use this rhetorical strategy to enhance their credibility in order to persuade their readers by expressing that their stance is also shared by the newspaper as an institution. American writers, on the other hand, appear to find it more convincing to rely on their individual opinion via the use of singular self-reference forms to express their stance.

The above-mentioned similarities and differences in the use of interactional MDMs of stance and engagement between the Arabic and English original opinion articles reveal how the functions of these features can be constrained by genre conventions that may, in turn, be influenced by wider cultural and institutional contextual factors. Based on their contexts of use and audience's expectations in the two different linguistic and cultural settings, interactional MDMs enhance persuasiveness in the genre of opinion articles via the explicit marking of the writer's stance and direct engaging of the readers to fulfil the main

communicative function of such genre (i.e. to persuade readers of the writer's viewpoint on the importance of a topic).

The comparative analysis of the use of interactional MDMs between the Arabic and English original opinion articles served as a reference to address the following three questions:

- 4) What are the shifts that occurred in the translation of MDMs in the opinion articles that are translated from Arabic into English?
- 5) What are the shifts that occurred in the translation of MDMs in the opinion articles that are translated from English into Arabic?
- 6) What are the translation norms that are identified from the results of the analysis of translation shifts in Arabic-English and English-Arabic opinion articles?

The answers to the first two questions above were revealed by the comparative analyses of Arabic-English and English-Arabic texts, which identified all translation shifts and classified them based on their dimension of occurrence (i.e. shifts in stance and shifts in engagement). The third question was answered by the discussion of the results of the two comparative analyses of Arabic-English and English-Arabic texts.

Regarding the identified shifts in interactional MDMs in the Arabic-English texts, the analysis showed that there are four main types of translation shifts that are *addition*, *omission*, *modification*, and *substitution*.

In the overall instances of translation shifts in the interactional category of stance, the textual-linguistic norm is for the Arabic-English translators to frequently employ shifts by *addition* and *omission* with a preference for the former (i.e. 52.76% and 31.19%, respectively); and to employ shifts by *modification* and *substitution* infrequently (10.52% and 5.52%, respectively). The same also applies to the overall instances of translation shifts in the interactional category of engagement (i.e. (59.55%) *additions*, (29.77%) *omissions*, (8.43%) *modifications*, and (2.25%) *substitutions*). These two textual-linguistic norms

suggest that translated opinion articles in Arabic-English texts included more interactional MDMs of stance and engagement than their STs as a result of using shifts by *addition* much more than shifts by *omission*.

Within the subcategories of stance in the Arabic-English texts, the analysis showed that the textual-linguistic norms in *hedges* and *boosters* are similar since Arabic-English translators tend to frequently employ shifts by *addition* and *omission* with a preference of the former. With only few instances of shifts by *substitution* between the two subcategories, it was pointed out that this linguistic norm suggests that English TTs include more *hedges* and *boosters* than their STs. The Arabic-English translators' tendency to add *hedges* in the TTs shows that they seem to be aware of the role of *hedges* as a persuasive strategy in English opinion articles since the comparative analysis of English and Arabic original opinion articles in this study revealed that American writers prefer *hedges* over *boosters* as a persuasive strategy in the original English texts. However, their tendency to add *boosters* in the English TTs contradicts the norm of preferring *hedges* over *boosters* in the original English opinion articles.

The textual-linguistic norm identified in the subcategory of *attitude markers* indicates that Arabic-English translators tend to use shifts by *addition* far more often than shifts by *omission* and that shifts by *modification* mostly involve reducing the strength of the original attitudinal markers of obligation. However, it was observed that the majority of the added attitudinal markers of obligation express strong obligation. Since the comparative analysis of English and Arabic original opinion articles in this study shows that writers of the English texts demonstrate tentative stance by using weak attitudinal obligation forms, the Arabic-English translator's tendency to modify strong obligation forms into weaker ones shows that they seem to be aware of the genre conventions in the TL. Nevertheless, their tendency to add strong obligation forms (e.g. *must*) seem to contradict the TL's genre preference for weak obligation forms (e.g. *should*).

Regarding the subcategory of *self-mentions*, it was found that Arabic-English translators tend to apply translation shifts mostly to the plural forms of *self-mentions* by using *omission* more than *addition* and *modifications* into singular forms. This indicates that, although the frequency of *self-mentions* in the English TTs remained relatively the same, the plural form was reduced or modified. This can be related to the original English texts' preference for singular self-reference forms as indicated by the comparative analysis of the original English and Arabic opinion articles in this study.

As for the subcategories of interactional MDMs of engagement in the Arabic-English texts, the analysis revealed that the textual-linguistic norm in *reader-mentions* is the Arabic-English translators' tendency to use shifts by *addition* almost twice as shifts by *omission*, resulting in a higher frequency of *reader-mentions* in the TTs than in the STs. Given that the comparative analysis of English and Arabic original opinion articles in this study showed that the subcategory of *reader-mentions* is the mostly used engagement marker in the English texts, the Arabic-English translators' tendency to add such feature shows their awareness of the role of *reader-mentions* in the English opinion articles as a persuasive strategy.

The textual-linguistic norm identified in the subcategory of *directives* showed that the Arabic-English translators tend to frequently employ shifts by *addition* and *modification* and infrequently use shifts by *substitution*. Although this means that *directives* in the TTs are used more often than in the STs, the majority of the added *directives* constitute obligation forms that mostly express strong obligation. This norm contradicts the target language's (i.e. English) preference for *directives* that are expressed through weak obligation forms as revealed by the comparative analysis of English and Arabic original opinion articles in this study.

The textual-linguistic norm in the subcategory of *questions* is for the Arabic-English translators to perform shifts by *omission* and *addition* infrequently, with preference to the former. Thus, the frequency of *questions* in the English TTs is relatively the same as in the STs. The same also applies to the textual-linguistic norm in the subcategory of *asides* as

Arabic-English translators tend to employ shifts by *omission* sparingly. These two translation norms reflect the translators' awareness of the similarities in the genre conventions between Arabic and English regarding these two engagement markers as indicated in by the comparative analysis of English and Arabic original opinion articles in this study.

With regard to the identified shifts in interactional MDMs in the English-Arabic texts, the analysis revealed that, just like Arabic-English texts above, there are four main types of translation shifts, namely *addition*, *omission*, *modification*, and *substitution*.

The textual-linguistic norm in the overall instances of translation shifts in the interactional category of stance is for the English-Arabic translators to frequently employ shifts by *addition* and *omission* with a preference for the former (i.e. 47.97% and 25.88%, respectively); and to employ shifts by *modification* and *substitution* infrequently (i.e. 13.88% and 12.25%, respectively). As for the textual-linguistic norm of the overall translation shifts in the interactional category of engagement is for the English-Arabic translators to frequently use shifts by *addition* and *omission* almost similarly (i.e. 39.39% and 36.99%, respectively); and employ shifts by *modifications* and *substitutions* infrequently (i.e. 17.57% and 6.06%, respectively). These two textual-linguistic norms indicate that translated opinion articles in the English-Arabic texts include more interactional MDMs of stance and engagement than their STs.

Within the subcategories of stance in the English-Arabic texts, the analysis revealed that the textual-linguistic norms in *hedges* and *boosters* work in different directions. The textual-linguistic norm in *hedges* is for English-Arabic translators to frequently use shifts by *omission* and *substitution* (with *boosters*) more than shifts by *addition* and *modification*, hence, *hedges* are less frequent in the TTs than the STs. In contrast, the textual-linguistic norm in *boosters* is for the English-Arabic translators to employ shifts by *addition* far more than *omission*, which means that *boosters* are far more frequent in the TTs than the STs. The English-Arabic translators' tendency to add *boosters* and substitute *hedges* with *boosters* in

the TTs shows that they seem to be aware of the role of *boosters* as a persuasive strategy in the Arabic opinion articles, given that the comparative analysis of English and Arabic original opinion articles in this study revealed the Saudi writers' preference for *boosters* over *hedges* as a persuasive strategy in the Arabic texts,

The textual-linguistic norm in the subcategory of *attitude markers* is for the English-Arabic translators to use shifts by *modification* frequently, and to use shifts by *omission*, *addition* and *substitution* infrequently. The shifts by *modification* mostly involved adjusting attitudinal expressions of obligation from weak to stronger expressions of obligation. This translation norm demonstrates the English-Arabic translator's awareness of the of the target language's (i.e. Arabic) preference for attitudinal markers of strong obligation as indicated by the comparative analysis of English and Arabic original opinion articles in this study.

Regarding *self-mentions*, the norm is for translators to use shifts by *addition* and *omission* sparingly, with a preference for the former. No shifts by *modifications* or *substitutions* were found in the translation. This means that the frequency of *self-mentions* in the TTs is relatively similar to the frequency in the STs. This norm can be attributed to the similarities between Arabic and English in the frequency of *self-mentions* as indicated by the comparative analysis of the original English and Arabic opinion articles in this study.

Regarding the subcategories of interactional MDMs of engagement in the English-Arabic texts, the analysis showed that the translation shifts are generally few and only occur in *reader-mentions*, *directives* and *asides*. The textual-linguistic translation norm in *reader-mentions* is for the English-Arabic translators to employ shifts by *addition* more frequently than *omission* and use shifts by *modification* infrequently. This means that *reader-mentions* are relatively more frequent in the TTs than the STs. The textual-linguistic translation norm in *directives* is for the translators to use shifts by *modification*, *omissions*, *additions* and *substitutions* in a relatively similar frequency, with a slight preference for *modifications* (mostly changing strong obligation forms to weaker ones). This means that *directives* are slightly less frequent in the TTs due to *substitutions*. As for *asides*, where shifts by *omission*

are the only type of shifts used, the textual-linguistic translation norm is for the English-Arabic translators to use shifts by *omission* infrequently. The scarcity of translation shifts in the subcategories of interactional MDMs of engagement indicates that English-Arabic translators tend to preserve such features in the TTs.

Based on these textual-linguistic translation norms, the initial translation norms were identified. These initial norms appear to influence the translation of interactional MDMs of stance and engagement in the analysed texts. In the case of Arabic-English translation shifts in interactional MDMs, translators seem to adopt both initial norms of *acceptability* and *adequacy* with a stronger preference for the former. The English-Arabic translators, on the other hand, seem to have a preference for the norm of *acceptability*. It was suggested that the norm of *acceptability* is to be expected in translating interactional MDMs in the context of opinion articles as an argumentative-persuasive genre. This, in turn, emphasises the need to take genre conventions, that are embedded in the cultural and socio-political context of the target language, into account when translating interactional MDMs. In other words, it can be concluded that the phenomenon of interactional metadiscourse is largely context-dependant, to the extent that any investigation of the translation of interactional MDMs is almost impossible to be successfully accomplished apart from the context in which they occur.

The analysis of translation shifts in interactional MDMs of stance and engagement in the Arabic-English and English-Arabic texts and the norms that seem to govern their occurrence showed the usefulness of Hyland's (2005a, 2005b) model of metadiscourse as a discourse-analytic tool to examine shifts in writer-reader interaction in translation. The feasibility of Hyland's model in translation studies was also evident in examining the translation of MDMs in other contexts such as academic texts (e.g. Gholami *et al.*, 2014) and non-fiction texts (e.g. Herriman, 2014).

8.2 Contributions and implications

The present study contributes to the two fields of translation studies (TS) and discourse analysis. Regarding the field of TS, this study makes an original contribution to the literature on TS in the following ways. First, this research fills in a gap in the research on the translation of metadiscourse markers within product-oriented descriptive translation research as no previous research has so far been conducted on the translation of interactional MDMs in the genre of opinion articles, in general, and in the context of Arabic and English as a language pair, in particular.

Secondly, this study contributes to the research on the translation of metadiscourse markers by highlighting initial and textual-linguistic norms that may apply not only to the translation of interactional MDMs between Arabic and English in the genre of opinion articles as argumentative/persuasive texts, but also to the translation of interactional MDMs in other newspaper argumentative/persuasive texts (e.g. editorials).

Thirdly, this study provides a theoretical contribution by utilising Toury's (1995) three-phase methodology of DTS to be specifically applied to the translation of the phenomenon of metadiscourse. This was achieved by integrating a discourse-analytic theoretical framework (i.e. Hyland's (2005a; 2005b) interpersonal model of metadiscourse) in the corpus-based analysis of translation shifts in interactional MDMs of stance and engagement between the STs and TTs, with the aim of systematically identifying the initial and textual-linguistic translation norms that governed them. This integrated theoretical framework within DTS can be used to investigate the translation of the phenomenon of metadiscourse in other contexts and different language pairs.

As for its contribution to the field of discourse analysis, this study provides the first cross-linguistic and cross-cultural comparative analysis of interactional MDMs in the genre of opinion articles between Arabic and English originals texts. As mentioned in chapter one, contrastive studies on the use of MDMs between Arabic and English are not only lacking,

but they are also focused on either academic genres, particularly research articles (e.g. Sultan, 2011) or writing pedagogy (El-Seidi, 2000). Therefore, this study fills the gap and contributes to a better understanding of how reader-writer interaction is realised via the use of interactional MDMs in the genre of opinion article in the two linguistic and cultural settings of Arabic and English.

It is hoped that these contributions might offer insights for professional translators as well as trainee translators, working with Arabic and English as a language pair, about the textual-linguistic and initial norms that seem to govern the translation of interactional MDMs in the genre of opinion articles, so that they may be aware of them in decision making when translating this particular genre. It is also hoped that this study may raise awareness among translators about the importance of considering linguistic, genre-specific and cultural variations in the use of interactional MDMs when translating the genre of opinion articles in any language pair. Furthermore, this study provides insights for the teaching of writing in Arabic and English by identifying the linguistic realisation of interactional MDMs in the genre of opinion articles as argumentative/persuasive texts and highlighting the effects of cultural and genre-specific factors on the use of such metadiscoursal features in the two languages. In teaching the writing of this genre in Arabic or English, it is of high importance to teach students to be aware of the role of interactional MDMs in the construction of arguments and attainment of persuasion based on the audience expectations.

8.3 Limitations of the study

The limitations of this thesis are related to both theoretical and methodological issues regarding the analysis of interactional MDMs. The theoretical issue concerns the nature of metadiscourse as a fuzzy concept that may challenge a precise analysis of the data (e.g. certain linguistic realisations of metadiscourse can have both metadiscoursal or non-metadiscoursal function depending on the context). In the course of analysis, in cases where

there were doubts in deciding the metadiscoursal function of certain linguistic forms, both supervisors were consulted for their opinion.

The methodological limitations are related to the analysed corpus. First, the analysed STs and their TTs in this thesis were limited to one type of regional speakers of Arabic (i.e. Saudi writers) and English (American writers) to ensure comparability for valid results. Therefore, the STs in the corpus cannot be considered representative of the whole newspaper opinion genre written in Arabic and English languages, respectively. Thus, in order to offer translation or genre generalisations, further empirical research on a more extended corpus that includes opinion articles written by native Arab writers from diverse Arab countries and translated into English, and vice versa, is needed.

Secondly, the analysed bidirectional corpus is considered the final product that went through many stages of production, involving not only the translators but also other agents such as editors, revisers, proof-readers, publishers, etc., who work within the same institutional environment (i.e. the newspaper). Being involved in producing a final translation product, those agents may, to some extent, influence the way interactional MDMs were translated. Hence, it is important to consider the roles these agents play when attempting to identify translation norms. Unfortunately, due to the time limit of the thesis, conducting field work in addition to the corpus analysis was not possible. Therefore, the translators of the analysed texts in this thesis were considered the main agents responsible for all the identified textual-linguistic norms.

The third limitation regarding the analysed corpus is the absence of information about the identity of the translators in order to identify their native language. The translators' native language is an important factor, possibly accounting for some of the adequacy strategies observed in the analysis. In TS, it is believed that translating into a foreign language can show traces of the native language in the TT, leading to 'unnaturalness' (e.g. Newmark (1988:3); Baker, 2011: 68; Dollerup, 2000: 63). So, not having access to information about

the identity of the translator(s) prevented me from considering this factor as an influence on the employed textual-linguistic and initial norms.

8.4 Further research

The findings from the analysis of translation shifts in interactional MDMs and their governing initial and textual-linguistic translation norms in Arabic-English and English-Arabic translations of opinion articles open up avenues for potential further research on MDMs in the field of translation studies, as outlined below.

Firstly, the three-phase integrated methodological framework for the analysis of the translation of MDMs may be replicated in other product-oriented translation research projects to investigate the translation of interactional MDMs in other journalistic opinion genres and/or other language pairs (whether unidirectional or bidirectional translation).

Secondly, this study focused only on the translation of MDMs in the dimension of interactional metadiscourse in opinion articles. Future research can focus on the translation of MDMs in the interactive dimension of metadiscourse in newspaper opinion genres.

Thirdly, this study focused only on investigating the possible initial and operational textual-linguistic norms by reconstructing these norms via textual analysis of shifts in interactional MDMs in the translated opinion articles as final products. There is a need for a process-oriented descriptive research to investigate the ‘preliminary norms’ and ‘operational matricial norms’ that might also influence the translation of MDMs in journalistic texts. This type of investigation involves conducting qualitative methods such as interviews or questionnaire surveys with the social agents who are responsible for the selection and production of the translated opinion articles, that is, editor (or editorial board), translators, proof-readers and any other people and/or institutions involved in the translation process of production. This investigation would provide a comprehensive picture of all the norms that were in operation to regulate all stages of the process of the translation of MDMs in opinion articles.

Fourthly, another area of process-oriented descriptive translation research may focus on the translators' actual performance in dealing with MDMs when translating newspaper opinion genres or other journalistic texts. This type of research would have to adopt a psycholinguistic approach to translation, using experimental methods such as think-aloud protocols (i.e. recordings of the translators' verbalisation of the translation process) to investigate the behavioural and cognitive activity of the translator during the translation task (Munday, 2012a: 17).

In addition, the findings from the cross-linguistic/cross-cultural comparative analysis of interactional MDMs between the original Arabic and English texts could form the basis for further research. Firstly, there is a need for more empirical research in larger samples of newspaper opinion genres and other types of argumentative texts in different contexts to further investigate cross-linguistic and cross-cultural similarities and differences in the use of interactional MDMs between Arabic and English. Such comparative empirical research would shed more light on how differences and/or similarities in the linguistic realisation of interactional MDMs, as features of reader-writer interaction in such argumentative/persuasive texts, may be taken to reflect differences and/or similarities in cultural preferences and expectation patterns between Arabic and English.

Secondly, since this study focused only on comparing the use of MDMs in the dimension of interactional metadiscourse between Arabic and English in the genre of opinion articles, future research can focus on the use of MDMs in the dimension of interactive metadiscourse in such genre. Such comparative research would provide insights on how writers of opinion articles in the two languages use interactive MDMs to organise their propositional content in ways that meet the expectations of their respective audiences regarding what is likely to be coherent and convincing to them.

Finally, it would be interesting to investigate the possibility of the influence of regional variations of Arabic and English languages on the use of MDMs in newspaper

opinion genre. For examples, in the context of the Arabic language, newspaper opinion genres written by native speakers of Arabic from different Arab regions (e.g. Egypt, Syria, Morocco, Saudi Arabia, etc.) can be compared. As for the context of the English language, newspapers opinion genres written by native speakers of American English and British English can be compared.

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Appendix 1

Arabic-English opinion articles

Arabic STs and their English TTs were compiled from the Arabic and English online versions of *Asharq Al-Awsat* Newspaper [via: <https://aawsat.com/english> and <https://aawsat.com/>]. The two websites state permission to use their texts for non-commercial research purposes.

Text number	Arabic Source Text (AST) Source: Asharq Al-Awsat Newspaper (Arabic Version)	Number of words	English Target Text (ETT) Source: Asharq Al-Awsat Newspaper (English Version)	Number of words
01	التجويع الجماعي بعد البراميل والكيماوي! (10 يناير 2016 م، عبد الرحمن الراشد)	445	Mass Starvation after Barrels and Chemical Weapons! (January 11, 2016 by Abdulrahman Al-Rashed)	383
02	تثقيف لاجئي أوروبا أهم من إطعامهم (17 يناير 2016 م، عبد الرحمن الراشد)	413	Educating the Refugees in Europe is More Important Than Feeding Them (January 18, 2016 by Abdulrahman Al-Rashed)	370
03	انقلاب «داعش» على الأتراك (24 يوليو 2015 م، عبد الرحمن الراشد)	528	ISIS's Rebellion against Ankara (July 26, 2015 by Abdulrahman Al-Rashed)	800
04	الاتفاق الإيراني الغربي ونحن (2 - 2) (17 يوليو 2015 م، عبد الرحمن الراشد)	515	Thwarting Iran's Regional Influence (July 19, 2015 by Abdulrahman Al-Rashed)	578
05	من وراء الهجمات في مصر؟ (03 يوليو 2015 م، عبد الرحمن الراشد)	371	Who is Behind the Attacks in Egypt? (July 5, 2015 by Abdulrahman Al-Rashed)	511
06	الطريق المسدود في اليمن (26 يونيو 2015 م، عبد الرحمن الراشد)	422	The Deadlock in Yemen (June 28, 2015 by Abdulrahman Al-Rashed)	638
07	الروس قادمون إلى السعودية (20 يونيو 2015 م، عبد الرحمن الراشد)	492	The Russians are coming to Saudi Arabia (June 21, 2015 by Abdulrahman Al-Rashed)	671
08	إشكالية العفو عن القتلة (30 نوفمبر 2014 م، عبد الرحمن الراشد)	503	Pardoning Murderers in the Gulf (December 1, 2014 by Abdulrahman Al-Rashed)	632
09	براءة مبارك ودلالات اضطراب الثورة (02 ديسمبر 2014 م، عبد الرحمن الراشد)	479	Mubarak's Trial and Mursi's Legacy (December 4, 2014 by Abdulrahman Al-Rashed)	765
10	هل المفاوضات صرخة استغاثة إيرانية؟ (03 ديسمبر 2014 م، عبد الرحمن الراشد)	434	A Cage of Iran's Own Making (December 6, 2014 by Abdulrahman Al-Rashed)	657
11	استهداف أبوظبي (06 ديسمبر 2014 م، عبد الرحمن الراشد)	375	The Attack on Abu Dhabi (December 9, 2014 by Abdulrahman Al-Rashed)	438
12	سلاح النساء في لبنان (10 ديسمبر 2014 م، عبد الرحمن الراشد)	418	Terrorists are willing to sacrifice their families	663

			(December 11, 2014 by Abdulrahman Al-Rashed)	
13	شيكاجو أخطر من الرياض! (11 ديسمبر 2014 م، عبد الرحمن الراشد)	650	Is Chicago more dangerous than Riyadh? (December 13, 2014 by Abdulrahman Al-Rashed)	936
14	واشنطن تهيئهم للقتال بعد عامين! (15 ديسمبر 2014 م، عبد الرحمن الراشد)	505	An Empty, Token Gesture (December 16, 2014 by Abdulrahman Al-Rashed)	721
15	الروس لن يتخلوا عن الأسد.. ونحن أيضا (17 ديسمبر 2014 م، عبد الرحمن الراشد)	421	The Russians will not drop Assad (December 18, 2014 by Abdulrahman Al-Rashed)	687
16	إعدام العلواني يخدم الطائفية (19 ديسمبر 2014 م، عبد الرحمن الراشد)	400	Alwani's execution will fuel sectarianism (December 22, 2014 by Abdulrahman Al-Rashed)	517
17	الخصوم السياسيون أصعب من الإرهابيين (18 نوفمبر 2013 م، عبد الرحمن الراشد)	368	In Egypt, politics is tougher than fighting terrorists (November 19, 2013 by Abdulrahman Al-Rashed)	479
18	سوريا باتجاه جنيف (04 سبتمبر 2013 م، عبد الرحمن الراشد)	411	Syria and the Road to Geneva II (September 5, 2013 by Abdulrahman Al-Rashed)	666
19	ثورة سوريا أقوى من اتفاق أميركا-إيران (26 نوفمبر 2013 م، عبد الرحمن الراشد)	559	The Iran deal won't harm Syria's revolution (November 27, 2013 by Abdulrahman Al-Rashed)	766
20	إسرائيل: نستطيع احتلال دمشق في ساعات (29 نوفمبر 2013 م، عبد الرحمن الراشد)	613	Israel can't really conquer Damascus in hour (November 30, 2013 by Abdulrahman Al-Rashed)	854
21	المشروع الأخير القضاء على «الحر» (09 ديسمبر 2013 م، عبد الرحمن الراشد)	411	The Plan to Eliminate the Free Syrian Army (December 10, 2013 by Abdulrahman Al-Rashed)	561
22	عندما تعطل الحكومات العمل الخيري! (15 ديسمبر 2013 م، عبد الرحمن الراشد)	374	When Governments Obstruct Aid (December 16, 2013 by Abdulrahman Al-Rashed)	525
23	من المتآمر على أردوغان؟! (26 ديسمبر 2013 م، عبد الرحمن الراشد)	470	Who's conspiring against Erdoğan? (December 28, 2013 by Abdulrahman Al-Rashed)	585
24	فتوى سياسية ضد القنبلة النووية (04 أكتوبر 2013 م، عبد الرحمن الراشد)	458	A political fatwa against nuclear weapons (October, 6, 2013 by Abdulrahman Al-Rashed)	698
25	هل هذا أوباما جديد؟ (28 سبتمبر 2013 م، عبد الرحمن الراشد)	527	Are we seeing a new Obama? (September 29, 2013 by Abdulrahman Al-Rashed)	726
26	«الجهاد» بالريال الإيراني! (28 مايو 2016 م، طارق الحميد)	378	Jihad With the Iranian Rial! May 29, 2016 by Tariq Alhomayed	477
27	روسيا والأسد و«القدرة الفريدة»! (21 يوليو 2016 م، طارق الحميد)	396	Russia, Assad and the "Unique Ability" (July 22, 2016 by Tariq Alhomayed)	483
28	الدفاع عن الأسد بـ 37 دولاراً! (10 يونيو 2015 م، طارق الحميد)	396	Defending Assad for \$37 (June 13, 2015 by Tariq Alhomayed)	540
29	والحشد الشعبي إرهابي (28 مايو 2015 م، طارق الحميد)	396	Iraq's Popular Mobilization Forces are Terrorists	684

			(May 30, 2015 by Tariq Alhomayed)	
30	عاصفة الحزم.. ما الذي تحقق؟ (23 أبريل 2015 م، طارق الحميد)	410	What did Operation Decisive Storm achieve? (April 28, 2015 by Tariq Alhomayed)	598
31	كل المجانين يستهدفون السعودية (20 أبريل 2015 م، طارق الحميد)	387	All the crazies are targeting Saudi Arabia (April 22, 2015 by Tariq Alhomayed)	539
32	أوباما دائما على خطأ (09 أبريل 2015 م، طارق الحميد)	408	Obama is always wrong on the Middle East (April 10, 2015 by Tariq Alhomayed)	720
33	«أبو عبد الله» من؟! 14 مارس 2015 م، طارق الحميد	400	Abu Who? (March 18, 2015 by Tariq Alhomayed)	699
34	تركيا والسعودية.. حديث جاد (11 مارس 2015 م، طارق الحميد)	416	Who is calling for a Saudi–Turkish alliance? (March 12, 2015 by Tariq Alhomayed)	763
35	دار الإفتاء الأميركية! (21 فبراير 2015 م، طارق الحميد)	403	Fighting terrorism requires deeds not words (February 22, 2015 by Tariq Alhomayed)	544
36	ليت السيسي فعلها! (18 فبراير 2015 م، طارق الحميد)	390	Sisi’s “If Only” Moment (February 20, 2015 by Tariq Alhomayed)	597
37	واشنطن وطهران.. ماذا بعد 24؟ (11 نوفمبر 2014 م، طارق الحميد)	392	What Will Follow the November 24 Deadline? (November 13, 2014 by Tariq Alhomayed)	476
38	الأسد.. هي نفس اللعبة! (12 نوفمبر 2014 م، طارق الحميد)	408	Assad’s Old Tricks (November 15, 2014 by Tariq Alhomayed)	411
39	الخليج.. طويت صفحة والتحدي كبير (18 نوفمبر 2014 م، طارق الحميد)	415	The GCC Crisis and the Challenges Ahead (November 19, 2014 by Tariq Alhomayed)	530
40	نعم لكل مجتمع خصوصية (07 ديسمبر 2014 م، طارق الحميد)	420	Every society has its own problems—and solutions (December 8, 2014 by Tariq Alhomayed)	676
41	«داعش» تدرّب المعلمين! (13 ديسمبر 2014 م، طارق الحميد)	391	Syria’s Crisis and the Absence of Leadership (December 15, 2014 by Tariq Alhomayed)	627
42	أصدقاء الأسد في لحظة جنون! (18 ديسمبر 2014 م، طارق الحميد)	403	Tumbling Oil Prices and Assad’s Friends (December 20, 2014 by Tariq Alhomayed)	476
43	سوريا وقانونية مواجهة ما هو غير قانوني! (08 سبتمبر 2013 م، طارق الحميد)	412	Syria and the legality of confronting the illegal (September 9, 2013 by Tariq Alhomayed)	441
44	سوريا.. اتفاق غير قابل للتنفيذ (15 سبتمبر 2013 م، طارق الحميد)	413	Syria and the Unenforceable Agreement (September 16, 2013 by Tariq Alhomayed)	502
45	من يمول المتشددين في سوريا؟ 06 أكتوبر 2013 م، طارق الحميد	399	Who is funding Syria’s hardliners? (October 7, 2013 by Tariq Alhomayed)	550
46	مصر.. هل استوعب الأميركيون الدرس؟ (03 اغسطس 2013 م، طارق الحميد)	411	Obama and the lesson of Egypt (On August 4, 2013 by Tariq Alhomayed)	574

47	سوريا.. «كوسوفو 2» أم «جنيف 2»؟ (25 أغسطس 2013 م، طارق الحميد)	397	Kosovo II, or Geneva II? (On August 26, 2013 by Tariq Alhomayed)	544
48	أردوغان والتطاول على شيخ الأزهر (28 أغسطس 2013 م، طارق الحميد)	410	Erdoğan's insults have a sinister purpose (On August 30, 2013 by Tariq Alhomayed)	587
49	أوباما والكاريكاتير السوري! (14 أبريل 2013 م، طارق الحميد)	416	Obama and the Syrian Caricature (On April 15, 2013 by Tariq Alhomayed)	547
50	من ينقذ اليمن؟ (21 يوليو 2014 م، سلمان الدوسري)	500	Saving Yemen (July 22, 2014 by Salman Al-dossary)	752
51	عاصفة حزم دولية لاقتلاع الحوثيين (27 مارس 2015 م، سلمان الدوسري)	450	An international storm to uproot the Houthis (March 28, 2015 by Salman Al-dossary)	705
52	«الروس» والمنطق المعكوس (30 مارس 2015 م، سلمان الدوسري)	450	Putin's Inverted Logic (March 31, 2015 by Salman Al-dossary)	638
53	الحرب في باريس (15 نوفمبر 2015 م، سلمان الدوسري)	513	War in Paris (November 16, 2015 By Salman Al-dossary)	400
54	الحملة الإعلامية ضد السعودية (28 أكتوبر 2015 م، سلمان الدوسري)	595	The Media Campaign against Saudi Arabia (October 29, 2015 by Salman Al-dossary)	989
55	الشجرة السورية والسلام الروسي (26 أكتوبر 2015 م، سلمان الدوسري)	510	The Russians and the Syrian Crisis (October 27, 2015 by Salman Al-dossary)	703
56	هدية خليجية لإيران (12 أكتوبر 2015 م، سلمان الدوسري)	561	The Gulf's Gift to Iran (824 w) (October 18, 2015 by Salman Al-dossary)	824
57	إصلاح في السعودية (26 أبريل 2016 م، سلمان الدوسري)	449	Reform in Saudi Arabia (April 27, 2016 by Salman Al-dossary)	513
58	بيانات سعودية (22 مارس 2013 م، مشاري الذايدي)	549	What the Mind Perceives (594 w) (March 23, 2013 by Mshari Al-Zaydi)	594
59	أوباما وآخر الزمان (05 أبريل 2013 م، مشاري الذايدي)	480	Obama is the Antichrist, Say One in Four Americans (April 7, 2013 by Mshari Al-Zaydi)	642
60	هذه الحرب البغيضة (16 يونيو 2013 م، مشاري الذايدي)	382	This repulsive war has only just begun (June 17, 2013 by Mshari Al-Zaydi)	444
61	بوتين.. والخاتم العجيب (22 يونيو 2013 م، مشاري الذايدي)	348	Putin, the Lord of the Ring (June 23, 2013 by Mshari Al-Zaydi)	379
62	خامنئي ضد التعصب (28 أغسطس 2013 م، مشاري الذايدي)	357	Khamenei contra fanaticism (August 29, 2013 by Mshari Al-Zaydi)	553
63	الأعور الغربي بين سوريا ومصر (20 أغسطس 2013 م، مشاري الذايدي)	383	The West is selectively blind (August 21, 2013 by Mshari Al-Zaydi)	458
64	أيهما أهم: الدين أم الأحزاب؟ (11 يوليو 2013 م، مشاري الذايدي)	399	What's more important, religion or politics? (July 14, 2013 by Mshari Al-Zaydi)	505

65	إيران والغرب.. مقدمة (25 نوفمبر 2013 م، مشاري الذايدي)	334	Iran, the West and the Rest (November 27, 2013 by Mshari Al-Zaydi)	499
66	.. وصدر نظام مكافحة الإرهاب (17 ديسمبر 2013 م، مشاري الذايدي)	365	A new weapon against terrorism (December 18, 2013 by Mshari Al-Zaydi)	420
67	جهل أميركي قاتل (19 ديسمبر 2013 م، مشاري الذايدي)	369	America's Deadly Ignorance (December 23, 2013 by Mshari Al-Zaydi)	545
68	أتصدقون «جهاد النكاح»؟ (08 أكتوبر 2013 م، مشاري الذايدي)	305	An Invention of Assad's Media Machine (October 10, 2013 by Mshari Al-Zaydi)	470
69	قصة الأكباد والأحقاد (22 أكتوبر 2013 م، مشاري الذايدي)	331	A Belated Discovery (October 23, 2013 by Mshari Al-Zaydi)	468
70	عطار مصر ودهر سوريا (02 سبتمبر 2014 م، مشاري الذايدي)	408	Egypt's Healer and Syria's Destiny (September 3, 2014 by Mshari Al-Zaydi)	618
71	وكأننا لحظة احتلال الكويت! (16 سبتمبر 2014 م، مشاري الذايدي)	423	Déjà Vu All Over Again (September 17, 2014 by Mshari Al-Zaydi)	677
72	صنعاء الخمينية! (20 سبتمبر 2014 م، مشاري الذايدي)	419	Embers of Khomeini's Fire (September 21, 2014 by Mshari Al-Zaydi)	592
73	طرد أرواح «أونلاين» (01 نوفمبر 2014 م، مشاري الذايدي)	415	ISIS's Online Battlefield (November 2, 2014 by Mshari Al-Zaydi)	649
74	أضعف طرف في حرب الإرهاب (07 نوفمبر 2014 م، مشاري الذايدي)	409	A Week of Terrorist Attacks (November 8, 2014 by Mshari Al-Zaydi)	650
75	زيت وسياسة (12 ديسمبر 2014 م، مشاري الذايدي)	407	Oil and Politics (December 13, 2014 by Mshari Al-Zaydi)	468
76	عمود العرب (18 فبراير 2015 م، مشاري الذايدي)	403	The Bedrock of Stability in the Arab World (February 19, 2015 by Mshari Al-Zaydi)	630
77	بيان الخليج لمصر (22 فبراير 2015 م، مشاري الذايدي)	409	The GCC, Egypt, and the Brotherhood Media Machine (February 23, 2015 by Mshari Al-Zaydi)	670
78	إنها حربنا كلنا (24 فبراير 2015 م، مشاري الذايدي)	405	Fighting ISIS is the duty of all Arabs (February 26, 2015 by Mshari Al-Zaydi)	515
79	عدن ردًا على فيينا (16 يوليو 2015 م، مشاري الذايدي)	406	Aden responds to Vienna (July 22, 2015 by Mshari Al- Zaydi)	557
80	جمهورية الحوثي (21 يناير 2015 م، مشاري الذايدي)	403	Will Yemen become a Houthi republic? (January 22, 2015 by Mshari Al-Zaydi)	573
81	اقتصاد «حلال»! (31 مايو 2013 م، حسين شبكشي)	518	The halal economy (June 1, 2013 by Hussein Shobokshi)	615
82	بانتظار مسك الختام (14 مايو 2013 م، حسين شبكشي)	585	Waiting for the Final Scene (May 18, 2013 by Hussein Shobokshi)	693
83	حرب اقتصادية على الأسد وأتباعه! (15 يونيو 2013 م، حسين شبكشي)	457	Opening a new front against Assad (June 16, 2013 by Hussein Shobokshi)	577

84	لبنان يجب أن يدفع الفاتورة (11 يونيو 2013 م، حسين شبكشي)	604	Lebanon must pay the bill (June 13, 2013 by Hussein Shobokshi)	761
85	السيبي «رجل» عسكري (06 يوليو 2013 م، حسين شبكشي)	442	El-Sisi, a true military man (July 7, 2013 by Hussein Shobokshi)	614
86	تدخل واضح! 7 أغسطس 2013 م، حسين شبكشي	456	Blatant interference is the new normal (August 9, 2013 by Hussein Shobokshi)	525
87	سوريا تموت! (13 يوليو 2013 م، حسين شبكشي)	485	Syria is dying (July 15, 2013 by Hussein Shobokshi)	516
88	مرحلة المغررين (27 أبريل 2013 م، حسين شبكشي)	509	A Campaign against Extremism (April 30, 2013 by Hussein Shobokshi)	614
89	حديث هادئ في موضوع ساخن (06 أبريل 2013 م، حسين شبكشي)	485	A Few Choice Words on a Hot Topic (April 7, 2013 by Hussein Shobokshi)	584
90	(تمام «تعظيم» سلام! (09 أبريل 2013 م، حسين شبكشي)	525	Tammam Salam: The Man of the Hour (710 w) (April 12, 2013 by Hussein Shobokshi)	710
91	مزيد من الدم السوري (24 مارس 2013 م، حسين شبكشي)	502	More Syrian Bloodshed (March 25, 2013 by Hussein Shobokshi)	673
92	لا للحرية الإعلامية.. المفلوثة! (23 أبريل 2014 م، حسين شبكشي)	533	The Freedom and Responsibility of the Press (April 24, 2014 by Hussein Shobokshi)	510
93	إسرائيل وحرب الإعلام (23 يوليو 2014 م، حسين شبكشي)	520	Israel's Media War (July 26, 2014 by Hussein Shobokshi)	588
94	عورات النفاق (14 نوفمبر 2014 م، حسين شبكشي)	518	Iran's Hypocrisy Exposed (November 15, 2014 by Hussein Shobokshi)	602
95	مناخ أفضل للشركات العائلية! (05 ديسمبر 2014 م، حسين شبكشي)	475	A Blow to Saudi Arabia's Family Firms (December 7, 2014 by Hussein Shobokshi)	449
96	مسألة ضمير (13 ديسمبر 2014 م، حسين شبكشي)	557	A Matter of Conscience (December 16, 2014 by Hussein Shobokshi)	664
97	الميزانية السعودية وكلام من القلب والعقل! (30 ديسمبر 2014 م، حسين شبكشي)	517	The Paradigm Shift in Saudi Economic Policy (December 31, 2014 by Hussein Shobokshi)	609
98	الطائفية عدو سوريا! (11 فبراير 2015 م، حسين شبكشي)	512	Assad is no better than Saddam February 12, 2015 by Hussein Shobokshi	690
99	صورة صادمة مطلوب تغييرها (25 يونيو 2015 م، حسين شبكشي)	392	The Saudi Shura Council should give a better image of the Kingdom (June 27, 2015 by Hussein Shobokshi)	424
100	الميزانية السعودية الجديدة (29 ديسمبر 2015 م، حسين شبكشي)	405	The New Saudi Budget December 30, 2015 by Hussein Shobokshi	311
Total number of words in ASTs		44363	Total number of words in ETTs	59241

Appendix 2

English-Arabic opinion articles

English STs were compiled from the online versions of the *New York Times* [<https://www.nytimes.com>] and the *Washington Post* [<https://www.washingtonpost.com>]. The Arabic TTs were compiled from the online version of *Asharq Al-Awsat* Newspaper [via: <https://aawsat.com/>]. The three websites state permission to use their texts for non-commercial research purposes.

Text number	English ST Sources: The New York Times (NYT); The Washington Post (WP)	Number of words	Arabic TT Source: Asharq Al-Awsat	Number of words
01	The Middle East Pendulum (October 14, 2013 by Roger Cohen) (NYT)	807	بندول الشرق الأوسط (17 أكتوبر 2013 م، روجر كوهين)	667
02	Gandhi and Mandela (December 12, 2013 by Roger Cohen) (NYT)	828	غاندي ومانديلا (17 ديسمبر 2013 م، روجر كوهين)	803
03	Israel's Bloody Status Quo (July 14, 2014 by Roger Cohen) (NYT)	819	وضع دموي راهن (16 يوليو 2014 م، روجر كوهين)	642
04	Ambivalence About America (August 18, 2014 by Roger Cohen) (NYT)	816	الازدواجية حول أميركا (24 أغسطس 2014 م، روجر كوهين)	577
05	China Versus America (October 20, 2014 by Roger Cohen) (NYT)	816	الصين في مواجهة أميركا (22 أكتوبر 2014 م، روجر كوهين)	570
06	The Horror! The Horror! The Trauma of ISIS (November 17, 2014 by Roger Cohen) (NYT)	817	هل تطارد أميركا ذيلها؟ (26 نوفمبر 2014 م، روجر كوهين)	560
07	Britain's Strange Election (May 4, 2015 by Roger Cohen) (NYT)	820	غرابة الانتخابات البريطانية (06 مايو 2015 م، روجر كوهين)	746
08	This Angry Arab Moment (May 14, 2015 by Roger Cohen) (NYT)	825	لحظة الغضب العربي الاتنين (18 مايو 2015 م، روجر كوهين)	761
09	Why ISIS Trumps Freedom (August 13, 2015 by Roger Cohen) (NYT)	843	لماذا يزايد «داعش» على الحرية؟ (19 أغسطس 2015 م، روجر كوهين)	779
10	Politics Upended in Britain and America (August 24, 2015 by Roger Cohen) (NYT)	814	عندما انقلبت السياسة رأسًا على عقب (01 سبتمبر 2015 م، روجر كوهين)	746
11	Obama's Syrian Nightmare (September 10, 2015 Roger Cohen) (NYT)	815	الكابوس السوري لأوباما (13 سبتمبر 2015 م، روجر كوهين)	475
12	Europe's Huddled Masses (February 4, 2016 by Roger Cohen) (NYT)	830	الجماهير المحتشدة في أوروبا (08 فبراير 2016 م، روجر كوهين)	907
13	America's Syrian Shame (February 4, 2016 by Roger Cohen) (NYT)	819	العار الأميركي في سوريا (15 فبراير 2016 م، روجر كوهين)	626

	(February 8, 2016 Roger Cohen) (NYT)			
14	In Brussels, Europe Is Struck at Its Heart (March 22, 2016 by Roger Cohen) (NYT)	854	أوروبا تُضرب في سويداء القلب (28 مارس 2016 م، روجر كوهين)	924
15	America's Retreat and the Agony of Aleppo (August 25, 2016 by Roger Cohen) (NYT)	848	الانسحاب الأميركي وحزن حلب (29 أغسطس 2016 م، روجر كوهين)	720
16	Pax Americana Is Over (December 16, 2016 Roger Cohen) (NYT)	862	السلام الأميركي... انتهى! (18 ديسمبر 2016 م، روجر كوهين)	544
17	The American Precariat (February 10, 2014 David Brooks) (NYT)	800	الولايات المتحدة.. أمة عجوز تبحث عن فرص (16 فبراير 2014 م، ديفيد بروكس)	689
18	The Union Future (December 18, 2014 by David Brooks) (NYT)	822	النقابات في أميركا.. بين التأييد والاتهامات (27 ديسمبر 2014 م، ديفيد بروكس)	537
19	Being Who We Are (January 30, 2015 by David Brooks) (NYT)	814	التزامنا الواهن بتعهداتنا يقوض موقف حلفائنا (02 فبراير 2015 م، ديفيد بروكس)	596
20	The Nationalist Solution (February 20, 2015 by David Brooks) (NYT)	814	نحو غايات إنسانية مثمرة (26 فبراير 2015 م، ديفيد بروكس)	558
21	The Temptation of Hillary (March 6, 2015 by David Brooks) (NYT)	791	تحرك كلينتون اليساري الجديد (08 مارس 2015 م، ديفيد بروكس)	648
22	The Nature of Poverty (May 1, 2015 by David Brooks) (NYT)	806	أميركا.. وصمة قتل في بالتيمور (04 مايو 2015 م، ديفيد بروكس)	771
23	The Choice Explosion (May 3, 2016 by David Brooks) (NYT)	802	انفجار الخيارات واتخاذ القرارات (09 مايو 2016 م، ديفيد بروكس)	828
24	Time for a Realignment (September 9, 2016 by David Brooks) (NYT)	804	أوان تغيير الانتماء الحزبي (13 سبتمبر 2016 م، ديفيد بروكس)	774
25	Donald Trump's Sad, Lonely Life (October 11, 2016 by David Brooks) (NYT)	817	حياة ترامب الوحيدة والحزينة (17 أكتوبر 2016 م، ديفيد بروكس)	665
26	Mandela Lives (December 5, 2013 by Nicholas Kristof) (NYT)	614	لذلك يبقى مانديلا حيا (07 ديسمبر 2013 م، نيكولاس كريستوف)	509
27	How to Truly Honor Mandela (December 11, 2013 by Nicholas Kristof) (NYT)	803	كيف يمكن تكريم مانديلا بالشكل اللائق؟ (14 ديسمبر 2013 م، نيكولاس كريستوف)	629
28	Progress in the War on Poverty (January 8, 2014 by Nicholas Kristof) (NYT)	797	التقدم في الحرب على الفقر (22 يناير 2014 م، نيكولاس كريستوف)	734
29	In Ukraine, Seeking U.S. Aid (April 16, 2014 by Nicholas Kristof) (NYT)	791	أوكرانيا والدعم الأميركي (22 أبريل 2014 م، نيكولاس كريستوف)	566
30	Myanmar's Appalling Apartheid (May 28, 2014 by Nicholas Kristof) (NYT)	770	التفرقة العنصرية الفظيعة في ميانمار (04 يونيو 2014 م، نيكولاس كريستوف)	718
31	Obama, McCain and Maliki The Blame for Iraq Is Shared (June 13, 2014 by Nicholas Kristof) (NYT)	792	أوباما وماكين والمالكي.. لوم مشترك لما يحدث في العراق (18 يونيو 2014 م، نيكولاس كريستوف)	764
32	Who's Right and Wrong in the Middle East? (July 19, 2014 by Nicholas Kristof) (NYT)	806	غزة.. من على صواب ومن على خطأ؟ (25 يوليو 2014 م، نيكولاس كريستوف)	636

33	Critique From an Obama Fan (September 10, 2014 by Nicholas Kristof) (NYT)	792	ناقد من معجبي أوباما (16 سبتمبر 2014 م، نيكولاس كريستوف)	489
34	A Nuclear Deal With Iran Isn't Just About Bombs (April 1, 2015 by Nicholas Kristof) (NYT)	840	الاتفاق النووي الإيراني لا يتعلق بالقنابل فقط (26 أبريل 2015 م، نيكولاس كريستوف)	619
35	U.S.A., Land of Limitations? (August 8, 2015 by Nicholas Kristof) (NYT)	1133	الولايات المتحدة.. أرض القيود (12 أغسطس 2015 م، نيكولاس كريستوف)	1077
36	Mr. Obama, Try These Arguments for Your Iran Deal (August 13, 2015 by Nicholas Kristof) (NYT)	812	آراء قد تضيء الطريق لأوباما في شأن الاتفاق الإيراني (17 أغسطس 2015 م، نيكولاس كريستوف)	810
37	Myanmar's Peace Prize Winner and Crimes Against Humanity (January 9, 2016 by Nicholas Kristof) (NYT)	1145	جرائم ضد الإنسانية في ميانمار (20 يناير 2016 م، نيكولاس كريستوف)	667
38	Overreacting to Terrorism? (March 24, 2016 by Nicholas Kristof) (NYT)	836	هل نفرط في رد فعلنا على الإرهاب؟ (30 مارس 2016 م، نيكولاس كريستوف)	750
39	Clinton's Fibs vs. Trump's Huge Lies (August 6, 2016 by Nicholas Kristof) (NYT)	860	كلينتون وترامب.. أكاذيب سافرة (11 أغسطس 2016 م، نيكولاس كريستوف)	715
40	Lessons From the Media's Failures in Its Year With Trump (December 31, 2016 by Nicholas Kristof) (NYT)	896	دروس من الفشل الإعلامي خلال العام الأول مع ترامب (07 يناير 2017 م، نيكولاس كريستوف)	977
41	Hassan Does Manhattan (September 28, 2013 by Thomas L. Friedman) (NYT)	899	روحاني يسير على خطى المصالحة (05 أكتوبر 2013 م، توماس فريدمان)	534
42	A Wolf, a Sheep, or What? (October 5, 2013 by Thomas L. Friedman) (NYT)	874	ذئب أم حمل أم ماذا؟ (09 أكتوبر 2013 م، توماس فريدمان)	782
43	What About US? (November 12, 2013 by Thomas L. Friedman) (NYT)	874	ماذا عن الولايات المتحدة الأميركية؟ (17 نوفمبر 2013 م، توماس فريدمان)	792
44	Oh, Brother! Big Brother Is Back (November 23, 2013 by Thomas L. Friedman) (NYT)	922	يا أخي! لقد عاد الأخ الأكبر! (27 نوفمبر 2013 م، توماس فريدمان)	781
45	Why Kerry Is Scary (January 28, 2014 by Thomas L. Friedman) (NYT)	868	ما هو السبب وراء خوف كيري؟ (03 فبراير 2014 م، توماس فريدمان)	780
46	Playing Hockey With Putin (April 8, 2014 Thomas L. Friedman) (NYT)	891	لعب الهوكي مع بوتين (12 أبريل 2014 م، توماس فريدمان)	749
47	What to Do With the Twins? The Conundrum of a Unified Iraq and a Unified Syria (June 17, 2014 by Thomas L. Friedman) (NYT)	887	لغز العراق الموحد وسوريا الموحدة! (24 يونيو 2014 م، توماس فريدمان)	689
48	Flying Blind in Iraq and Syria (November 1, 2014 by Thomas L. Friedman) (NYT)	874	الظلام الإعلامي في العراق وسوريا (04 نوفمبر 2014 م، توماس فريدمان)	741
49	We're Always Still Americans (December 9, 2014 by Thomas L. Friedman) (NYT)	853	سنظل دائما أميركيين (15 ديسمبر 2014 م، توماس فريدمان)	791
50	Deal or No Deal? (April 22, 2015 by Thomas L. Friedman) (NYT)	932	هل سيكون هناك اتفاق أم لا؟ (28 أبريل 2015 م، توماس فريدمان)	987
51	Hillary, Jeb, Facebook and Disorder (May 20, 2015 by Thomas L. Friedman) (NYT)	880	هيلاري وجيب و«فيسبوك» والاضطرابات (24 مايو 2015 م، توماس فريدمان)	923

52	How to Beat the Bots (June 10, 2015 by Thomas L. Friedman) (NYT)	858	كيف نهزم البرمجيات؟ (14 يونيو 2015 م، توماس فريدمان)	901
53	The World's Hot Spot (August 19, 2015 by Thomas L. Friedman) (NYT)	872	أسخن بقاع العالم (23 أغسطس 2015 م، توماس فريدمان)	823
54	What If? (January 20, 2016 by Thomas L. Friedman) (NYT)	896	ماذا لو...؟ (23 يناير 2016 م، توماس فريدمان)	910
55	Who Are We? (February 17, 2016 by Thomas L. Friedman) (NYT)	878	أعظم ثلاثة مصادر للقوة الأميركية (22 فبراير 2016 م، توماس فريدمان)	960
56	Beware: Exploding Politics (March 2, 2016 by Thomas L. Friedman) (NYT)	879	ترامب.. أدعو الله أن يبقى خارج البيت الأبيض (07 مارس 2016 م، توماس فريدمان)	843
57	Why America was bound to fail in Syria (December 15, 2016 by David Ignatius) (WP)	774	لماذا فشل التدخل الأميركي في سوريا؟ (19 ديسمبر 2016 م، ديفيد اغناتيوس)	814
58	These Cold War lions could teach Trump a lesson or two (November 17, 2016 by David Ignatius) (WP)	791	دروس أسود الحرب الباردة (26 نوفمبر 2016 م، ديفيد اغناتيوس)	613
59	North Korea is scarier than ever (October 13, 2016 by David Ignatius) (WP)	772	كوريا الشمالية تثير الرعب أكثر من أي وقت مضى (16 أكتوبر 2016 م، ديفيد اغناتيوس)	853
60	The Cold War is over. The Cyber War has begun (September 15, 2016 by David Ignatius) (WP)	763	انتهت الحرب الباردة.. بدأت الحرب الإلكترونية (19 سبتمبر 2016 م، ديفيد اغناتيوس)	700
61	The big hole in Obama's Islamic State strategy (December 7, 2015 by David Ignatius) (WP)	769	الفجوة الكبيرة في استراتيجية أوباما حيال «داعش» (13 ديسمبر 2015 م، ديفيد اغناتيوس)	711
62	How the Syrian conflict could get even bigger and bloodier (November 3, 2015 by David Ignatius) (WP)	759	كيف يمكن أن يزداد الصراع السوري اتساعاً ودموية؟ (07 نوفمبر 2015 م، ديفيد اغناتيوس)	671
63	Russia and the "facts on the ground" in Syria (October 1, 2015 by David Ignatius) (WP)	755	روسيا والحقائق الواقعية في سوريا (09 أكتوبر 2015 م، ديفيد اغناتيوس)	660
64	White House dithering paralyzes U.S.'s best ally for fighting the Islamic State (September 22, 2015 by David Ignatius) (WP)	754	تردد البيت الأبيض يشل حلفاءه أمام «داعش» (27 سبتمبر 2015 م، ديفيد اغناتيوس)	688
65	Warren's war against Wall Street (December 23, 2014 by David Ignatius) (WP)	725	أميركا: أعداء الانتعاش الاقتصادي.. أميركيون (26 ديسمبر 2014 م، ديفيد اغناتيوس)	568
66	A handy checklist for the U.S. effort in Iraq (November 11, 2014 by David Ignatius) (WP)	753	التساؤلات الكبرى في العراق (17 نوفمبر 2014 م، ديفيد اغناتيوس)	748
67	Nothing to fear but panic itself (October 16, 2014 by David Ignatius) (WP)	725	لا شيء يدعو للخوف إلا الذعر ذاته (19 أكتوبر 2014 م، ديفيد اغناتيوس)	566
68	The 'slows' of Obama's Islamic State strategy (September 4, 2014 by David Ignatius) (WP)	749	بناء استراتيجية مع توخي الحذر (08 سبتمبر 2014 م، ديفيد اغناتيوس)	662
69	Is America losing to the 'axis of weevils'?	768	شعور بالقلق (16 ديسمبر 2013 م، ديفيد اغناتيوس)	666

	(December 13, 2013 by David Ignatius) (WP)			
70	In Syria, Russia plays an important role (September 10, 2013 by David Ignatius) (WP)	809	الحبكة الدرامية تتعقد في قضية سوريا (12 سبتمبر 2013 م، ديفيد اغناتيوس)	682
71	Turkey blows Israel's cover for Iranian spy ring (October 16, 2013 by David Ignatius) (WP)	750	الكشف عن شبكة تجسس (18 أكتوبر 2013 م، ديفيد اغناتيوس)	674
72	A Fourth Amendment for foreigners? (November 8, 2013 by David Ignatius) (WP)	753	إصلاح ما بعد سنودن (11 نوفمبر 2013 م، ديفيد اغناتيوس)	670
73	Yes, Vladimir, America is exceptional (September 12, 2013 by Eugene Robinson) (WP)	737	نعم فلاديمير.. أميركا استثنائية! (14 سبتمبر 2013 م، يوجين روبنسون)	464
74	Climate change report shows time for excuses is over (September 30, 2013 by Eugene Robinson) (WP)	755	لا أعداء أخرى بشأن التغير المناخي (02 أكتوبر 2013 م، يوجين روبنسون)	739
75	Iran deal is a diplomatic success story (November 25, 2013 by Eugene Robinson) (WP)	741	صفقة إيران.. هل هي قصة نجاح دبلوماسي؟ (30 نوفمبر 2013 م، يوجين روبنسون)	614
76	The GOP in a mood to fight (December 26, 2013 by Eugene Robinson) (WP)	742	الانقسام المتزايد وسط الجمهوريين (03 يناير 2014 م، يوجين روبنسون)	755
77	The CIA is out of line (March 13, 2014 by Eugene Robinson) (WP)	737	«سي أي إيه».. خارج المسار (17 مارس 2014 م، يوجين روبنسون)	668
78	How the use of drones may haunt the U.S. (June 26, 2014 by Eugene Robinson) (WP)	747	كيف بطارد استخدام طائرات {الدرون} الولايات المتحدة؟ (29 يونيو 2014 م، يوجين روبنسون)	723
79	Israel is acting as if it is free of moral responsibilities (July 24, 2014 by Eugene Robinson) (WP)	740	إسرائيل والحرب والمسؤولية الأخلاقية (27 يوليو 2014 م، يوجين روبنسون)	572
80	Obama must answer: Are we at war with the Islamic State? (August 28, 2014 by Eugene Robinson) (WP)	759	هل نحن حقاً في حرب مع «داعش»؟ (06 سبتمبر 2014 م، يوجين روبنسون)	507
81	Our challenge with fundamentalist Islam (September 4, 2014 by Eugene Robinson) (WP)	738	التحدي ضد المتشددين (09 سبتمبر 2014 م، يوجين روبنسون)	544
82	U.S.-China pact is an accord the planet needed (November 13, 2014 by Eugene Robinson) (WP)	750	الاتفاقية التي يحتاجها العالم (16 نوفمبر 2014 م، يوجين روبنسون)	568
83	The GOP has a bad habit of appealing to avowed racists (January 1, 2015 by Eugene Robinson) (WP)	749	أميركا.. مشكلة الحزب الجمهوري (08 يناير 2015 م، يوجين روبنسون)	602
84	Obama's confusing war plan (February 12, 2015 by Eugene Robinson) (WP)	740	خطة حرب أوباما المربكة (15 فبراير 2015 م، يوجين روبنسون)	693
85	Why fight for the Iraqis if they are not going to fight for themselves? (May 21, 2015 by Eugene Robinson) (WP)	751	لماذا نقاتل من أجل العراقيين إذا لم يقاتلوا هم من أجل أنفسهم؟ (25 مايو 2015 م، يوجين روبنسون)	671
86	The Cruz-Kasich alliance against Trump is likely doomed (April 25, 2016 by Eugene Robinson) (WP)	756	دوائر ترامب الصاعقة (02 مايو 2016 م، يوجين روبنسون)	514

87	Trump's bizarre, dangerous neediness (May 16, 2016 by Eugene Robinson) (WP)	750	كارثة محققة (21 مايو 2016 م، يوجين روبنسون)	570
88	Obama's 'unbelievably small' presidency (September 16, 2013 by Marc Thiessen) (WP)	847	أوباما وسياسة التوقع إلى الداخل (18 سبتمبر 2013 م، مارك ثيسن)	776
89	What the GOP can learn from Putin for the Obamacare fight (September 23, 2013 by Marc Thiessen) (WP)	797	فعلها بوتين.. فلماذا لا يفعلها الجمهوريون؟ (25 سبتمبر 2013 م، مارك ثيسن)	782
90	Obama's non-apology on Obamacare (November 11, 2013 by Marc Thiessen) (WP)	763	أوباما لا يعتذر (15 نوفمبر 2013 م، مارك ثيسن)	520
91	Obama's Iraq disaster (June 16, 2014 by Marc Thiessen) (WP)	783	كارثة أوباما في العراق (18 يونيو 2014 م، مارك ثيسن)	756
92	Obama's not the anti-Bush, he's the anti-Truman (June 30, 2014 by Marc Thiessen) (WP)	753	أوباما معارض لترومان (02 يوليو 2014 م، مارك ثيسن)	639
93	George W. Bush was right about Iraq pullout (September 8, 2014 By Marc A. Thiessen) (WP)	703	بوش كان على صواب بشأن الانسحاب (11 سبتمبر 2014 م، مارك ثيسن)	484
94	Obama vs. the generals (September 15, 2014 by Marc A. Thiessen) (WP)	792	أوباما في مواجهة الجنرالات (21 سبتمبر 2014 م، مارك ثيسن)	734
95	Echoes of Clinton in Obama's awful Iran deal (April 6, 2015 by Marc A. Thiessen) (WP)	763	أصداء كلينتون على صفقة أوباما المريعة (08 أبريل 2015 م، مارك ثيسن)	704
96	Kill Corker's disastrous Iran bill (April 27, 2015 by Marc A. Thiessen) (WP)	745	مشروع كوركر الكارثي عن إيران (01 مايو 2015 م، مارك ثيسن)	628
97	Obama's secret Iran deals exposed (July 27, 2015 by Marc A. Thiessen) (WP)	796	كشف صفقة أوباما السرية مع إيران (02 أغسطس 2015 م، مارك ثيسن)	726
98	Why we shouldn't let Russia fight the Islamic State (October 5, 2015 by Marc A. Thiessen) (WP)	855	هل روسيا حقًا تحارب «داعش»؟ (12 أكتوبر 2015 م، مارك ثيسن)	510
99	U.S. lets in four times as many suspected terrorists as it keeps out (December 21, 2015 by Marc A. Thiessen) (WP)	719	أميركا: نظام يسمح بدخول إرهابيين (31 ديسمبر 2015 م، مارك ثيسن)	680
100	Trump's left-leaning gamble on foreign policy (June 6, 2016 by Marc A. Thiessen) (WP)	914	ترامب وكلينتون وسياساتهما في الشرق الأوسط (12 يونيو 2016 م، مارك ثيسن)	533
Total number of words in ESTs		80918	Total number of words in ATTs	69381

Appendix 3

Inventory of all occurrences of hedges that were identified in the English and Arabic original opinion articles

Linguistic form of hedges	Hedges identified in English original texts	Total number of occurrences
Modal verbs in their epistemic meaning	Would (139) May (86) Could (73) Might (31) Can (20) Should (9)	358
Modally harmonic forms	would appear to (1) would probably (2) would likely (3) maybe will (1) will likely (2) will probably (2) will almost certainly (1) will almost surely (1) might seem (1) could possibly (1) could actually (1)	16
Lexical epistemic verbs	Seem (60) Appear (8) Suggest (2) Tend to (3) Supposed to [in its epistemic meaning] (4)	77
epistemic adverbs and frequency adverbs	Perhaps (26) Maybe (16) Probably (18) Supposedly (3) Possibly (2) Apparently (10) Likely (10) Less likely (4) More likely (4) Most likely (1) Unlikely (1) Mostly (11) Hardly (1) Generally (3) Largely (3)	158

	<p>Mainly (1) Essentially (2) Relatively (4) Reportedly (1) Quite (3) Often (17) Sometimes (15) Usually (2)</p>	
<p>epistemic subordinate clauses with nouns, adjectives, and verbs function as adverbials</p>	<p>I [do] believe (3) I guess (1) I doubt (1) I seriously doubt (1) I'd say (2) I could say that (3) I think [that] (5) I do think (1) I'm not sure (2) I'd/would argue that (2) I would note (1) I don't know (1) I suppose (1) I'm not entirely sure (1) I remain a skeptic that (1) I remain deeply skeptical (1) I'm aware of no evidence that (1) in my view (1) my own view is that (1) not to my knowledge (1) my impression from X is that (1) my take is that (1) [it] seems to me (2) it seems that (1) As far as I can tell (1) it was always likely that (1) it became increasingly likely that (1) X suggest that (4) it's [just] possible that (2)</p>	<p>56</p>

	it is possible to envision that (1) it looks as if (1) it feels (1) it would appear that (1) X is said to be (2) X is expected to (3) X is believed to (2)	
Epistemic prepositional phrases	At least (24) On balance (3) For the most part (1) To some degree (1) At a minimum (1) to me (3)	33
Vague quantifiers	Almost (13) Nearly (11) About (13) Roughly (7) Around (3) Some (2)	49
Total		747

Linguistic form of hedges	Hedges identified in Arabic original texts	Total number of occurrences
modal particles with epistemic meaning	قد+ الفعل المضارع (<i>Qad+ imperfect verb</i>) [may/might] (33) لو <i>law</i> [if] in unreal conditional constructions [equivalent to English hypothetical <i>would</i>] (26) ربما <i>rubbamā</i> [might/perhaps/maybe] (35) لعلّ <i>la 'alla</i> [perhaps] (5)	99
Modally harmonic forms	الأرجح أن... لن + الفعل المضارع [will probably not] (1) الأرجح أن... س + الفعل المضارع [will probably] (1) يمكن القول إنه ربما [it can be said that perhaps] (1) لا أظن... س + الفعل المضارع [I do not think... will] (1) ربما لن + الفعل المضارع [perhaps will not] (1) تبدو أحيانا [sometimes seems] (1)	6
epistemic lexical verbs	يمكن/ يمكن أن [can] (22) يبدو [seem/appear] (5) يُفترض أن [suppose to (in its epistemic sense)] (2)	29
Adverbs	أحيانا/ في بعض الأحيان [sometimes] (2)	2
epistemic subordinate clauses with verbs, adjectives, and nouns function as adverbials	أعتقد أن/ نعتقد أن [I/we believe that] (4) أظن أن [I think that] (2) لا أظن [I do not think] (2) يُعتقد أن [it is believed that] (1) شخصيا تقديري للموقف أن [personally my assessment of the situation is that] (1) نحن لا نستبعد أن [we do not rule out that] (1) لا أتصور أن [I do not imagine that] (2) أستشعر أن [I sense that] (1) يمكن أن نقول إن [we can say that] (1) يبدو أن [it seems that] (16) على الأرجح (أن)/ الأرجح أن/ المرجح أن [it is probable/likely that] (3) من المتوقع أن [it is expected that] (2) الشك أن [the doubt is that] (1) من الممكن أن [it is possible that] (5) يمكن القول إن [it can be said that] (4) هناك شعور بأن [there is a feeling that] (3) بحسب اعتقادي [according to my belief] (1) في رأبي [in my opinion] (2) في نظري [in my view] (1)	54

	لا أدري [I do not know] (1)	
epistemic prepositional phrases	بشكل عام [in general] (3) على الأقل [at least] (9) من شأن [idiomatic expression that can be literally translated as 'of X's nature' and it is equivalent to <i>would</i> when used for tentative predictions] (7)	19
Vague quantifiers	نحو [about/around] (13) تقريباً/ قرابة [approximately] (6) ناهز/يناhez [around] (2) زهاء [about] (1) حوالي [around] (1)	23
Total		232

Appendix 4

Inventory of all occurrences of boosters that were identified in the English and Arabic original opinion articles

Linguistic form of boosters	Boosters identified in English original texts	Total number of occurrences
Modal verbs and semi-modals	Will/'ll/will not/won't (193) Be going to (10) Must (5) can't (1)	209
Modally harmonic forms	will actually (1) will never (3) will always (1) will surely (1) will undoubtedly (1) certainly won't (1) would surely (1) would never (2)	11
epistemic adverbs	Indeed (18) Clearly (10) Actually (7) Surely (4) Sure (8) Certainly (5) Really (2) Obviously (4) Inevitably (2) Truly (1) True/ true enough (2) Absolutely (3) Never (18) Always (5)	89
epistemic subordinate clauses with adjectives, and verbs	It is true that (11) It is clear that (2) it's reasonably clear that (1) it became clear that (1) it is pretty clear now that (1) it's been obvious that (1) The truth is (1) the fact [is] that (3) The simple truth is that (1) I am sure that (1) I know (2) I know this (1)	36

	I've seen (1) I find (1) I consider (1) No doubt (1) It goes without saying that (1) There is something else that goes without saying (1) there is no denying that (2) There's a consensus that (1) this much is certain (1)	
Epistemic Prepositional phrases	Of course (14) In fact (12) In reality (2) In truth (1) In essence (1)	30
boosting expressions	Yes (19) No (1)	20
Total		395

Linguistic form of boosters	Boosters identified in Arabic original texts	Total number of occurrences
Epistemic modal particles and expressions	س+ الفعل المضارع <i>sa+ imperfect verb</i> [will] (174) لقد <i>laqad</i> [in the meaning of indeed] (14) إنَّ <i>inna</i> [in the meaning of verily or indeed] (7)	195
Modally harmonic forms	أن طبعاً نجد [of course we find that] (1) لن... بالطبع [of course will not...] (1) س+ الفعل المضارع [it is inevitable that...will] (1) س+ الفعل المضارع [will inevitably] (2) لن قطعاً [definitely will not] (1) س+ الفعل المضارع [will definitely] (1) لن... معلوم أن [it is known that...will not] (1) س+ الفعل المضارع [will inevitably be] (1) س+ الفعل المضارع [it was proved that...will] (1) س+ الفعل المضارع [will indeed] (1) س+ الفعل المضارع [there is no doubt that... will] (1) س+ الفعل المضارع [will no doubt...] (1) س+ الفعل المضارع [it is very clear that... will] (1) س+ الفعل المضارع [of course will] (2) س+ الفعل المضارع [I certainly know that... will] (1)	17
Epistemic verbs	لا يمكن [cannot be]	1
epistemic adverbs	طبعاً [certainly] (13) قطعاً [definitely] (2) حتماً [inevitably] (2) فعلاً/بالفعل [indeed] (3) دائماً/دوماً [always] (19) لطالماً [always] (1) أبداً [never] (12) قط [never] (1)	53
epistemic subordinate clauses with adjectives, verbs and nouns	أعلم أن [I know] (1) أنا واثق أن [I am sure that] (1) كل ما نعلمه هو أن [all we know is that] (1) أدرك أن [I realise that] (1) نجد (أن) [we find (that)] (3) نرى (أن) [we see (that)] (8) رأينا أن [we saw that] (1) من معرفتنا ب [from our knowledge of ...] (1) حقيقة/الحقيقة (أن) [(the) truth is (that)] (20) في الحقيقة [in truth] (1)	87

	<p>الحق أن [the fact is that] (3) صحيح أن/الصحيح أن (4) الأكيد أن/ المؤكد أن (7) الواضح أن/يبدو واضحا أن/كما هو واضح that/it looks clear that] (7) اتضح أن [it became clear that] (5) من الطبيعي أن/ من الطبيعي جدا أن [it is (very) natural that] (6) لم يعد خافيا أن/ ليس بخاف على أحد أن [it is not hidden that] (2) يبدو أنه من البديهي جدا أن [it seems very obvious that] (1) ليس سرا أن [it is no secret that] (1) واقع الأمر أن [the reality of the matter is that] (1) في الواقع [in reality] (1) الواقع يقول أن [reality says that] (1) لا محالة [no inevitability] (1) بلا أدنى شك/ دون شك [no doubt] (3) لا ريب أن/ بلا ريب [no doubt (that)] (3) لا خلاف أن [no dispute that] (1) غني عن القول أن [needless to say] (1) من المعروف أن [it is well known that] (1)</p>	
Epistemic prepositional phrases	<p>بالطبع [of course] (21) بطبيعة الحال [of course] (1) بالتأكيد/ مع التأكيد أن/ بكل تأكيد [in (all) certainty] (7) بالقطع [in definiteness] (1) بكل وضوح [in all clearness] (1)</p>	31
boosting expressions	<p>لا بد من/ لا بد أن [Lit. (there is) no avoiding from [in the necessity meaning of must]] (3) نعم [yes] (4)</p>	7
Total		391

Appendix 5

Inventory of all occurrences of attitude markers that were identified in the English and Arabic original opinion articles

Linguistic form of attitude markers	Attitude markers identified in English original texts	Total number of occurrences
modals and semi-modals in their deontic meaning	Should (61) Must (16) Have/has to (18) Need to (13) Cannot/can't (4) Ought to (1) Suppose to (1)	114
attitudinal adverbs	Unfortunately (5) Worse (4) rightly (3) frankly (2) weirdly (1) suddenly (1) ironically (1) more importantly (1) more seriously (1) admittedly (1) surprisingly (1) sadly (1) astonishingly (1) honestly (1)	24
attitudinal subordinate clauses with nouns, verbs and adjectives	This strikes me as (1) I have to admit that (1) I hate when (1) I urge (1) I agree (1) I disagree (1) I fear that (1) I hope that (3) I wish [that] (2) I greatly respect (1) I'm glad (1) I have to say this (1) I greatly respect (1) I 'd like to [know] (4) I'd like to [hear] (1) I'd like to [examine] (1) I get that (1)	60

	<p>I wonder (1) one has to wonder (1) one wonders (2) no wonder (1) Odd as it may sound (1) Give me a break (1) Not to sound grandiose (1) to be fair (2) it's striking how (1) It is worth recalling that (1) the honest answer is that (1) it is interesting that (1) what is interesting is that (1) The troubling thing is that (1) more troubling is that (1) the strange thing is (1) The unfortunate fact is that (1) it's crucial that (1) The problem with that logic is that (1) the problem is that (1) the basic problem is this (1) the real problem is that (1) X are right that (1) it's just as well that (1) there's a danger that (1) one danger is that (1) it's no surprise that (2) It's an outrage that (1) What is fascinating about X is that (1) The disturbing fact is that (1) The good news is that (1) A sad irony of X is that (1) the sad fact is (1) More embarrassing still is (1)</p>	
<p>Attitudinal sentences and other expressions</p>	<p>Sorry (3) Excuse me? (1) Bravo (1) Come on (2) Interesting. (1) It's all so pathetic (1) What a difference two decades make! (1) That's true and disappointing (1)</p>	<p>14</p>

	There is one problem with that (1) Yeah, right (1) This is crazy (1)	
Total		212

Linguistic form of attitude markers	Attitude markers identified in Arabic original texts	Total number of occurrences
Expressions of deontic modality with adjectives, verbs, and particles	<p>يجب (أن/ ألا) [must/must not] (24)</p> <p>لا بد [Lit. no avoiding from [in the meaning of deontic must]] (12)</p> <p>لا يمكن (أن) [cannot] (25)</p> <p>ينبغي أن [should] (2)</p> <p>على (أن) [Lit. upon [in the meaning of have to] (14)</p> <p>يفترض (أن/ ألا) [suppose (not) to] (4)</p> <p>المفروض أن [what is obligatory to] (1)</p> <p>من الواجب أن [it is a duty to] (1)</p> <p>الواجب هو [the duty is] (1)</p> <p>واجب... أن [the duty of... is to] (1)</p> <p>بحاجة لأن [in need to] (1)</p> <p>من الضروري أن [it is necessary that] (3)</p> <p>...مُطالب ب [...is demanded to] (3)</p> <p>المطلوب أن [what is demanded is] (4)</p> <p>المطلوب والمفروض أن [what is demanded and obligatory is to] (1)</p> <p>المفروض أن [what is obligatory is to] (1)</p> <p>نقترح أن [we suggest that] (1)</p> <p>نخاطب... أن [we call on... to] (1)</p> <p>نهيب... أن [we urge... to] (1)</p>	101
Attitudinal subordinate clauses with verbs, adjectives and nouns	<p>لا ننسى [we do not forget that] (1)</p> <p>لن نقبل [we will not accept] (1)</p> <p>أنا أختلف [I disagree] (1)</p> <p>أستغرب [I wonder] (1)</p> <p>نأمل أن [we hope that] (1)</p> <p>وكل الأمل ان [all hope is that] (1)</p> <p>زاد الأمل أن [hope has increased that] (1)</p> <p>المفارقة المضحكة أن [the funny irony is that] (1)</p> <p>نتمنى أن [we wish that] (1)</p> <p>المفارقة أن [the irony is that] (2)</p> <p>اللافت (هو) أن [it is remarkable that] (2)</p> <p>الأهم (هنا) هو [the most important (here) is] (3)</p> <p>المهم هنا أن/ من المهم [what is important (here) is] (2)</p> <p>المقلق أن [what is worrying is that] (1)</p> <p>والأدهى من كل ذلك [what is worse] (1)</p> <p>أنكى من ذلك [what is worse] (2)</p> <p>يا لها من سخريّة/ للسخرية [what an irony/ ironically] (2)</p> <p>الأخطر (من كل ذلك) أن [what is more dangerous (than all of that) is] (4)</p> <p>الخطير أن [what is dangerous is] (1)</p>	64

	<p>الطريف أن [what is funny is] (1) المضحك المبكي هو [the tragic irony is] (1) سيكون من المضحك/ المضحك [it will be hilarious to/ what is hilarious is] (2) سيكون من المفيد جدا ان [it will be very useful that] (1) الأمر الجدير بالتفكير هنا هو [what is worth mentioning here is] (1) المثير أن [what is interesting is] (1) المدهش أن [what is amazing is] (1) المذهل أكثر هنا هو [what is more fascinating here is] (1) لا يُستغرب أن/ ليس مستغربًا أن/ ليس بغريب أن [it is not strange that] (4) المستغرب هو [what is strange is that] (1) محير أن [it is confusing that] (1) فجأة [suddenly] (1) لا يُعقل أن/ من غير المعقول [it is unreasonable to] (3) يمكن الاعتراف بأن [it can be admitted that] (1) لا بد من اعتراف صادق، ووقفه مع النفس، لنقول إن [there must be an honest acknowledgement, and contemplation for us to say that] (1) بصراحة/ بكل صراحة [in (all) frankness] (2) المشكلة أن [the problem is that] (1) الخشية أن [there is a fear that] (1) بكل أسف/ للأسف/ مع الأسف [with regrets/regrettably] (8) للأمانة [in honesty] (1) لحسن الحظ أن [it is fortunate that] (1)</p>	
Attitudinal particles	<p>ما التعجب [exclamatory <i>mā</i>] (1) عسى [a particle with the meaning of wishing and hoping] (1) ليت [a particle with the meaning of wishing and hoping] (3) علّ [a particle with the meaning of wishing and hoping in its deontic meaning] (1)</p>	6
Total		171