

A Metadiscourse Analysis of 'A Common Word between Us and You' Persuasion Strategies

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Abstract

The present study examines critically metadiscourse resources in relation to persuasion strategies and persuasive proofs of classical rhetoric of Aristotle in its three elements of persuasion: logos, pathos and ethos. The data of examination is a highly rhetorical text entitled 'كلمة سواء' 'A Common Word between Us and You' (i.e., ACW) which is an authentic open call or letter from religious grand muftis and leaders, figures and intellectuals of Muslims to the leaders of the Christian churches all over the world.

Metadiscourse in this study is taken as a concept based on writing as being an act of 'social engagement'. Writers engaging in this act are aware of how they situate themselves and their readers in a coherent and convincing unfolded text created in a particular social context. Therefore, metadiscourse acts on 'persuasive objectives'. The aim of the current study is to examine these resources in ACW as far as rational, credible and affective appeals are concerned. The main hypothesis is that this ACW, though it helps to guide readers through the text interactively, does not highly focus on the ways through which writers achieve interaction, hence involve them in the text. Hyland's model (2019) is adopted here. The study ends with some concluding points related to its main purpose.

Keywords: metadiscourse resources, rhetoric, Aristotle's appeals, persuasion strategies, 'A Common Word between Us and You'.

تحليل الخطاب الشارح للوسائل والدفع الإقناعية في (كلمة سواء بيننا وبينكم)

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المستخلص:

تبحث الدراسة الحالية في مرجعيات الخطاب الشارح وعلاقتها البراهين والحجج الإقناعية، التي تبتني على بلاغة أرسطو ومركزياتها الثلاثة (الشعارات والعواطف والأخلاقيات)، بنص بلاغي يسمى (كلمة سواء) وهو رسالة سلام وحوار بين العالمين الإسلامي والمسيحي. وتفترض الدراسة أنه رغم أهمية النص المدروس إلا أنه لم يولي اهتماماً عالياً بطرائق التفاعل مع جمهور القراء، اعتماداً على انساق الكاتب (Hyland, 2019) التحليلية. الكلمات المفتاحية:

مرجعيات الخطاب الشارح، البلاغة، حجج أرسطو، براهين وحجج إقناعية، "كلمة سواء بيننا وبينكم".

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1. Introduction

For writing to be effective, there is the need to have and develop an awareness of the audience and to be able to exploit and reflect that awareness in of writing a text (Thompson, 2001: 58). One area that is directly affected by this awareness is the text organising and signalling. In this line, a text can encompass a dialogue between its writer and its reader(s). This is so clear in the words of Widdowson (1984: 59): *'the writer has to conduct his interaction by enacting the roles of both participants'*. In other words, professional writers endeavour to guess what their readers expect to find or wish for or react to or question about when unfolding a text (Thompson, 2001: 58). Therefore, a text is to be taken as responses of writers to the anticipations of readers and as a container of rational, credibility and affective appeals.

The aim of the current study is to examine these resources in ACW as far as rational, affective and credible appeals are concerned. The main hypothesis is that this ACW, though it helps to guide readers through the text interactively, does not highly focus on the ways through which writers achieve interaction, hence involve them in the text. Hyland's model (2019) is adopted here. The study ends with some concluding points related to its main purpose.

2. Related Concepts

2.1 Metadiscourse

For most researchers, 'metadiscourse' is a fuzzy term referring to 'talk about talk' or 'discourse about discourse'. That is, 'metadiscourse', for them, has the role of looking internally and inwardly to reveal the aspects and elements of text itself. Yet, this view does not include potential features necessary for the activation of metadiscourse, such as: *'features of language which describe not only how we organize our ideas, but also how we relate to our readers or listeners'* (Hyland, 2019: 19). Fuzziness around this term is earlier remarked by Nash (1992:100, cited in Hyland, 2019):

The word 'metadiscourse' may have a reassuringly objective, 'scientific' ring, but its usage suggests boundaries of definition no more firmly drawn than those of, say, 'rhetoric' or 'style'. One reader may perceive a clear stylistic intention in something which another reader dismisses as a commonplace, 'automatized' use of language.

Regardless of such fuzziness, the present study adopts the functional approach of Hyland (2019) in categorising metadiscourse for it *'offers a powerful analytical tool for describing discourse and mapping the ways that language is related to the social contexts in which it is used'* (ibid: 42).

For Hyland (ibid: 44)

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.

Due to this definition, metadiscourse is seen as a system of meanings realised by

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an open-ended set of language items that perform non-metadiscoursal functions and can only be recognised in particular instances of realisations. As such, the dominant features of metadiscourse are: the interaction of writers with their reader and the three key principles that are stated by (Hyland and Tse, 2004:156ff):

1. that metadiscourse is distinct from propositional aspects of discourse;
2. that metadiscourse refers to aspects of the text that embody writer–reader interactions;
3. that metadiscourse refers only to relations which are internal to the discourse.

2.2 Key Principles of Metadiscourse

To say that metadiscourse is distinct from the propositional aspects of meanings in discourse is to believe that the ways of choosing what writers want to say are greatly influenced by their expectations of how readers receive what they say. In other words, composing a text, setting it out and the writer's position towards it are influenced by what the writer anticipates of his readers. This means that there are two types of entity working within language in use: propositions (i.e., things in the world) and metadiscourse (i.e., things in the discourse). The latter is the means by which propositions are made persuasive to readers (or listeners), intelligible and coherent. Therefore, this principle looks at metadiscourse as '*an important concept for analysing the ways writers engage with their subject matter and readers, allowing us to compare the strategies used by members of different social groups*' (Hyland, 2019: 48).

As for the second principle, metadiscourse embodies all the necessary interactions between writers and readers carried out by texts. That is, metadiscourse reveals its interpersonal nature where it projects readers' processing needs, textual experiences and knowledge. It also provides writers with a collection 'rhetorical appeals' that can achieve all this collection. The tendency of Hyland is to see conjunctions referring to 'textual metadiscourse' as expressing linkage of ideas and to see them as motivated interactionally and as; therefore, '*contributing to the creation and maintenance of shifting interpersonal orientations*' (ibid: 49). These 'textual' devices can organise texts as:

1. propositions through relating statements about the world, and
2. metadiscourse through relating statements to readers.

Hyland (ibid: 51) refers to Thompson (2001: 58-78) and Thompson and Thetela (1995: 103-127) who categorised two types of interaction in texts:

1. interactive, relating to the ways of signalling the organisation of texts, based on writers appreciating readers' understanding and knowledge.
2. interactional, concerning readers' collaboration in the development of texts.

In addition, the first type '*influences the 'reader-friendliness' of a text and primarily involves the management of information flow, addressing how writers guide readers by anticipating their likely reactions and needs*' while the second one concerns '*the writer's explicit interventions to comment on and evaluate material, and so relate more directly to Halliday's interpersonal metafunction*' (Hyland, 2019: 51f).

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To sum up, the interactional type refers to the writer's performance in his text while the interactive type embodies the text.

The third principle focuses on distinguishing 'internal' (i.e., organising events in the discourse) from 'external' (i.e., the situations or activities or experiences in the world outside texts) reference or relation of these 'textual items'.

2.3 Classification Scheme

These three principles can be embodied by the following classification scheme which functionally approaches metadiscourse as ways in the hands of writers when referring to the text, the reader and the writer himself (Hyland, 2019: 57f). The scheme is shown in the model below.

Table (1): An interpersonal model of metadiscourse

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 commitment and open dialogue	might; perhaps; possible; about
Boosters	emphasize 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

The interpersonal model recognises the two dimensions of interaction which are prerequisites of any spoken or written communication and can be featured rhetorically to perform a set of specific functions.

Two dimensions or categories are shown in the table, with their functions:

1. The interactive dimension, referring to the writer's awareness of an engaged audience and his processing abilities, rhetorical expectations, interests and knowledge. The writer, in this dimension, aims at shaping and constraining a text that fulfills the needs of readership and enables them to recover and get into a preferred interpretation of his goals.
2. The interactional dimension, which focuses on the ways through which writers achieve interaction, such as '*intruding and commenting on their message*' (ibid.). The goal of writers is to explicate their views and involve their readers through giving them an opportunity of responding to and unfolding the

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text. Hyland (ibid) states the nature of this dimension:

This is the writer's expression of a textual 'voice', or community-recognized personality, and includes the ways he or she conveys judgements and overtly aligns him- or herself with readers. Metadiscourse here is essentially evaluative and engaging, expressing solidarity, anticipating objections and responding to an imagined dialogue with others. It reveals the extent to which the writer works to jointly construct the text with readers.

3. Rhetoric and Metadiscourse

Rhetoric can be simply defined for the sake of this current study as 'the arts of discourse' (Andrews, 2014: x). It is not a single art, but a set of arts that have, as their domains, skills and abilities of 'how to construct speech, writing, painting, sculpture, architecture, and other forms of cultural expression are real, but they are a means to an end: communication' (ibid). Human communication includes all those forms of meaningful engagements through intentionally or verbal and unintentional or nonverbal shared symbols. Human communication researches are concerned with (Hauser, 2002:2):

1. the ways people adopt when experiencing communication,
2. the processes that determine engagement of people through symbols,
3. the necessary relationships that establish and preserve shared meanings and reasonable interpretations.

As an area of study, rhetoric focuses on how using language symbols achieves some kind of coordinated actions, and then goals of particular people, through (un)conscious agreement or engagement. Hauser, therefore, believes that 'rhetorical communication' embodies pragmatic intents the goal of which is to have an immediate influence upon the choices regarding particular matters (ibid:3).

However, rhetoric can be linked to metadiscourse. Since metadiscourse enables writers to involve their audience, to signal textual relationships, to inform readers and increase their awareness and then guide their textual understanding, metadiscourse acts on 'persuasive objectives'. Metadiscourse contributes clearly to persuasion, since ancient Greece and still, through some rational, affective and credible appeals, as shown below (Hyland, 2019: 75):

1. metadiscourse addresses 'rational appeals' when ideas are linked to arguments.
2. metadiscourse designates 'affective appeals', particularly when it shows viewpoints of readers/hearers or when the message is directly related to the nominated audience,
3. metadiscourse relates to 'credibility appeals' if the writer's competence and authority are taken into account.

Rhetoric in the present study would be limited to strategies of persuasion and persuasive proofs as in the categorisation of classical rhetoric, mainly represented by Aristotle's 'Rhetoric' in its three elements of communication: writers/speakers, readers/hearers and argument content. For Aristotle, initiating an argument requires that writers/speakers consider three issues: language, the

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means of persuasion and the argument organization. Accordingly, metadiscourse is interested in those three complementary means or modes of persuasion (ibid: 77):

1. Logos: appeal based on reason. It considers the speech/writing, its complexity, length, arrangement, types of arguments and evidence presented, etc.
2. Pathos: appeal based on emotion, focusing on the audience level of education, group membership, background knowledge, interests, age, gender, ethnicity, etc.
3. Ethos: appeal based on the character or authority of writers/speakers and their dynamic credibility through prior celebrity, expertise, reputation, etc. Writers/speakers necessarily re-establish their character or authority while engaging in discourse.

It is quite possible at this position to make the framework of the present study as follows:

Table (2): Framework of the study

Metadiscourse		Rhetoric	
Category	Sub-category	Mode of Persuasion	Context
Interactive (help to guide the reader through the text)	Transitions	Appeal to reason (Logos)	Explicitly linking elements of the argument
	Frame markers		
	Endophoric markers		
	Evidentials		
	Code glosses	Appeal to emotion (Pathos)	Signalling readers' viewpoint or the message relatedness to the audience
Interactional (involve the reader in the text)	Hedges		
	Boosters	Appeal to character/ Authority (Ethos)	Referring to authority and competence of writers/speakers
	Attitude markers		
	Self-mentions		
	Engagement markers		

The sections that follow explore how metadiscourse can realise and project these three rhetorical elements in a highly rhetorical text entitled 'كلمة سواء' 'A Common Word between Us and You' (i.e., ACW) which is an authentic open call or letter from religious grand muftis and leaders, figures and intellectuals of Muslims to the leaders of the Christian churches all over the world. H.R.H. Prince Ghazi bin Muhammad is the author of the document and the document was thoroughly checked and approved by a group of senior ulema.

4. Data Analysis

The metadiscourse of the selected data would be analysed with its categories and sub-categories. Those two dimensions would reflect and definitely project the three modes of persuasion in their particular contexts.

The present study would first show the score number of metadiscourse markers in both major categories and the sub-categories under logos, ethos and then pathos by manually counting them. It would second show their percentages depending on the following equation:

$$\frac{\text{Sub-type score number}}{\text{Major type total number}} \times 100$$

This process would be repeated in each of the three appeals of Aristotle's rhetoric of persuasion.

Third, some comparison is to be made between the two major categories for the purpose of proving whether the ACW intention is really achieved.

The purpose of ACW is, as it assumes, to pave a way for justice and peace between Muslims and Christians. It is launched in October 13th 2007 and is published in 2009 by 'The Royal Aal al-Bayt Institute for Islamic Thought, Jordan', see: (www.acommonword.org) or (www.acommonword.com) for the full text of ACW, with a summary and an abridgement.

It is quite clear that ACW is written to galvanise mutual support through expressing appeals towards reason, emotion and character/authority. This ACW is understood through three preceding documents (The Amman Message (2004), the Amman Interfaith Message (2005), and the Open Letter to the Pope by 38 Muslim scholars (OL-38) (2006). OL-38 was generated by 38 eight Muslim scholars in response to Pope Benedict XVI's Regensburg Address). All these documents, including ACW, imitate a seemingly agreed-upon model for Muslim-Christian relations, regardless of the with-or-against responses.

ACW has the following professionally-written sections:

1. A short summary of ACW, under 'A Common Word between Us and You (Summary and Abridgement)',
2. Love of God: a) Love of God in Islam, b) Love of God as the first and greatest commandment in the Bible.
3. Love of the neighbour: a) Love of the neighbour in Islam, b) Love of the neighbour in the Bible.
4. Come to a Common Word between Us and You.

The metadiscourse resources in ACW are distributed, as shown below, in relation to the three appeals.

Table (4.1): Total number of Metadiscoursal resources in relation to logos, ethos and pathos.

Metadiscoursal resources of...	Score Number	Percentage
logos	568	47.3333 %
ethos	358	29.8333 %
pathos	274	22.8333 %
Total	1200	-----

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The deployment of metadiscourse resources illustrate the ways noticed in this letter for the purpose of creating the three appeals noticed in the sections of ACW.

4.1 Creating Rational Appeals: Logos

The propositional content of texts, for Aristotle, carries out this appeal in persuasion. Two important aspects are to be respected by writers:

1. It is so crucial that writers define the (problems, claims to be supported, premises to be validated, stated conclusions),
2. Writers need to set out clearly the arguments, with their connected elements, they support.

Therefore, the interactive metadiscourse in ACW helps readers understand its structuring and can guide them to uncover the intentions of writers. To support this, consider the following table of score numbers and percentages of the interactive sub-categories in all sections of ACW:

Table (4.2): Total number of interactive metadiscourse category in ACW sections.

Interactive resources	Score Number	Percentage
Section one	43	7.5704 %
Section two: a	212	37.3239 %
Section two: b	79	13.9084 %
Section three: a	38	6.6901 %
Section three: b	15	2.6408 %
Section four	181	31.8661 %
Total number	568	-----

According to these numbers, it is noticed that section one, a summary and abridgment, scores (7.5704%) with (43) interactive metadiscourse markers. Section two, love of God, in its two sub-sections scores (51.2323%) with (291) interactive metadiscourse markers in total. The first sub-section scores (37.3239%) with (212) markers, while the second sub-section scores (13.9084%) with (79) markers. The third section of ACW scores (9.3309%) with (53) markers in total. Its first sub-section records (6.6901%) with (38) markers, while the second sub-section records (2.6408%) with (15) markers. The fourth section scores (31.8661%) with (181) interactive metadiscourse markers. In terms of scale, these numbers can be ordered as shown in the figure below from lower in the scale to the higher or vice versa:

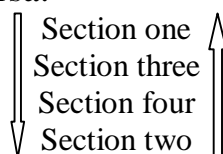


Figure 1: Scale of interactive metadiscourse category.

The total score number of the interactive metadiscourse markers that create rational appeals is (568). In other words, the writer of this ACW focuses his efforts to label the parts of the ACW discourse macrostructure. This is possibly because he greatly concentrates on Christians readers of ACW argument to ensure that they really understand the ACW purpose, discourse acts performed or to be performed and sequence of steps. The propositional content of texts of

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ACW is carried out by: Transitions (that express relations between main clauses), Frame markers (to refer to discourse acts, sequences or stages), Endophoric markers (to refer to information in other parts of the text), Evidentials (that refer to information from other texts), Code glosses (that elaborate propositional meanings), which explicitly link all the elements of the argument in hand. Consider the following examples:

1. Muslims **and** Christians together make up well over half of the world's population. Without peace **and** justice between these two religious communities, there can be no meaningful peace in the world. (ACW, page 6, Section one).
2. The Unity of God, the necessity of love for Him, **and** the necessity of love of the neighbour is **thus** the common ground between Islam **and** Christianity. (ACW, page 6, Section one).
3. **Finally**, as Muslims, and in obedience to the Holy Qur'an, we ask Christians to come together with us on the common essentials of our two religions (ACW, page 33, Section four).
4. **In summary** then, when the entire phrase.... (ACW, page 16, Section two).
5. **As we can see** from all the passages **quoted above**, souls are depicted in the Holy Qur'an as having three main faculties: (ACW, page 15, Section two).
6. **As seen above**, God commands in the Holy Qur'an:... (ACW, page 18, Section two).
7. **According to** one of the oldest and most authoritative commentaries (tafsir) on the Holy Qur'an— (ACW, page 30, Section four).
8. God **says** in the Holy Qur'an:.... (ACW, page 25, Section three).
9. It remains to be said that..., through God's grace, some of the devotional attitudes it demands, **namely**, loving and being devoted to God with all one's heart, all one's soul, all one's mind, all one's will or strength, and all one's sentiment. (ACW, pages 18-19, Section two).
10. **In other words**, the blessed remembrance,... (ACW, page 19, Section two).

4.2 Creating Credibility Appeals: Ethos

Through the five aspects of interactional metadiscourse (Hedges, Boosters, Attitude markers, Self-mention, Engagement markers), successful persuasion can rely on the ability to show credibility appeals and create a highly effective ethos in a text.

The character or authority of the ACW writer and his dynamic credibility through prior celebrity, expertise, reputation, etc. is clearly manifested and re-established. Consider the following table of score numbers and percentages of the interactional sub-categories in all sections of ACW:

Table (4.3): Total number of interactional metadiscourse category in ACW sections.

Interactional resources	Score Number	Percentage
Section one	32	8.9385 %
Section two: a	93	25.9776 %
Section two: b	69	
Section three: a	21	5.8659 %
Section three: b	24	
Section four	119	33.2402 %
Total number	358	-----

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According to these numbers, it is noticed that section one, a summary and abridgment, scores (8.9385%) with (32) interactional metadiscourse markers. Section two, love of God, with its two sub-sections records (45.2513%) with (162) interactional metadiscourse markers in total. The first sub-section scores (25.9776%) with (93) markers, while the second sub-section scores (19.2737%) with (69) markers. The third section of ACW scores (12.5698%) with (45) markers in total. Its first sub-section records (5.8659%) with (21) markers, while the second sub-section records (6.7039%) with (24) markers. The fourth section scores (33.2404%) with (119) interactional metadiscourse markers. These numbers can be ordered as shown in the figure below from lower in the scale to the higher or vice versa:

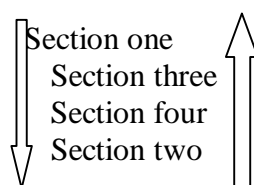


Figure 2: Scale of interactional metadiscourse category.

The total score number of the interactional metadiscourse markers referring to rational appeals is (358). The writer in this category uses interactional resources to involve his readers and to present an honest, authoritative, trustworthy and competent persona through the ACW discourse microstructure, mirrored by: Hedges (to withhold commitment and open dialogue), Boosters (to emphasize the writer's certainty or close dialogue), Attitude markers (to express the writer's attitude to proposition), Self-mentions (to explicitly refer to author(s)), Engagement markers (to explicitly build relationship with readers). Consider the following examples:

1. It thus ends with prayers for grace and guidance, so that we **might** attain—through what begins with praise and gratitude—salvation and love,... (ACW, page 13, section two).
2. ...,we can now **perhaps** understand the words '*The best that I have said—myself, and the prophets that came before me*' as equating the blessed formula.... (ACW, page 23, section two).
3. The call to be totally devoted and attached to God heart and soul, far from being a call for a mere emotion or for a mood, is **in fact** an injunction requiring all-embracing, constant and active love of God. (ACW, page 18, section two).
4. **Clearly**, the blessed words: *we shall ascribe no partner unto Him* relate to the Unity of God. **Clearly** also, worshipping none but God, relates to being totally devoted to God and hence to the First and Greatest Commandment. (ACW, page 30, section four).
5. Muslims recognize Jesus Christ as the Messiah, not in the same way Christians do (but Christians themselves anyway have never all **agreed** with each other on Jesus Christ's.... (ACW, page 33, section four).
6. Moreover, we also do know (as can be seen in the endnotes), that both formulas have another **remarkable** parallel:....(ACW, page 24, section two).
7. ...,we as Muslims invite Christians to come together with us on the basis of

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what is common to us, which is also what is most essential to **our** faith and practice:.... (ACW, page 8, section one).

8. As **we** can see from all the passages quoted above,.... (ACW, page 15, section two).

9. They **must** be accompanied by generosity and self-sacrifice. (ACW, page 25, section three).

10. Through fear of God, the actions, might and strength of Muslims **should** be totally devoted to God. God says in the Holy Qur'an:.... (ACW, page 14, section two).

4.3 Creating Affective Appeals: Pathos

Writers need to make their appeals affective where they must attend to the text's desired effects on readers. The focus is on emotion and on the audience level of education, group membership, background knowledge, interests, age, gender, ethnicity, etc.

In ACW, this focus is highly considered in addition to attitudes and perception of readers to the content of the argument of the call of Muslims to Christians. The ACW writer also invests his efforts to establish a dialogue that involves the desired readers as far as their perspectives, situation, values and goals are concerned. Reader-centred interactional metadiscourse strategies are made use of to promote affective appeals. In other words, the categories of self-mentions manipulated via first-, second- and even third-person pronoun reference, hedges, attitude markers and engagement markers contribute highly to creating an affective pathos.

To support this, the ACW writer has provided a personal and subjective evaluation of what is argued, expressing hope, agreement, emphasis, commonalities, affinities, shared understandings, widely accepted purposes, obligations, etc. that can build a nearly taken-for-granted writer-reader relationship.

It must be made clear that these devices presented above are able to perform the functions of both: credibility and affect. That is, they have a dual pragmatic function. Consider the following table for the employment of these devices.

Table (4.4): Total number of metadiscourse resources in ACW sections.

Metadiscourse resources of pathos	Score Number	Percentage
Section one	24	8.7591 %
Section two: a	87	31.7518 % } 52.9196 %
Section two: b	58	
Section three: a	16	5.8394 % } 11.3138 %
Section three: b	15	
Section four	74	27.0072 %
Total number	274	-----

These numbers show that section one, a summary and abridgment, scores (8.7591%) with (42) metadiscourse markers for affective appeals. Section two, love of God, with its two sub-sections records (52.9196%) with (145) interactional metadiscourse markers in total. The first sub-section scores

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(31.7518%) with (87) markers, while the second sub-section scores (21.1678%) with (58) markers. The third section of ACW scores (11.3138%) with (31) markers in total. Its first sub-section records (5.8394%) with (16) markers, while the second sub-section records (5.4744%) with (15) markers. The fourth section scores (27.0072%) with (74) interactional metadiscourse markers. These numbers can be ordered as shown in the figure below from lower in the scale to the higher or vice versa:

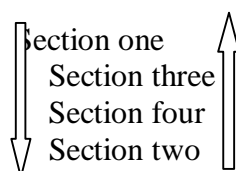


Figure 3: Scale of interactional metadiscourse category used for affective appeals.

5. Conclusions

The following point are concluded:

1. ACW acts as an important real call that initiates counterpart dialogue, responses and meetings on the part of recipients; Christian scholars.
2. The ACW does greatly emphasise the interactive metadiscourse resources of its rational appeals (i.e., logos). Readers can easily follow the writer through the text organisation and its signalling.
3. A lesser emphasis is directed towards the interactional metadiscourse resources of the ACW's credibility appeals (i.e., ethos). Readers of different backgrounds are not highly involved interactionally in its metadiscourse.
4. The ACW's affective appeals have provided a personal and subjective evaluation of what is argued, expressing hope, agreement, emphasis, commonalities, affinities, shared understandings, widely accepted purposes, obligations, etc. that can build a nearly taken-for-granted writer-reader relationship. What is displayed here is not a completely clear-cut demarcation or distinctions. Things are taken roughly, yet are highly accurate.
5. The score numbers and percentages of metadiscourse resources seen in the four ACW sections are significantly ordered in a one similar scale for all appeals (logos, ethos and pathos). That is, section one is lowest in the scale, then section three, section four and last section two which is the higher one.

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