

The Transfer of Argumentative Effect in Diplomatic Translation: Strategies for Translating some Rhetorical Devices from English into Arabic

نقل الأثر الحجاجي في الترجمة الدبلوماسية: استراتيجيات ترجمة بعض الصيغ البلاغية من اللغة الإنجليزية إلى اللغة العربية

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Received: 15/03/2024

Accepted: 26/05/2025

published 01/06/2025

Abstract

This study examines the rhetorical devices used in diplomatic texts and the translation strategies used to preserve their argumentative effect. It accomplishes this by comparing the English and Arabic versions of President Obama's 2009 Cairo speech to see which devices are invariable and which change. The goal is to identify the best translation strategies for conveying the persuasive effect of these linguistic tools across languages. According to the analysis, the translator employed a variety of methods while translating these devices; some preserved the argumentative effect, while others reduced it or simply ignored it. This emphasises how crucial it is for the translator to be familiar with these devices in order to preserve their persuasive impact while translating diplomatic texts.

Key-words: Diplomatic language- Argumentative effect- Rhetorical devices- Translation strategies- Translation procedures.

• ملخص:

يدرس هذا البحث الصيغ البلاغية المستخدمة في النصوص الدبلوماسية، والاستراتيجيات المعتمدة في ترجمة هذه الصيغ ونقل ما تحمله من أثر حجاجي. وهذا من خلال مقارنة خطاب الرئيس أوباما الذي ألقاه باللغة الإنجليزية في القاهرة عام 2009 مع ترجمته باللغة العربية، للنظر في الصيغ التي بقيت ثابتة وتلك التي طرأ عليها تغيير. وهذا بغية تحديد أكثر استراتيجيات الترجمة ملائمة لنقل الأثر الحجاجي لهذه الأدوات اللغوية عبر اللغات. وأثبت التحليل أن المترجم وظف مجموعة متنوعة من الاستراتيجيات في أثناء ترجمة هذه

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الصيغ؛ فمنها ما حافظ على الأثر الحجاجي، ومنها ما قلله بينما تجاهلته استراتيجيات أخرى بالكامل. مما يُبرز مدى أهمية أن يكون المترجم ملماً بهذه الصيغ وأهمية الحفاظ على أثرها الحجاجي لدى ترجمة النصوص الدبلوماسية.

الكلمات المفتاحية: اللغة الدبلوماسية – الأثر الحجاجي – الصيغ البلاغية – استراتيجيات الترجمة – إجراءات الترجمة.

Introduction

Rhetorical devices are important linguistic tools used in diplomatic discourse, which is a specific type of communication aiming to engage and persuade audiences.

This specificity raises several key questions, such as: What rhetorical devices are employed in diplomatic discourse to achieve persuasion? How effectively are these devices translated across languages? To what extent is their persuasive effect preserved? And most importantly, which translation techniques are most suitable for maintaining this effect?

To address these questions, the present study analyses some rhetorical devices employed in President Obama's 2009 Cairo speech and the translation strategies and techniques used to render them into Arabic. Moreover, the analysis involves a comparative analysis of the original text and its Arabic translation, with a focus on assessing the extent to which the studied devices are maintained or altered in the translated version.

1. Theoretical framework

1.1. Effect in translation

The concept of effect (response) in Arabic translation studies emerged with the Arab scholar Al Jahidh, who, although he did not utilise the term “effect” explicitly, listed it among the arguments justifying his approach of the untranslatability of poetry, claiming that “*when poetry is rendered into a different tongue, its rhythmic flow is disrupted, its aesthetic allure diminishes, and the wonder and admiration it evokes are compromised*” (Djilali, 2024, p. 232). The “wonder and admiration” evoked by poetry are purely types of effect intended in the reader’s response after receiving the poem(s). This effect is seen to be lost, and therefore the whole act of translating poetry was declined as regarded worthless, from Al Jahidh’s point of view.

Other scholars reviewed the ‘equivalent effect’; such as Tytler, in 1790, and the Chinese scholars; Ma Jianzhong, Qu Qiubai, in 1931, and Mao Dun, 1954. (Miao, 2000, p. 198).

However, the concept of effect in modern translation studies was explicitly addressed in 1964 by Nida, who replaced the traditional dichotomy of “literal-free” translation with his new “types of equivalence” he termed “formal equivalence and dynamic equivalence” (Munday, 2012, p. 66) This made a great shift, at the time, by translation studies and rendered this discipline

receiver-oriented rather than oscillating between the source language and the target language. Accordingly, the relation between the message and the receiver based on insights started to be discussed.

In contrast to formal equivalence, which focuses on the message while accounting for the structure of the source text, dynamic equivalence happens when the translator manages to preserve the "equivalent effect" in his translation by adapting it to the linguistic and cultural needs of the receiver. (Munday, 2012, p. 67). Nida went further as he argued that "*the success of the translation depends above all on achieving equivalent effect or response*" (Munday, 2012, p. 67). Moreover, he privileged this effect, in translation, saying that "*correspondence in meaning must have priority over correspondence in style if equivalent effect is to be achieved*". (Munday, 2012, p. 68)

Despite the fact that many scholars criticised Nida's concept of equivalent effect, such as Newmark, Lefever, Broek and Larose (Munday, 2012, p. 68), some of them departed from this concept to build up their insights. Newmark, himself, in his approach "Semantic and communicative translation", considered that "*communicative translation attempts to produce on its reader an effect as close as possible to that obtained on readers of the original*". (Newmark, 1981, p. 39). Hence, he used the expression "as close as possible" to distance himself from being criticised in terms of the implausibility of achieving the equivalent effect. Moreover, Koller's "Five types of equivalence" included the "Pragmatic equivalence" which is deemed to be synonymous with dynamic equivalence. (Munday, 2012, p. 74)

Katharina Reiss, also, when talking about equivalence in her "Text Type Theory" in translation, argued that each of the basic text types (informative, expressive, and operative) requires "*that equivalence be sought on the level corresponding to it (giving appropriate weight to content, form, or effect)*." (Pym, 2014, p. 17). Hence, she considered effect among the three main aspects translators should reproduce in the target language.

1.2. Argumentative effect in diplomacy and diplomatic translation

Argumentation is, generally, viewed as a constituent element of effect. Charaudeau says: « L'argumentation comme pratique sociale s'inscrit dans une problématique générale d'influence » (Charaudeau, 2008, p. 1) or: "argumentation as a social practice is part of a general problematic of effect" (Our translation). Hence, discourse makers produce their argumentative communications with prior intentions to appeal to their interlocutors and effect their thoughts, feelings, and actions as well.

In the context of diplomatic communication, diplomats believe that persuasion is a core efficiency they should master during their careers in order to effectively communicate with their interlocutors in different missions. Kappeler states that "*the diplomat must persuade the other*

actors, or at least a number of them of the position of the entity they represent.” (Kappeler, 2022, p. 15) Hence, the success of any diplomatic discourse is contingent on its ability convince the audience (s).

Singapore’s Ambassador to the UN; K. Mahbubani, after ten years of officially serving in this field, also, asserts that: “*The revival of diplomacy based on deploying the art of persuasion will help to create a more harmonious and cooperative global community*” (Mahbubani, 2022, p. 219). However, persuasion in diplomacy, in contrast with plain language, is characterised by inviting the interlocutors’ agreement by means of tactful and soft language, especially given that tact and courtesy are prominent features characterising the diplomatic communication. This kind of soft persuasion would not only affect the audience’s thoughts and points of view, but it would also gently appeal to their emotions and feelings and, as a result, their agreement. (Bobeică, 2022, p. 80)

In the field of translation, as previously mentioned, Reiss gave the equivalent effect priority over content and form, considering it a key requirement in operative texts translation (Pym, 2014, p. 47) where “the aim is to appeal or to persuade the reader or ‘receiver’ of the text to act in a certain way, for example, to buy a product (in an advert) or to agree to an argument (if a political speech or a barrister’s concluding statement).” (Munday, 2012, p. 112) Hence, political and diplomatic speeches are operative texts where the translator’s mission is to transfer the appellative effect and persuade the receivers of the target language to agree to the arguments reproduced in their language.

1.3. Argumentative effect in rhetoric

Both Western and Arabic rhetoric have addressed the argumentative effect in communication.

1.3.1. Argumentative effect in western rhetoric

Since its early beginnings, during the 4th century within Aristotle’s thoughts, rhetoric was defined as “the faculty to see, in any given case, the available means of persuasion”. (Lockwood, 1996, p. 42). Aristotle, then, set his famous trilogy in which he described three appeals of argument: Appeal via ethics (ethos), appeal via emotions (pathos) and appeal via reason (logos). In each of the previous ways, the rhetorician employs a different strategy to affect his audience, either based on ethics, by means of his trustworthiness and credibility with the audience, (HAMIMID, 2015, pp. 46-47) or via evoking the audience’s feelings and dragging them to support his claims for the sake of “*arousing the passions within the audience to move them to act*” (Corbett, 1971, p. 9); or by appealing to “patterns, conventions, and modes of reasoning that the audience finds convincing and persuasive” in order to logically convince the interlocutor. (HAMIMID, 2015, p. 47)

After Aristotle, rhetoric tended to focus on the decorative and aesthetic aspects of language that rhetors considered as the core essence of this discipline. (Brummett, 2016) However, Perlman, in his book “The New Rhetoric, A Treatise of Argumentation”, revived the Aristotelian vision in a “New Rhetoric” (argumentation theory) where he evoked the traditional triplet “ethos, pathos, logos” to introduce a modern version of rhetoric based on persuasion but distanced from the classical logical demonstration. (Noorden, 1979).

1.3.2. Argumentative effect in Arabic rhetoric

Many Arab scholars used the two terms “ilmu l balaghah” and “fannu lkhataba”, interchangeably to refer to rhetoric, while others preferred to distinguish between them, associating “lkhataba” with Aristotle's rhetoric and “lbalagha” with modern rhetoric. (Djuraeva, 2023, p. 162) This distinction emerged in the early Islamic period, when the distinctive style of the Qur'an inspired Arab scholars to investigate its rhetorical elements more thoroughly. This led to the categorisation of rhetoric into three main disciplines: ‘ilmu lbayan, which focuses on the principles and methods for expressing ideas in different ways to clarify the intended meaning; ‘ilmu lma’ani”, the study of how interpretations can be constructed realistically and appropriately; and “ilmu-l-badi”, which examines the artistic aspects of speech. (Djuraeva, 2023, p. 158)

The concept of effect was linked to rhetoric from the perspective of many Arab scholars such as Al-Jahidh, Al-Rommani, Al-Askari, and Al-Jorjani who agreed to define this linguistic field through the aesthetic form of expression and the communicative aim it sought to achieve, and considered the “balagha” as being grounded in the utterance and its effect. (Ajim, 2024, p. 506).

1.4. Rhetorical devices and their argumentative function

In the New Rhetoric, Perlman regarded rhetorical devices as argumentative means of communication rather than decorative ornaments in contexts where these figures are used to appeal to the audience and convince them, considering disregarding the argumentative role of figures as leading to the uselessness of their study.

In The New Rhetoric, Perelman regarded rhetorical devices as argumentative tools of communication rather than merely decorative ornaments. He asserted that such devices function within discourse to appeal to the audience and persuade them, suggesting that ignoring their argumentative role renders their study meaningless. (WEAVER, 2008, p. 167)

A similar perspective is evident in Arabic rhetorical tradition, where scholars categorise these devices among the techniques of argumentation employed to convince the audience (Al Shihri, 2003, p. 477).

This study focuses on the following rhetorical devices: repetition, oxymoron, metaphor, personification, and the rhetorical question, examining the translation techniques applied in rendering them from English into Arabic in diplomatic texts.

Repetition (التكرار *tikrar*) is a rhetorical figure that emerges when discourse is examined from a structural perspective (PERELMAN & TYTECA , 2008, p. 168). However, it has been argued that repetition constitutes “more than a local linguistic phenomenon, but rather a strategy aimed at the overall effect of persuasion (Abdi, 2024, p. 32)

Oxymoron (التناقض *tanaquḍ*) is defined as “a paradoxical connection of two opposite terms within a word or within a phrase” (Bussmann , 2006, p. 848) .In literature, drama, and persuasive speech, oxymorons are frequently employed to evoke tension or highlight conflict.

Metaphor (الاستعارة *isti'arah*) is defined as “linguistic images that are based on a relationship of similarity between two objects or concepts.” (Bussmann , 2006, p. 744) When used adequately a metaphor “allows politicians to tailor their rhetoric to specific situations and audiences, maximizing its persuasive impact” (Petrović, 2024, p. 182)

Some scholars argue that “the most obvious ontological metaphors are those where the physical object is further specified as being a person” ((Pavlikova, 2024). Personification (التشخيص *tashkhiṣ*), defined as “a figure of speech or trope in which an inanimate object, animate non-human, or abstract quality is given human attributes” (WALES, 2014, p. 314), may thus be seen as a narrower form of metaphor employed by diplomats to influence audiences.

Rhetorical questions (السؤال البلاغي *su'āl balāghī*) represent another persuasive rhetorical device. Defined as “an apparent question that is used to intensify a corresponding comment (e.g., Are you blind?) or request (Would you like to keep quiet?)” (WALES, 2014, p. 367). Rhetorical questions serve a range of functions. Among them is persuasion, as they “help in forming or even changing an opinion as well as in stimulating arguments by presenting issues” (Rafiq, 2017, p. 638)

2. Literature review

Translation of rhetorical devices in diplomatic discourse, particularly in statesmen speeches, has been, recently, tackled by many researchers; in 2023, Abdulkareem Hassan Ahmed and Omar Ahmed Shihab used Reiss modal (2000) to assess the translation quality of some selected Arabic rhetorical devices taken from the political speeches of King Abdullah II into English.

The study analysed translations by five MA students from Tikrit University and five others from Mosul University into English. The results revealed a lack of awareness among those students in terms of defining the functions of these devices. This was reflected by their translation strategies, via which they seemed to “*either go after the form of the text and make distortion of meaning, or go after the ideational meaning of the text without maintaining the equivalent effect of the TLTs*”. (Abdulkareem Hassan Ahmed and Omar Ahmed Shihab, 2023, p. 214)

Dolunay Kumlu also used back-translation method to examine the accuracy of translations made by senior students in Turkish universities. The students, who had been taught about these devices, translated the ex-president of the U.S.A. at Ebenezer Baptist Church into Turkish and used different lexical choices to transfer them into Turkish. When back translated into English, their translations seemed to be, semantically, close to the original, though slight differences were noticed and justified as a result of student translators’ own motives. (Kumlu, 2023, p. 1408)

A prior qualitative analysis of students’ translations of figures of speech derived from Obama’s inaugural speech (2009) into Arabic was conducted (Susanne Ramadan Shunnaq, Hassan Shuqair, Adel Abu Radwan, 2018, p. 140) with results revealing that many of those figures used in Obama’s speech were maintained in the translation, while others were completely omitted or modified due to linguistic and cultural reasons and due to students’ deficiencies in some cases. The students used different strategies, such as rewriting, reorganising, adding and deleting. However, the researchers assert that, their students failed in “*reproducing the intended effect or the original message*” (Susanne Ramadan Shunnaq, Hassan Shuqair, Adel Abu Radwan, 2018, p. 156).

The aforementioned studies seem to be complementary and convergent, given that the results they introduce stress the impact of students’ awareness about these rhetorical devices and their functions, notably the argumentative function, on the translation quality, especially regarding the effect rendering, given that “*doing translations, which focus on political discourse, aims to provoke in a target audience a reaction similar to that of the audience of the source text*”. (Kumlu, 2023, p. 1408). In addition to this, the translation of rhetorical devices was investigated in other types of persuasive discourses and domains of speech such as literature (Feifei Sun, 2023), media (Abdulah Mukhtar , Naveed Ahmad , Amina Mukhtar, Choudhry Shahid , Zeechan Javed, 2023), religious texts (Al-Smadi, 2022), advertising (Abusnaina, 2017), and even in scientific texts (Larisa Ilynskaa, 2016) in order to shed the light on the functions of these devices and to examine to what extent their function, meaning and effect were conveyed in the target language. This topic attracted economists too (e.g., Kamenica and Gentzkow, 2011; Che, Dessein, and Kartik, 2013; Gentzkow and Kamenica, 2017; Prat, 2018; Bergemann and Morris, 2019) who strived to build models of persuasion and, even, to “quantify empirically the extent to which persuasive efforts affect the behavior of consumers, voters, donors, and investors” (Jun and Lee: 2022: 2).

3. The model: Analyzing translation techniques of some Rhetorical devices from English into Arabic.

3.1. The text sample:

Figures of speech examined in this study are obtained from the US Former President Barack Obama's speech delivered to the Muslim world in Cairo in 2009, extracted from the White House official website. (Obama, 2009) and its pre-established official translation into Arabic, published on the France 24 website. (2009 خطاب الرئيس الأمريكي باراك أوباما للعالم الإسلامي في القاهرة، 2009)

By delivering his speech, Obama attempted to revive the relationship between America and the Arab world, hence, his speech was entitled "A new beginning" which has "been giving a big impact on millions of people especially Americans and Muslims around the world" (Syarifuddin, 2016, p. 303) and therefore it has been chosen as a source of data for the current study, which is mainly interested in studying the extent to which this effect was transferred into Arabic by means of translation.

3.2. Translation strategies employed

Four translation strategies are to be examined in this study:

3.2.1. Direct translation: which covers three translation procedures:

3.2.1.1. Borrowing: The direct transfer of the SL (source language) word to the TL (target language)

3.2.1.2. Calque: Where the SL expression or structure is transferred in a literal translation

3.2.1.3. Literal translation: Word-for-word translation

3.2.2. Oblique translation: It comprises four procedures

3.2.2.1. Transposition: A change of one part of speech for another.

3.2.2.2. Modulation: The change of the semantic and point of view of the SL

3.2.2.3. Equivalence: Cases where languages describe the same situation by different stylistic or structural means.

3.2.2.4. Adaptation: Changing the cultural reference when a situation in the SL does not exist in the TL.

These strategies were identified in Vinay and Darbelnet's modal, explained by Munday as follows (Munday, 2012, pp. 86-89):

Meanwhile the following strategies has been set by Dickins as follows:

3.2.3. Omission: A form of translation loss where parts of the ST are simply omitted in the TT. (Alrumayh, 2021, p. 1)

3.2.4. Addition: Which means that “something is added to the TT that is not present in the ST.” (Alrumayh, 2021, p. 2)

4. Corpus analysis:

4.1. Data analysis

4.1.1. Repetition (التكرار)

Example 01

Source text: “I have come here to seek a new beginning between the United States and Muslims around the world; One based upon mutual interest and mutual respect, and one based upon the truth that America and Islam are not exclusive, and need not to be in competition. Instead, they overlap and share common principles- principles of justice and progress.” (Obama, 2009)

Analysis: Former President Obama repeated some parts of his speech as a means of highlighting his opinion and attempting to drag his audience’s opinions, as well, to his zone to make them share this opinion.

Translation

"لقد أتيت إلى هنا للبحث عن بداية جديدة بين الولايات المتحدة والعالم الإسلامي استنادا إلى المصلحة المشتركة والاحترام المتبادل، وهي بداية مبنية على أساس حقيقة أن أميركا والإسلام لا تعارضان بعضهما البعض، ولا داعي أبدا للتنافس فيما بينهما، بل إن لهما قواسم ومبادئ مشتركة يلتقيان عبرها ألا وهي مبادئ العدالة والتقدم". (خطاب الرئيس الأمريكي باراك أوباما للعالم الإسلامي في القاهرة، 2009).

Analysis: Though the number of repeated words was reduced in the target language (TL), using omission, repetition appeared in the target text (literally transferred in the word “principles” to “مبادئ” and moved into another component of the sentence (the word: beginning/بداية) using transposition in a free translation strategy where the translator preferred words like “وهي” (**which is**) and “ألا وهي” (in other words) in order to connect the sentence ideas and explain his view to his audience. Hence, this rhetorical device was partly considered during the translation, sing

Example 02

Source text: “There must be a sustained effort to listen to each other; to learn from each other; to respect one another.” (Obama, 2009)

Analysis: Using repetition, again, creates a rhetorical effect on the audience, who, via listening, to such words of solidarity, repeatedly would have, undoubtedly, believed that the whole speech is human and delivered by a person who privileges human matters and cares about his unity with them.

Translation:

" كما يجب أن يتم بذل جهود مستدامة للاستماع إلى بعضنا البعض وللتعلم من بعضنا البعض وللإحترام المتبادل والبحث عن أرضية مشتركة". (خطاب الرئيس الأمريكي باراك أوباما للعالم الإسلامي في القاهرة، 2009)

Analysis: In the translation, repetition was maintained for this segment, though it was lessened (using omission strategy, this word appeared two times, in the translation, instead of three). This creates a rhetorical effect which is likely to convince the Arab hearer, in a similar way to that emerging in the original.

Example 03

Source text: "...we commit ourselves to an effort- a sustained effort- to find common ground..." (Obama, 2009)

Analysis: The word "effort" has been repeated to stress the responsibility of struggling and devoting their efforts in order to enhance a correlation between the speaker and his interlocutors and make them believe in the importance of such effort.

Translation:

"سنلتزم بجهود مستدامة للوصول إلى موقف مشترك". (خطاب الرئيس الأمريكي باراك أوباما للعالم الإسلامي في القاهرة، 2009)

Analysis: Repetition disappeared in the target text by means of omission strategy used by the translator who did not consider this rhetorical argument.

4.1.2. Oxymoron (التضاد/المقابلة)

Example 04

Source text: "As a boy, I spent several years in Indonesia and heard the call of the azaan at the break of dawn and the fall of dusk" (Obama, 2009)

Analysis: In this expression, two opposite meanings (different times of the day) were used by the former president Obama to emphasize being fully surrounded by Islamic rituals around

the clock, starting from the very beginning hour of each day (the break of dawn) until its end (the fall of dusk). Which might be used as an argument to convince them that he understands what real Islam is, and that he grew up in a society which respects it and from which he inherited his respect for Islam.

Translation:

"ولما كنت صبيا قضيت عدة سنوات في إندونيسيا واستمعت إلى الأذان ساعات الفجر والمغرب". (خطاب الرئيس الأمريكي باراك أوباما للعالم الإسلامي في القاهرة، 2009)

Analysis: The Arabic version did not include the same rhetorical device (Oxymoron), as when back-translated the expression reads: "I spent several years in Indonesia, and I heard the azaan at Fajr and Maghrib hours" (our translation). Undoubtedly, there's a difference between, accidentally, hearing the azaan (call for Muslim prayer) and living in the midst of Islamic rituals, all day long, just as authentic Muslims do. Thus, the translator neglected drawing the audience's emotions and awareness of such an image, which might be a strong argument that justifies Obama's understanding of this religion and his respect towards Muslims. Hence, this rhetorical device was neglected as it was translated by equivalence, which led to, completely, dropping its rhetorical argumentative effect.

4.1.3. Personification (التشخيص)

Example 4 (Same)

Source text analysis: In the same previous example (example 4), Obama gave two human qualities (break and fall) to abstract concepts (dawn and dusk) in order to evoke imagery and add a sense of movement, making these times of the day feel more dynamic and active, creating a vivid child's image Obama wanted to share with his Muslim audience in order to let it know how lively he has comprehended Islam since his childhood." (Obama, 2009)

Translation analysis: Also, being translated by means of equivalence, the Arabic version neglected the actions (break and fall), and replaced them with the word "ساعات" (hours), referring to their corresponding times without personification. Hence, the whole dynamic imagery is dropped, and the persuasive effect is lost.

4.1.4. Metaphor (الاستعارة)

Example 05

Source text: “More recently, tension has been fed by colonialism that denied rights and opportunities to many Muslims.” (Obama, 2009)

Analysis: In this implied metaphor, President Obama compared tension and colonialism to a baby and his mother, without mentioning these words (Mother & baby). This is to create a vivid imagery and convince the audience that tension is aggravated during wartimes just like a baby growing during his lifetime, and that colonialism is similar to a mother who supplies food and care (rights and opportunities denial, etc.) to her malicious baby (tension), and this is an implicit condemnation of colonialism that the US former president used to appeal to the audience’s emotions and blamed for their lost opportunities and rights in America and the West, especially noting that Obama delivered his speech after the war on Iraq which he was against.

Translation

"وساهم الاستعمار خلال العصر الحديث في تغذية التوتر بسبب حرمان العديد من المسلمين من الحقوق والفرص". (خطاب الرئيس الأمريكي باراك أوباما للعالم الإسلامي في القاهرة، 2009)

Analysis: In this example, the translator kept the same semantic meaning of the verb “has been fed” (though he/she used the noun form instead). When back-translated into English, it reads: “Colonialism has participated, during the recent age, in feeding the tension because of denying rights and opportunities to many Muslims.” Thus, the strategy used to transfer this figure is “natural equivalence” by means of substitution technique.

Example 06

Source text: “Attacks of September 11th, 2001 and the continued efforts of these extremists to engage in violence against civilians ... This has bred more fear and mistrust.” (Obama, 2009)

Analysis: Another comparison comes along with this example, where Obama used another implied metaphor in which he compared the attacks of Sep. 11th and violence to a farmer who breeds animals (fear and mistrust) in his farm (hearts). Such a figurative expression constitutes a very appealing image by which Obama attempted to legitimise the Western fear and mistrust of Muslims which led to depriving them from their rights and opportunities.

Translation

وننتج عن ذلك مزيد من الخوف وعدم الثقة. (خطاب الرئيس الأمريكي باراك أوباما للعالم الإسلامي في القاهرة، 2009).

Analysis: By means of the strategy of “equivalence”, the translator did not deliver the same imagery of the source text (**bred**) in his translation. However, he used the logical connector

(ونشج عن ذلك) This has led to) that matches the cause (attacks of Sep. 11th and violence) to its result (fear and mistrust) to give a logical argument. This may justify his choice of dropping the metaphorical argument which was entirely deleted, preferring addressing the audience's minds reasonably rather than emotively. Thus, the emotive effect has not been delivered in the Arabic version, though the logical argument gave another, yet different, argumentative effect.

4.1.5. Rhetoric question (السؤال البلاغي)

Example 07

Source text: "The question is whether we spend that time focused on what pushes us apart, or whether we commit ourselves to an effort - a sustained effort - to find common ground, to focus on the future we seek for our children, and to respect the dignity of all human beings." (Obama, 2009)

Analysis: In order to persuade his Arab audience that their collaboration with his American administration is an ideal solution, Obama used rhetorical questions in which he contrasted two possible policies the Arabs might follow stressing that the second one, collaboration, would result in interests that will serve both the American and Muslim future generations and all mankind. Thus, he conveyed his argument in a way that altered his audience's opinions and let collaboration appear as the best choice they could make.

Translation

والسؤال المطروح علينا هو: هل سنركز اهتمامنا خلال هذه الفترة الزمنية على الأمور التي تفرق بيننا أم سنلتزم بجهود مستدامة للوصول إلى موقف مشترك وتركيز اهتمامنا على المستقبل الذي نسعى إليه من أجل أبنائنا واحترام كرامة جميع البشر؟". (خطاب الرئيس الأمريكي باراك أوباما للعالم الإسلامي في القاهرة، 2009)

Analysis: The rhetorical question was reproduced in the translation, using two additions: "المطروح علينا" (before us) and "خلال هذه الفترة الزمنية" (During this period of time); which maintained the figurative meaning and effect of the rhetorical question.

4.2. Results

In his 2009 speech in Cairo titled The New Beginning, former US President Barack Obama used several rhetorical devices to persuade his audience, including repetition, oxymoron, personification, metaphor, and rhetorical questions, all of which appeared multiple times.

The analysis of the pre-existing Arabic translation shows that the translator employed different strategies to transfer these devices. Repetition was rendered literally in some cases, but

in others it was reduced or omitted entirely using oblique strategies such as equivalence and omission.

Equivalence also appeared in translating other rhetorical devices such as personification, oxymoron, and metaphor, though it sometimes led to the loss of rhetorical imagery and thereby weakened the argumentative effect. In some instances, however, replacing imagery with logical connectors helped preserve the persuasive function.

Rhetorical questions were translated using addition strategy, phrased in a way that persuaded the Arabic-speaking audience by framing the President's policy as the most effective alternative to other less favourable options.

• **Conclusion**

This study has explored the translation strategies applied to rhetorical devices in Barack Obama's 2009 Cairo speech.

The examples under examination highlighted how language, rhetoric, and diplomacy may work together to create both emotional and rational appeal.

Nonetheless, the use of certain strategies—such as omission and equivalence—sometimes resulted in the removal of rhetorical imagery, thereby diminishing the persuasive impact.

Literal translation, addition, and equivalence (involving rational arguments) were the most effective methods in preserving the original rhetorical intent.

Translators should thus be aware of the significant role rhetorical devices play in diplomatic settings and aim to maintain their impact in the target language.

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