



The Manipulation of Ideology via Critical Stylistics in the Translation of Iraqi Women Representation in Twitter

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Abstract

This paper examines the manipulation of ideology in translating Arabic into English the UN Women Iraq (@unwomeniraq) tweets related to the representation of Iraqi women post 2003 Iraq. This is to identify and observe the source text and target text similarities and differences and to trace the identification of ideologies represented by the interpersonal meaning via critical stylistics. Jeffries (2010) critical stylistics is selected as a model of analysis to explore how language is used to evaluate, take actions, build textual personas and manage interpersonal positions and relationships by focusing on expressing feelings, approving and disapproving, in addition to applauding, criticizing actions and find whether manipulation is used in the English translations, or not. The study reports the manipulation through the usage of most of the function, except negating, hypothesizing and presenting others' speech and thoughts, as UN Women Iraq tweets do not seek to negate a reality neither to shape non-existent reality nor to present others' speech/ thoughts, as they have their own identity and do not need to adopt or pass others' speech/ thoughts. However, the highest percentage in UN Women Iraq tweets are noticed in the prioritizing function, for the aim is always to shed light on a certain message/ idea and thus such function is used. Also, it is noticed that most of the tweets are gender-based and addressing social and political threats rather than encouraging women empowerment.

Key words: Critical stylistics, ideology, Iraqi women, translation, UN Women Iraq.

التلاعب بالأيديولوجية باستخدام الأساليب النقدية في ترجمة تمثيل المرأة العراقية على موقع تويتر

المستخلص

يتناول هذا البحث التلاعب بالأيديولوجية في ترجمة تغريدات هيئة الأمم المتحدة للمرأة في العراق (@unwomeniraq) والمتعلقة بتمثيل المرأة العراقية بعد عام ٢٠٠٣ في العراق. ويتم هذا من خلال تحديد ومراقبة أوجه التشابه والاختلاف في تمثيل للمرأة في تويتر في التغريدات الأصلية والمترجمة وتتبع تحديد الأيديولوجيات التي يمثلها المعنى الشخصي عبر الأساليب النقدية. وتم اختيار الأساليب النقدية لـ جيفريز (٢٠١٠) انموذجاً للتحليل لاستكشاف كيفية استخدام اللغة لتقييم واتخاذ الإجراءات وبناء الشخصيات النصية وإدارة المواقف والعلاقات الشخصية من خلال التركيز على التعبير عن المشاعر والموافقة والرفض، بالإضافة إلى مدح وانتقاد الأحداث، والتي بدورها تعكس ما إذا كان التلاعب يستخدم في الترجمات الإنجليزية، أم لا. تشير الدراسة إلى التلاعب من خلال استخدام معظم وظائف الأساليب النقدية، باستثناء إبطال وفرض وعرض خطاب الآخرين وأفكارهم، حيث لا تسعى تغريدات هيئة الأمم المتحدة للمرأة في العراق إلى إبطال حقيقة ولا لتشكيل واقع غير موجود ولا لتقديم خطاب / أفكار الآخرين، لأن لديهم هويتهم الخاصة ولا يحتاجون إلى تبني أو تمرير خطاب/ أفكار الآخرين. واستنتج الباحث ان أعلى نسبة في تغريدات هيئة الأمم المتحدة للمرأة في العراق هي وظيفة تحديد الأولويات، لأن الهدف هو دائماً تسليط الضوء على رسالة/ فكرة معينة وبالتالي يتم استخدام هذه الوظيفة. زيادة الى ذلك، معظم التغريدات تستند إلى نوع الجنس وتتصدى للتهديدات الاجتماعية والسياسية بدلاً من تشجيع تمكين المرأة.

الكلمات المفتاحية: الأساليب النقدية، الأيديولوجية، المرأة العراقية، الترجمة، هيئة الأمم المتحدة للمرأة العراق.

Introduction

Social Media (SM) in post 2003 Iraq has been playing a greater role in society, and it is agreed upon to be a platform for Iraqi women to express their thoughts and demands more freely. The media is a free platform for an ideology to be located regardless of this media whether written, spoken, audio or visual as people can express their ideology (or ideologies) in various situations in accordance with their interests and beliefs. Twitter is an influential platform for Iraqi people to manipulate their ideologies. The

translation of these tweets from Arabic into English may convey a hidden message, especially when attempts to reshape these stereotypes of Iraqi women. Social media interactions are aimed at the exchange of information from this perspective and tend to emphasize interpersonal exchanges rather than task-based transactions. Throughout this sense, they are different from sites where the primary purposes may allow a customer to buy goods (e.g. goods from an online store, book a hotel or purchase travel tickets) or to carry out a financial transaction (e.g. activities included in online banking services). In addition, the meanings of SM platforms highlight the ways in which it allows users to share data with each other, which may include details about the user's behaviors or thoughts, about news breaks, gossip, or other types of conversation like humor.

The present study is concerned with tracing these ideologies (represented by interpersonal meanings) used in translating Arabic into English tweets related to Iraqi women post 2003 Iraq. The present study aims at answering the following questions: How are Iraqi women, post 2003, represented in UN Women Iraq tweets? And, how are the interpersonal meaning represented in ST and TT tweets related to Iraqi women post 2003?

Language of Twitter

Twitter was developed as a microblogging website in 2006, enabling users to post messages of 140 characters (later 280 characters), often called Tweets, to the network. Users can also link each tweet with photos, videos, and GIFs. It has rapidly evolved into a mobile-oriented social network, originally based on the concept of an SMS-based messaging platform (MacArthur, 2019). Each time you open Twitter, you are asked "What do you do?" in the meantime. There were many developments on the website, such as public posts using the @ symbol used to alert another user of the message, retweets (RT) (shares) and hashtags that enable users to categorize their Tweets. The @ character implies that in the tweet, the username that follows it, is addressed and the form acts as a vocative, as an address type. Another symbol used in Twitter is "Hashtag" #, which has a different role than RT and @, as it functions to mark a Tweet's subject by listing the keywords that the individual or organization is aiming to deliver. However, in this sense, a

virtual group of interested listeners would find it easy to locate such tweets by simply searching via keywords. A tag within a tweet identified with a # generates an attributive connection between both the tweet as tagged message as well as the tag itself. Further, Halliday and Matthiessen (2004) explain about the attributive connection processes as relations in which "an entity has some class ascribed or attributed to it" (p.219). In what we can call, hashtag type of keywords in a tweet as data referring the topic of the message as provided via recipient.

According to Steiert et al. (2012), the importance of translation throughout the media has changed global communication and enabled thoughts and opinions to be contributed more comprehensively. For this innovative form of coverage and global interaction, translation has been essential. For over three decades, translators were actively engaged with the region situation. Their argument continued stating that in the Middle East (ME), translation of text and historical data has not been limited to this particular region. Although the position of translation in this field is present and perhaps the most critical historical phenomenon, a good deal of translation work on ME stories since the 1980s. Meedan, which is known as "digital town square", an entity dedicated to both the translation of SM material, especially from L1 to L2. In Arabic and English, from the headlines to the comments, all posted on the web is mirrored. SM in the ME is based on translation, which has allowed various cultures communication about important topics and prior misinterpretations beyond common coverage, as Meedan states "to create a better understanding between the peoples of the Arab Region and the West through dialogue online" (as cited in Steiert et al., 2012).

Representation of Iraqi Women Post 2003

The US occupation came after 2003 bringing a new challenge to Iraqi women, in light of the violence that society has removed any deterrent powers, collapsed with the loss of power, the mechanisms of formal social control, laws were suspended. Hence, society became less disciplined, more violent and more prone to chaos, making women victims of various forms of violence, community violence overlaps with socially inherited violence against women. This has, in turn, become the new reality of society, especially in the hotspots that are barred from education for fear of her

family, restricted in her movement, and forced to leave her job for fear of being killed, kidnapped, abused, imposed to a certain dressing, married at an early age, and moved to another place as a result of threat and violence (Mustafa, 2011, p.166-171). The Constitution of Iraq promulgated in 2005 establishes the structure of equal protection and the activation of human rights (see Journal of "Iraqi Women in the Iraqi Constitution"), but various analysts, including those who contributed in the writing of the Constitution, consider that the articles of this Constitution contained problems and contradictions, conflicting in the relations, powers of the authorities and in the decision-making process, which usually leads to crises of political and governmental nature. This is necessarily reflected in the social-political system's framework and, ultimately, throughout the existence of the environment required for the growth of democracy and the development of freedoms and rights in the world (Al-Okabi, 2015, p.427).

From a political point of view, in order to guarantee civil and constitutional rights for Iraqi people, men and women, the Constitution provides for equality between men and women, such as the freedom to engage in public life and the importance political representation, including the right to vote and to appoint (as cited in Nouri & Ahmed, 2019). Despite the existence of legal articles that protect women's rights (like "The Political and Social Realities of Women in Iraq Post-2003: Constraints and Policies for Progress"), it is evident that the government has failed to protect their rights, the deteriorating security conditions that have made clear the inability of the government and the political administration to implement its obligations, as a large proportion of women and girls continue to be increasingly denied access to education and employment opportunities as a result of concerns about the security situation and hinders their achievement and limits their independence as a human being. (Ghulion, ٢٠٠٥, pp. 160–170, as cited in Nouri & Ahmed, 2019). The hardships of the social reality in post-2003 Iraq, represented by the loss of many Iraqi families to the head of the family due to the bombings, murders, abductions and others forced many women to work, this new reality is the rise in the number of females joining the workforce, either in official institutions or outside the labour market, and this qualitative trend has created a new reality (Kadhim, 2016). Women

activists in Iraq's public life, however, are frequently subject to threats, harassment and targeted assassinations. For instance, several parliamentary candidates have fallen victim to a smear campaign during the year 2018. Also, activists engaged in Basra protests faced intimidation and harassment on social networking platforms even faced murder, while targeting others, such as supermodels, for not being in their stereotypical roles like mother and housewife as called for by the community and social media (Vilardo & Bittar, 2018). According to Focus Group Discussions in 2018, post-ISIS Iraq, pattern of women's freedoms has been strengthened. Despite traditional views on gender, things are changing for women. Many assert that these changes have occurred over the past decades dating back to the time of war with Iran, most say that these changes have occurred only in last decades during conflict with ISIS. Iraqi women have lived under ISIS control, and this has made them stronger, more resilient, more self-reliant, and less fearful.

As Nadia Murad, who is a brave Yazīdī human rights activist that was kidnapped by ISIS and managed to escape and survived then managed to build herself back and help the girls suffering, Nadia won Nobel Peace Prize "for their efforts to end the use of sexual violence as a weapon of war and armed conflict" (The Nobel Peace Prize, 2018). Concerning economy, Iraqi women condition has been steadily deteriorating since 2003, despite the best efforts of the Iraqi government to counter gender inequality. Iraqi women form population 50 percent in which they are heads of one out of every 10 Iraqi households. Widows, divorced, separated, or nursing for sick spouses are 80 percent of these female heads of households (based on the UNDP Iraq report). They are by far the most vulnerable parts of the population and, due to lower total wage levels, are more subjected to poverty and hunger, in terms of schooling and job opportunities and secure accommodation, they are especially deprived. According to the International Organization for Migration (IOM) (Women in Iraq Fact Sheet, 2012), surveys show about 2 percent of households that are female-headed have a steady income, while a further 6 percent work in special occupations yet do not collect average earnings. Many legal constraints are facing Iraqi women and girls that restrict their independence and decision-taking. Married women do not pick, in same

manner as males, where to live. Iraqi females are unable to decide where ever they want to travel, drive or reside individually, so they could have difficulty commuting to work or doing business. Financial inequality is also greater, as females face difficulties in opening account in banks and borrowing from related institutions. Furthermore, Iraq has placed limitations on the right of women working night shifts (excluding particular jobs categories: medical, transportation and trade).

Methodology

Critical linguistics (CL) as well as critical discourse analysis (CDA) are interchangeably- utilized in critical analysis or practice (Wodak 2001, p. 1 as cited in Wodak & Meyer, 2016). As mentioned by Jeffries & McIntyre (2010), CL is, however, more linguistically focused than the methods of CDA, described as "more socio-political oriented than linguistics" (p.193). CL is one of the CDA methods (as cited Rashidi & Souzandehfar, 2010), Fairclough's Socio-cultural or dialectical (as cited in Meyer et al., 2000), the Discourse Historical Method (Wodak, 2002), and Socio-Cognitive Discourse Studies (van Dijk, 2016). Both approaches, in fact, reflect a common interest in objectively analyzing ideological influence in speech; however, they differ with one's cross - disciplinary orientation and the rigor of its semantic techniques used. Jeffries built Critical Stylistics (CS), wherein she applies a detailed range of analytical methods to the current CDA theories. According to her (2014):

[D]eveloping CS was the answer to my feelings of frustration in the face of Critical Discourse Analysis's deliberate lack of methodology or framework and its apparent abandonment of many of the achievements of linguistics in its scientific phase of development. (p. 410)

Based on "*Critical Stylistics: The Power of English*" in 2010 book, Jeffries wants to "give the reader a clear set of analytical tools to follow in carrying out critical analysis of texts, with the aim of uncovering or discovering the underlying ideologies of the texts" (p. 6). Based on Halliday's ideational function/role of language, CS explores how linguistic context is promoted to represent a version of reality of ideological implications. This is accomplished by employing Halliday's (2004) claim that even a phrase is made up of a set of language choices which allow individuals to express

certain particular message (p. 23). According to Jeffries (2010), the stylistic selection for linguistic characteristics present inside a message encodes textual significance, such option would be "always ideologically loaded and may also be ideologically manipulative" (p. 3).

Jeffries and McIntyre (2010) provide a Vital Stylistic framework to expose the underlying context by combining "the text analysis of stylistics with the ideological awareness of CDA" (p. 194). In order to be able to objectively evaluate texts, CS combines stylistics and CDA. The framework is based on Jeffries (2010) formal linguistic features far more than it is on informal linguistic characteristics "are already well-described in very many semantic-grammatical theories and models" (p. 14). Following further Halliday structural functional view of language, CS provides ten "textual-conceptual functions", based upon its ideational position that concerns whether language represents the context (1985). Textual features (triggers) and ideation ones are combined in these "textual-conceptual functions." While Jeffries (2014) provides a form or a set of forms rather particular kinds that maintain the conceptual impact, though not always reliably or clearly (p. 412). Jeffries functions are combination from existing methods used on the conversation analysis by Fairclough (1989), CL by Fowler (1991) and Simpson (1993), as well as latest Jeffries (2010) functions that work similarly to more traditional instruments like "transitivity" and "modality" (p. 15). Nevertheless, this toolkit differs from the tools used in the previous CDA and CL, where the latter are given as in form of a group of functions can be analysed by more than one linguistic feature. Thus, the purpose behind this is to overcome, as in CDA and its precedent CL, "the lack of form-function mapping" (p. 15). The following functions are included in these tools:

- **"Naming and describing"**: by focusing on the ideological use of vocabulary to describe a referent. Such semantic purpose has been realized semantically via selecting a simple nominal ideological reference from a set of alternatives, packaging certain ideological material words within the noun, and translating the elements of a proposal toward that nominal meaning.
- **"Representing actions/events/states"**: relying on the verb's option in a clause for either defining the situation as an action, an occurrence, or a

state. Depending on how the recipients view the situation being presented, each of these decisions may have an ideological impact.

- **"Equating and contrasting"**: by considering the use of textual texts building equivalence and disagreement in order to represent this life. Jeffries (2010) confirms that the development of such synonyms or antonyms to make a text with ideological influence around the world.
- **"Exemplifying and enumerating"**: by taking into account the potential ideological implications through textual features of the document's listing systems, exemplifying and enumerating.
- **"Prioritizing"**: includes understanding how changing the location of the key information in a sentence may generate ideological effects by the use of some syntactic priority choices, including subordination, the use of the structure of information and modifications.
- **"Implying and assuming"**: by using the hypotheses in addition to assumptions is concerned with implications for the development of naturalized ideologies that cannot be disputed whether public knowledge is represented.
- **"Negating"**: by showing how to create negation's textual practice has created another "hypothetical" source of truth. The emphasis of this textual activity is "the pragmatic force of negating" which plays an important role in "making the reader/hearer aware of scenarios that not taking place, but presumably might have done in other circumstances" (p. 106).
- **"Hypothesizing"**: this textual function includes a discussion of the possibility of a hypothetical scenario initiated or created by a method which expresses the text creator's viewpoint in a way that negation does, but more explicitly⁵.
- **"Presenting others' speech and thoughts"**: it refers to the influence of language in responding to words and opinions of others. "Potentially very manipulative of their ideologies" (p. 130).
- **"Representing time, space and society"**: by showing how language's ideological realization of time, space, and human relationships implements implications through mentally drawing the viewer's interest to a dedicated center representing the text producer's viewpoint.

In addition to, as mentioned above, Jeffries functions are similar to "transitivity" process in describing/ representing an event, therefore, the researcher would indicate what processes are used. For instance, based on Jeffries (2010):

- Material process: in which the actor performs the action "Material Action Intention" (MAI), or an inanimate actor performing "Material Action Events" (MAE).
- Verbalization process: in which there is a Sayer who delivers the verbiage and an addressee who receives the verbiage.
- Mental process: in which the Sensor is the conscious one and the Phenomenon is the thing that is being reacted to. This process is divided into three: Mental Cognition (MC), Mental Perception (MP), and Mental Reaction (MR) (p. 42-43).
- Relational process: This shows the relation between two participants, namely Carrier and Attributes. It is classified into Intensive Relation process (RI), or Possessive Relations (PR).

Thus, implementing transitivity would enable the researcher to specify the types of process used the participants, and the circumstances. Also, transitivity, as a marker of the interpersonal meaning, can be linked at the clausal level with specific ideological impacts (p.52).

Analysis

This section introduces data analysis of five (5) tweets OTW based on the selected model of analysis. The data used in the present study consists of five (5) tweets written and published originally in Arabic, and their English translations. Vicinitas ("Twitter Hashtag tracking tool - Tweet Binder, the real Twitter impact", n.d.) is a hashtag tracking tool, which assist in tracking and analyzing real-time and historical tweets of on social media campaigns on Twitter. Accordingly, the following figures (1&2) are added to show the word cloud and profile engagement. The tweets are collected based on using hashtags like #UNWomensDay, #IraqiWomen, #IraqiFeminists, #WomensDay, #WomenInPower and #GenderEquality after having the credibility on the accounts and hashtags ("Twitter Hashtag tracking tool - Tweet Binder, the real Twitter impact", n.d.). OTW1 and OTTW are codes used to refer to Arabic and English translations of the selected tweets.

This tweet talks about the 20th anniversary of the landmark Resolution 1325, which was adopted in 31st of October, 2000 by the UN. The importance of women in the prevention and settlement of conflicts is reaffirmed in Resolution 1325. It urges all conflicting parties to take extra precautions to protect women and girls from gender-based abuse. A variety of significant organizational mandates are included in the resolution (Landmark resolution on women, peace and security (Security Council Resolution 1325, 2019). In both OTW1 & OTTW1, the usage of naming and description is noticed to be reflecting the ideological way of naming a referent like:

- Resolution 1325 which represents fighting all types of discrimination against women.
- UN Women which represents peace, comfort, life and development.

In OTTW1, the description has followed the resolution anniversary by adding post-modification clause of the noun, preparing for the future by affirming on the fact that works shall be processed under the articles of the resolution. However; this description is not reported in OTW1. The same is applied to the second part of OTTW1, in which post modifying women leaders work as transformative. Thus, OTTW1 describes that the work according Resolution 1325 is continued and effective, while not being reflected in OTW1. Both OTW1 and OTTW1, in the second part of the tweets, present circumstantial relation process in which the relationship between the carrier, which is the UN Women in partnership with women leaders and the attributes, namely, the women in Iraq. Therefore, both tweets are celebrating the 20th anniversary of such remarkable resolution which represent a transformative period in women rights. Furthermore, in OTTW1, there is a function of enumerating, as when it marks the anniversary by preparing for the future and praises the women leaders and how their part is critical, whereas, not being reflected in OTW1. Furthermore, a function of priority is given in OTTW1 which prioritize women leaders and their transformative work, while not being reflected in OTW1. Accordingly, both OTW1 and OTTW1 indicate an assumption that the resolution is still valid and UN Women in Iraq are working to apply it.

#UN Women Iraq, Jul.21.2020

Figure (4): OTW2 and OTTW2



This tweet talks about training courses which are of high-quality services provided by the UN women, Madad fund and other NGO organizations to GBV survivors at women shelters distributed in Kurdistan region. Many women and girls in these shelters are participating in the pastry-making courses, according to officials of the shelters reporting that these courses have a positive impact on the beneficiaries, noting that these courses are intended to provide women and girls with some skills to enhance generating their own incomes in the future. For instance, the story of Fayza Elias RASHU and her family, who belong to the Yazidi minority, left their home in Sinjar in the Nineveh governorate in northern Iraq and settled Sharya Complex for displaced people in Duhok, where RASHU, by using her previous sewing experience, found work as a dressmaker for the Dak Organization for Yazidi Women Development (Despite compounding challenges, women in Iraq play vital roles in the country's COVID-19 response News and events: Stories, 2020).

In both OTW2 & OTTW2, the usage of naming and description is noticed to be reflecting the ideological way of naming a referent like:

- Ministry of Labour and Social Affairs (MoLSA) which represents eliminating discrimination, education, routes to economic empowerment, women and girls with disabilities and conflict and humanitarian contexts

- UN Women which represents peace, comfort, life and development.
- EU Madad Fund "Madad" which represents power to change, new horizons and possibilities.
- KRI- Erbil and Suleimaniyah which represent safe havens for the displaced.

Both OTW2 and OTTW2 have started by mentioning an organization of training courses, which represents an event of what is happening of course with an ideological effect, of the way the recipients perceive the event. This representation is experienced by transitivity of MAE via the transitive verb "نظمت" "were held", in which the MoLSA with the support of UN Women and the European Fund are the actors, while the goal or the affected participants of this event are women and girls' shelters, while, Erbil and Suleimaniyah in KRI stand for the spatial circumstances. While OTW2 shows a clear contrast in "كجزء من الدعم النفسي للنساء الناجيات", as a part of contrasting the reality these women were facing without having the psychological support, to these training courses to gain back their confidence and having a craft to stand on their own feet. The researcher has noticed that this part was not rendered in OTTW2 although it has a great role in reflecting the psychological and motivational status of these girls, without instances of having a better tomorrow. Instead, OTTW2 has simply rendered "two women shelters". These courses and their consequent effect in changing the realities of women in shelters were enumerated in both OTW2 and OTTW2 in order to reflect the ideological consequences of the psychological help and funding support of the KRI's MoLSA, UN Women Iraq and EU Madad Fund, as well as to the mention of KRI governorates who embraced these people following to ISIS invasion. Thus, the prioritization is given first to the KRI's MoLSA in OTW2, while not being prioritized in OTTW2, for transforming the bad psychologies into confidence and hope to working and building new dreams with the funding of UN Women Iraq and EU Madad Fund, which was rendered as "supported by" in OTTW2. Accordingly, the reader will assume that the change happened in the life of those girls by the logical presupposition of the implied comparative constructions.

#UN Women Iraq, Apr.17, 2020

Figure (4): OTW3 and OTTW3



This tweet talks about Woman, Family & Childhood Committee that is concerned with the issue of women, children, and families is one of the most contentious issues in the international community today, especially in Iraq following the changes that have occurred in Iraq since 2003. As a result, a new governmental ministry, the Ministry of State for Women's Affairs, was established to deal with these issues, despite the fact that it was a ministry without a portfolio, the woman, family, and childhood committee was recognized as one of the permanent parliamentary committees (Ali et al., 2018, p.264).

In both OTW3 & OTTW3, the usage of naming and description is noticed to be reflecting the ideological way of naming a referent like:

- Woman, Family & Childhood Committee which stands for fighting for these groups rights in order to provide a better tomorrow.
- Iraq parliament which represents legislating new laws and the path to reach to fulfilling such a request.
- PM who has the power to order the parliament into legislating requests of new ministries and laws.
- Ministry of Women Affairs which represents women and their rights.
- Women seats in cabinet which represents the path into granting more space to their calls for equality and women rights.

Both OTW3 and OTTW3 have started by the committee calling the designated PM into taking two actions, which are reinstating the MoWA and allocating no less than one third of cabinet seats into women, in which a transitive material process is realized via the verb of calling "دعت" called", in

which the actor is the PM and the affected participants are the women in the parliament. In OTW3, it is noticed that when the committee referred into allocating the seats to women, they were described by adding a restrictive relative clause as a post modification "للنساء من ذوات الكفاءة والخبرة", in which the nominal components are presented as a presupposed information. However, this part is not reflected in OTTW3 which simply states "to allocate no less one third of cabinet seats to women" without adding "to qualified and experienced women". Both OTW3 and OTTW3 use the textual functions of enumerating, by mentioning their two requests of reinstating MoWA and allocating seats in cabinet. By this, they presented an argument in a group that will need an action of voting. Besides, in OTTW3, the researcher has noticed that the priority is given to the hashtag of Iraq parliament's Women, Family & Childhood Committee and this position is shifted back to the normal in OTW3 by mentioning the committee before the parliament. By these requests of action from the newly designated PM, there is a representation of the time in which the government is being formed, the space is inside the cabinet particularly and finally the Iraqi society is the only focus of the tweet. Also, an assumption exists in both OTW3 and OTTW3, as the existence of the MoWA and women seats in the parliament will guarantee the rights of the women by giving them seats and voices in the parliament.

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UN Women Iraq, Jun.21, 2019

Figure (5): OTW4 and OTTW4



This tweet is about workshop that is held with the support of the UN Women under the program of "Strengthening the Resilience of Syrian Women and Girls and Host Communities" which is explained in OTW11 above. Several workshops for judges and prosecutors were held in 2019 to combat topics such as violence against women, forms of violence, local and international laws and agreements on fighting violence, barriers to achieving justice, and ways to overcome these obstacles were all covered in these workshops. Also, the judges and prosecutors participated are from the different parts of Iraq. (UNODC supports Iraq in the investigation, prosecution and adjudication of crimes committed by isil/da'esh, n.d.).

In both OTW4 and OTTW4, the usage of naming and description is noticed to be reflecting the ideological way of naming a referent like:

- UN Women represents peace, comfort, life and development.
- EU Madad Fund represents power to change, new horizons and possibilities.
- Strengthening Resilience of Syrian Women, Girls & Host Communities represents women refugees' empowerment.

For the ideational meaning, OTTW4 expresses it by describing a workshop that is organized by the UN Women via MAE process, in which the actor is the UN Women, and the goal is the judges and prosecutors. However, OTW4 reads those judges and prosecutors participate in the held workshop, as a result the judges and prosecutors seem like they are the one who decided and not the UN Women who prepared for it. Both OTW4 and OTTW4 use enumerating by specifying the number of prosecutors and judges, which are 46. However, the period of the training is mentioned in OTTW4, while being omitted in the OTW4. The same procedure is applied on the specification of the target for workshop, which are Iraqi women as per OTW4, while not being mentioned in the OTTW4. It is further noticed that in OTTW4 there is a use of prioritization, as it mentions the duration and location of the workshop prior to mentioning that it is organized by the UN Women, and the prosecutors before the judges. Based on that, both OTW4 and OTTW4 give an assumption of what are aims of the workshop and to whom it is addressed. Additionally, OTTW4 reports that the judges and prosecutors participated in the workshop organized by UN Women.

Additionally, in both OTW4 and OTTW4, there is a mentioning particularly by specifying the number of prosecutors and judges. The period of the training is enumerated with quantification of number in OTTW4, while being omitted in OTW4.

#UN Women Iraq, Sep.25, 2018

Figure (6): OTW5 and OTTW5



This tweet is about how NGOs receive grants from National Committee. NGOs in Iraq WPHF mentioned in OTW5. In both OTW5 and OTTW5, the usage of naming and description is noticed to be reflecting the ideological way of naming a referent like:

- NGOs represent support and standing for the rights of people.
- Joint National Committee stands for the connection between NGOs and the funders from UN.
- UN Women represents peace, comfort, life and development.
- WPHF represents supporting women by providing the needed funds.

For the ideational meaning, both OTW5 and OTTW5 describe that the National Committee is in cooperation with UN Women. This is expressed by MAE process, in which the actor is the National Committee, while the goal is the NGOs in Iraq, since they are the party receiving the funds. The OTTW5 indicates that the committee is selecting eight NGOs for funding to state that these NGOs are not defined or selected yet. OTW5 reflects that there are eight specific NGOs selected. Thus, OTTW5 can be considered a case of verbalization in which the Sayer is the National Committee and the target are the eight NGOs. Accordingly, there is a contrast between both OTW5 and OTTW5 for OTW5 indicates that the eight NGOs are receiving funds, while OTTW5 affirms that these NGOs are not specified yet. However, in both OTW5 and OTTW5, there is a function of numerating, as both clearly read

that eight NGOs are being selected. As for the function of prioritization, OTW5 is more definite since there are eight NGOs selected. Therefore, a prioritization is located in it, while the OTTW5, it is not that clear whether the NGOs are specified or not. Thus, the National Committee is prioritized, but the WPHF is omitted although it has an essential part, due to being the funding party.

Discussion

This section is concerned with the results and the discussions in correspondence with the analysed tweets. In which the researcher has marked each tweet with (+) for applied function and with (-) for the unapplied, then, these marks are calculated by giving (1) to the (+) and (0) to the (-). Following this process, the differences are calculated to reflect the average of difference. Figure (7) below shows the results of the CS analysis for OTWs and OTTWs. The researcher has noticed that naming and describing is used 2 to 4, which means that OTTW tweets have an ideological use of vocabulary to describe a referent, and seek to provide more naming and description details to make it clearer for the TT reader. In the same manner, OTTW tweets represent actions/ events/ states are 3 to 5 in OTWs to clarify more of what is happening to the TT readers, especially, since events are related to local situations, depending on how the recipients view the situation being presented; each decision might have an ideological impact. Another noticeable difference is noticed in prioritizing function, as OTTWs exceed the OTWs by 1 to 4 since changing the location of the key information to generate ideological effects is followed. Lastly, another difference is noticed in the function of representing time/ space and society, as the OTTW exceeds the OTW by 4 to 3 in order to drag the TT readers' interest into a dedicated center.

Figure (7): Line Representation of CS for OTWs and OTTWs.

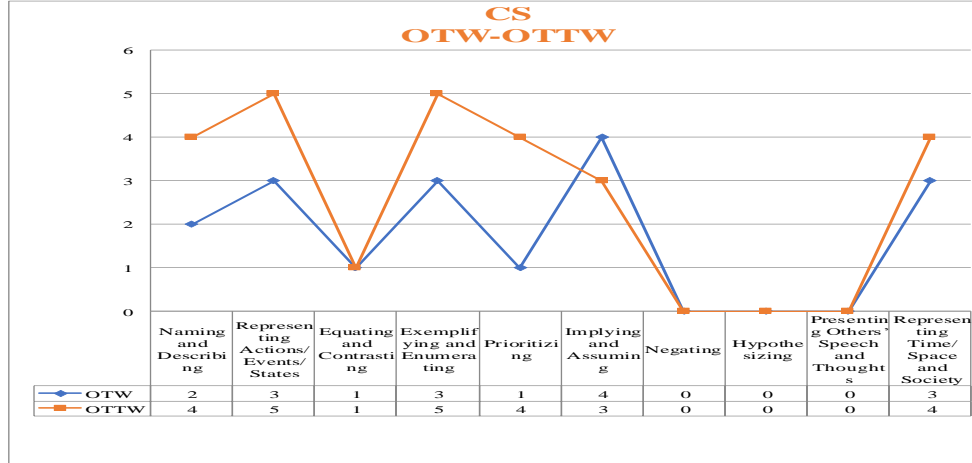


Table (1): CS for OTW and OTTW

Function	No. of Tweets	OTWs	Percentage %	Total %
<u>Naming and Describing</u>				
Difference in Translation	4	1, 3, 4 & 5	80%	100%
Similarity in Translation	1	2	20%	
Not Seen	-	-	-	
<u>Representing Actions/Events/ States</u>				
Difference in Translation	2	4 & 5	40%	100%
Similarity in Translation	3	1, 2 & 3	60%	
Not Seen	-	-	-	
<u>Equating and Contrasting</u>				
Difference in Translation	2	2 & 5	40%	100%
Similarity in Translation	-	-	-	
Not Seen	3	1, 3 & 4	60%	
<u>Exemplifying and Enumerating</u>				
Difference in Translation	2	1 & 4	40%	100%
Similarity in Translation	3	2, 3 & 5	60%	
Not Seen	-	-	-	
<u>Prioritizing</u>				
Difference in Translation	5	1, 2, 3, 4 & 5	100%	100%
Similarity in Translation	-	-	-	

Not Seen	-	-	-	
<u>Implying and Assuming</u>				
Difference in Translation	1	2	20%	100%
Similarity in Translation	3	1, 3 & 4	60%	
Not Seen	1	5	20%	
<u>Negating</u>				
Difference in Translation	-	-	0%	100%
Similarity in Translation	-	-	0%	
Not Seen	5	1, 2, 3, 4 & 5	100%	
<u>Hypothesizing</u>				
Difference in Translation	-	-	0%	100%
Similarity in Translation	-	-	0%	
Not Seen	5	1, 2, 3, 4 & 5	100%	
<u>Presenting Others' Speech and Thoughts</u>				
Difference in Translation	-	-	0%	100%
Similarity in Translation	-	-	0%	
Not Seen	5	1, 2, 3, 4 & 5	100%	
<u>Representing Time/Space and Society</u>				
Difference in Translation	1	4	20%	100%
Similarity in Translation	3	1, 2 & 3	60%	
Not Seen	1	5	20%	

Based on the above results, OTWs and OTTWs are noticed for the usage of most of the function and change in translation. However, presenting others' speech and thoughts is not seen in the 5 tweets, since no direct speech is located in both OTWs and OTTWs, as the UN Women represent the activities and events represented by its side. Furthermore, the researcher has concluded that CS reflect the interpersonal meaning (or interpersonal tokens) represented in ST and TT, in organization tweets related to Iraqi women post 2003.

Figure (8) below shows the results of Transitivity analysis, it is reported that the material process is highly manifested equally by 3 to 3 for OTWs and OTTWs, to describe what is being done. This in turn has an ideological effect of the way the TT recipients perceive the event. Another difference is located in the verbal process by 1 to 0 for OTTWs.

Figure (8): Line Representation of Transitivity for OTWs and OTTWs.

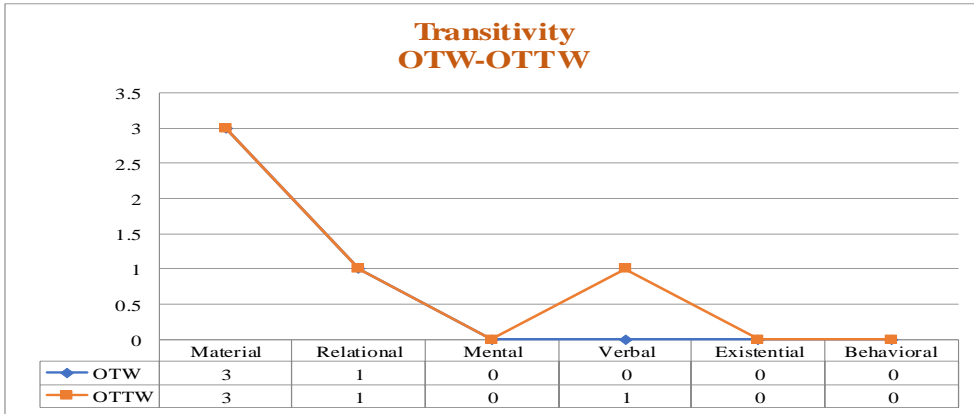


Table (2): Transitivity for OTWs and OTTWs.

Process	No. of Tweets	OTWs	Percentage %	Total %
Material				
Difference in Translation	2	4 & 5	40%	100%
Similarity in Translation	2	2 & 3	40%	
Not Seen	1	1	20%	
Relational				
Difference in Translation	-	-	0%	100%
Similarity in Translation	1	1	20%	
Not Seen	4	2, 3, 4 & 5	80%	
Mental				
Difference in Translation	-	-	0%	100%
Similarity in Translation	-	-	0%	
Not Seen	5	1, 2, 3, 4 & 5	100%	
Verbal				
Difference in Translation	1	5	20%	



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Similarity in Translation	0	-	0%	100%
Not Seen	4	1, 2, 3 & 4	80%	
Existential				
Difference in Translation	-	-	0%	100%
Similarity in Translation	-	-	0%	
Not Seen	5	1, 2, 3, 4 & 5	100%	
Behavioral				
Difference in Translation	-	-	0%	100%
Similarity in Translation	-	-	0%	
Not Seen	5	1, 2, 3, 4 & 5	100%	

The researcher has concluded that transitivity reflects the interpersonal meaning represented in ST and TT, in both organization and individual tweets related to Iraqi women post 2003 via material, relational, mental and verbal processes, as seen in the above tables.

Conclusion

Based on the analysis and discussion of the research questions, it is evident that the manipulation is seen in the interpersonal meaning (CS functions): OTW and OTTW are noticed for the usage of most of the function, except negating, hypothesizing and presenting others' speech and thoughts, since #UNWomenIraq tweets do not seek to negate a reality neither to shape non-existent reality nor to present others' speech/ thoughts, as they have their own identity and do not need to adopt or pass others' speech/ thoughts. However, the highest percentage in these tweets is noticed in the prioritizing function, as the aim is always to shed light on a certain message/ idea and thus such function is used. The manipulation is seen in the ideational meaning (transitivity): the OTW, OTTW are noticed for the material, relational, mental, and verbal processes since they are describing what is happening, who are the affected parties, what the speaker/ writer is intending to deliver. Both material and relational processes are noticed to be with the same percentage. #UNWomanIraq tweets have represented the Iraqi women by mostly addressing the young generation who are unable to protect themselves due to the society norms and displaced families in the critical areas. Moreover; most of the tweets are gender based and addressing social and political threats rather than encouraging women empowerment, as such topics are seen to be more important with the Iraqi women current situation. Finally, these tweets represented the Iraqi women mostly by addressing their problems and the threats that they face in the society. However, the part that activists play in empowering other women and fighting for their equality is not found translated.

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