



## The Translation of National Identity in the Iraqi Official Statements

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### Abstract

This paper investigates the translation of national identity in the Iraqi official statements. The main problem is that the Iraqi translator may be not aware of the structure of national identity that the necessary parts of the political text may be omitted through translation. One of the most important objectives is to identify whether the Iraqi translator is conscious of the national identity dimensions in the political texts, and whether he/she is keen enough to render these dimensions in the translated versions. The quantitative research design is used in this paper. The adopted model is Wodak et al. (2009) which is used to analyze the construction of Austrian national identity. It has been concluded that the Iraqi translators have succeeded in transferring the Iraqi national identity from the source text into the target text and that they adopt the appropriate strategies in translating political texts. Borrowing is used as a translation strategy in rendering the culture-bound terms from Arabic lexicon which are related to religion such as *fatwa*, *jihad*, *Ayatollah* into English language.

**Keywords:** Construction of national identity, Iraqi national identity, official statement, translation strategies, Wodak modal



## ترجمة الهوية الوطنية في البيانات الرسمية العراقية

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### المستخلص :

يهتم هذا البحث بترجمة الهوية الوطنية في البيانات الرسمية العراقية إذ تكمن المشكلة الأساسية في أن المترجم العراقي قد لا يكون على دراية ببناء الهوية الوطنية مما يجعله يقوم بحذف الأجزاء الضرورية منها في النص السياسي أثناء عملية الترجمة. ومن أهم الأهداف التي يسعى الباحث الى تحقيقها هو معرفة ما إذا كان المترجم العراقي واعيا لأبعاد الهوية الوطنية في النصوص السياسية، وإذا كان حريصا بما فيه الكفاية لاعادة تقديم هذه الأبعاد في النسخ المترجمة. تم استخدام منهجية البحث الكمي في هذه الورقة البحثية. النموذج المعتمد هو موديل Wodak وآخرون (2009) الذي استخدم لتحليل بناء الهوية الوطنية النمساوية. وقد تم التوصل إلى عدد من الاستنتاجات أهمها أن المترجمين العراقيين نجحوا في نقل الهوية الوطنية العراقية من النص المصدر إلى النص الهدف، وأنهم اعتمدوا الاستراتيجيات المناسبة في ترجمة النصوص السياسية كما أنهم استخدموا الاقتراض كاستراتيجية ترجمة في ترجمة المصطلحات الثقافية العربية التي تتعلق بالدين مثل مصطلح الفتوى والجهاد وآية الله إلى اللغة الإنجليزية.

**الكلمات المفتاحية:** تركيب الهوية الوطنية، الهوية الوطنية العراقية، البيان الرسمي، استراتيجيات الترجمة، موديل ووداك

## 1. Introduction

National identity (henceforth NI) has impact on various aspects of social cohesion (Holtug and Uslaner, 2021, p.2). It is expressed as an independent existence in the form of “written documents, oral traditions, institutional arrangements and symbolic artefacts” (Kelman, 1997, p. 171). it tells us who belongs and who doesn't. Therefore, NI grants to some the status of belonging in the in-group, but it also excludes those who do not fit the criteria imposed, (Holtug and Uslaner, 2021, p.2). The model adopted is Wodak et al. (2009) which is used to analyze the construction of Austrian NI. It is combining a variety of methods and distinguishes between three closely interrelated dimensions of analysis: “contents, strategies and means of forms of realization”. The main problem is that the Iraqi translator may be not aware of the components and the dimensions of NI that he/she may omit necessary parts of the political text through translation and create a gap between the source text (ST) and the target text (TT). Consequently, this is reflected on using inappropriate translation strategies and techniques that the Iraqi NI may be lost in the translated versions. The significance of this paper lies in keeping the dimensions of Iraqi NI in the translated versions as they are stated by the Iraqi Prime Minister in the original texts. The Objectives of this study are:

1. To identify whether the Iraqi translator is aware of the of NI dimensions in the political texts, and that he/she is keen enough to render these dimensions in the translated versions.
2. To recognize whether the Iraqi translator is familiar with the appropriate translation strategies and techniques to translate political texts.

The researcher uses the quantitative research design. This design is used to analyze five Arabic official statements of the Iraqi Prime Minister (PM) Mohammed S. Al-Sudani which are taken with their translations from the official pages of Iraqi PM Media Office (Arabic and English).

## 2. Theoretical Framework

### 2.1 Key Words

#### 2.1.1 Iraqi National Identity

In Iraq, a number of variations get along with, creating the classification of human collections harder and the investigation of their contribution in the process more complicated (Lukitz, 2005, p. 3). Also, “one should add the natural flexibility of identities; ethnic, communal and others and each group's specific vision of the national process and their part in it” (Lukitz, 2005, p. 3).

Not surprisingly, the founders of the Iraqi state failed to build NI or to build the spirit of citizenship and the sense of one identity, especially after World War I, the end of Ottoman Empire and the emergence of the Iraqi state (Mohamed, 2019, p.423). King Faisal tried to form and to unify the Iraqi people by achieving something of social justice and to create balance between institutions within the state and by expanding the participation of Iraqis in national institutions to strengthen their sense of belonging to the state instead of religious and sectarian affiliations, but these attempts were of limited effectiveness in creating a comprehensive NI, (Mohamed, 2019, p.423).

Therefore, it can be said that the history of Iraqi NI is full of challenges and the most prominent of them are ethnic diversity and the problem of sectarianism, as well as a number of other factors, i.e., the crisis of confidence, conflict between political blocs and leaders, the issue of the constitution, the external interference; the Iraq's neighbors and US and its negative repercussions, and many other challenges such as terrorism, mismanagement of the state and corruption, (Taeab, 2017, 225).

When Iraqi citizens belong to their ethnicity along with the loyalty to their NI is something normal, but the challenges arise when they put this ethnic priority at the expense of NI, (Taeab, 2017, p.233). This happened after the massive change after the occupation in 2003, and as a result of the pressure the individuals were subject to, under the tyrannical state, they search for a supportive party represented by the tribe or sect to protect them at a time when the state and its institutions were unable to provide it for them, (Mohammed, 2012, p.4). Consequently, this type of sub-identity constituted a burden on citizenship, or even a violation of it, when the individual's loyalty was transformed into another form of loyalty, an alternative to national loyalty. Also, the controlling and racist nature of the successive Iraqi governments have deepened conflicts and conflicts between ethnic groups, which negatively affected the NI, (Taeab, 2017, p.235).

However, there is no problem with forming and accepting the national political identity by society unless it is issued by national political group to include sub-groups with diverse social identities; and one of these sub-groups seeks to present its sub-identity by defining it as a project for a general national political identity where different identities are dissolved in turn in it, (Mohamed, 2019, p.424). This leads the holders of these identities to stick to their identities, which prevents achieving the national integration conditioned with belonging to an inclusive national political identity that respects the existence and freedoms of sub-identities integrated within its framework.

Today, Iraq suffers from an apparent identity crisis. The pluralism that the Iraqi society enjoys is not a negative case, it is a unique case among the countries of the world. Therefore, it requires the political system in Iraq to believe in pluralism and preserve the general rights and freedoms of all members of the people without discrimination, and to raise the interest of the homeland above sub-affiliations. (Mohamed, 2019, p.424).

The Iraqi NI project also requires an in-depth and continuing dialogue between academics, researchers and politicians in order to formulate a concept of the Iraqi NI that preserves Iraq his unity and opens all ways for real, fruitful work to his people, (Sabbar, 2016, p.247).

## 2.2 Translating Political Texts

Political discourse may represent many types of political texts; a presidential speech or a personal talk about a definite political problem, (Alshniet, 2023, p.76) or about celebrations and crises, (Hussein, 2021, p.66). Political texts are classified into three different types depend on the functions performed by these texts: “diplomatic discourse” which is communicated in multi-national institutions” such as bilateral and multilateral treaties, “speeches and announcements made by officials” which differentiate two types of such discourse: “inner communications (within close circles of politicians) and external communications (targeted at wider audience groups)” and finally, politically relevant texts by non-politicians, (Alshniet, 2023, p.79)

It is stated that in political discourses, the political performers choose their words with high degree of formality (Khalil, 2014, p.525), to be appropriate to the given condition, needs and to the political style (Ismail, 2012, p.1261) which is seen as “the ‘choice’ that the performers select from the available choices of language, and that the repetition of these “choices” by the speakers reflects the “specific psyche” of those speakers (Hussein, 2019, p.2). These empower politicians with social conventions to express their honesty in the communication process, affect the hearers and clarify precise response from them (Majeed, 2010, p.750), because only through language they can shape their addressees’ thoughts, (Mahmood, 2017, p.19).

Political statements are “external political communication” where politicians are speaking to the audience on a specific occasion to clarify and justify political decisions, then these speeches are published in mass media, (Trosborg, 1997, pp. 127-128). The source text (henceforth ST) is persuasive more than the informative text, and it is formed in an explicit source language (henceforth SL) context (Trosborg, 1997, p.127). The main focus of the operative text is the receiver, and the main goal is to convince reader of a specific text to behave or react in a specific way (Hatim and Munday, 2004, p.184).

However, the receptor of translation according to “overt translation” stated by House (2017, p. 89) is not being addressed obviously and that overt translation is visibly a translation not a “second original” since the ST is precisely tied to the source linguacultural as in political speeches where the ST is oriented toward the source culture addressee. In overt translation, the equivalence cannot be attained at the level of the distinct text function because “the discourse worlds” in which the ST and the target text (henceforth TT) operate are dissimilar (Munday, 2016, p.142). However, the TT can provide access to the function of the ST, allowing the TT receiver to “eavesdrop” on the ST (Munday, 2016, p.142). So, the work of translator is “clearly visible” since his/her task is to put target culture audience in a position to observe the ST “from outside”, so to speak (House, 2017, p.101).

Overt translation is a global strategy applied to indigenous texts of an established value, such as the Glorious Quran, prophetic hadiths, presidents’ speeches which need insertions, annotations and expansions through translation (Abdelaal, 2020, p.19). However, to achieve the intelligibility of official statements through translation, local strategies are permanently employed such as literal translation, borrowing, and so on.

Literal translation means that the SL grammatical construction is converted to its nearest target language (henceforth TL) equivalent, but “the lexical words are again translated singly, out of context” (Newmark, 1987, p. 46). For example, ‘الحرب والسلام’ is translated into ‘war and peace’. Faithful translation “attempts to repeat the accurate contextual meaning of the ST within the restrictions of the TL grammatical structures” and “it tries to be entirely faithful to the intentions and the text realization of the SL writer” (Newmark, 1987, p. 46). As related to semantic translation it tries to replicate the form of the ST as closely as TL norms allow, and “no effort is made to shift the ST into the target cultural context” (Shuttleworth, 1997, p. 151). For example,

"وبهذا الموقف المفصلي، يجدد العراق موقفه الثابت من الحق الفلسطيني المطلق في العيش على أرضه، ورفض الاعتداء عليه"

(“Iraqi Prime Minister Media Office” - Arabic, 2023). It is translated as:

“With a firm stance, Iraq reaffirms its unwavering support for the Palestinians' inherent right to live on their land, denouncing any acts of aggression against them” (“Iraqi Prime Minister Media Office” - English, 2023).

### 2.3 Related Works

In his study titled “a comparative-interpretative study of the role of native and non-native translators in preserving national identity”, Mahmoud

Afrouz (2017) states that “Persian translator has attempted to render many Persian literary texts into English in order to present Persian culture to the whole world. Nevertheless, not all the Persian texts are translated initially by Persian translators”. Usually, “Persian translators are likely to have complete familiarity with their culture. But the question is whether their acquaintance would produce in a more precise translation of culture-specific terms or not?” Could we say that the Persian translators are more talented than the non-native ones in preserving the cultural flavor and morals? By analyzing the texts offered in his study, “it has been found that the procedures of (functional equivalent and notes) would have a higher possibility for transmitting the concepts in *The Blind Owl*”.

In 2019, Marcello Giugliano and Victòria Alsina Keith present their study titled “Seeing the image of one’s culture through the image of another: Translating images of national identity”. They “gather the frameworks put by imagology and translation studies to analyze how translation can be a tool of image creation and manipulation”. Their paper “emphasizes the key features of the image of Irish identity as it is embodied in Brian Friel’s play *Translations* and how these features have been rendered into Catalan”. By adopting the framework of imagology, they have achieved their first objective; “how translation can be a tool of image formation in the target culture”, as well as their second objective, “how the mixture of source text and imagology perceptions may help in theoretical developments in both disciplines”.

### 3. The Analytical Part

#### 3.1 Methodology of the Study

In this paper, the researcher uses the quantitative research design (Creswell, 2009, p.16) to analyze five Arabic official statements of the Iraqi Prime Minister (PM) Mohammed S. Al-Sudani. These statements which are taken with their translations from the official pages of Iraqi PM Media Office (Arabic and English) are expected to be the official renderings of Iraqi NI politically and ideologically versions. The model adopted is Wodak et al. (2009) which is used to analyze the construction of Austrian NI. It is combining a variety of methods and differentiates between three closely interrelated dimensions of analysis: “contents, strategies and means of forms of realization”.

First: the first dimension, i.e., content, Wodak et al. (2009, p.30) states that “the matrix of topics distinguishes five major thematic areas” will be clearly illustrated in (table1).

1. “the linguistic construction of the homo Austriacus”, (Wodak et al., 2009, p. 4). “Homo Austriacus” is a Latin expression means ‘Austrian person’, it is contrasted with “homo externus” which means ‘foreign person’ to

illustrate who belongs to the country and who doesn't respectively. Therefore, to apply the concept *homo Austriacus* easily to other countries, it will be replaced with the concept "*homo nationalis*" in this paper (Wodak et al., 2009, p. 4).

2. "the narration and confabulation of a common political past", (Wodak et al., 2009, p. 31)

3. "the linguistic construction of a common culture", (Wodak et al., 2009, p. 31)

4. "the linguistic construction of a common political present and future", (Chilton & Schäffner, n.d., p. 151)

5. "the linguistic construction of a 'national body'", (Wodak et al., 2009, p. 31).

Second: strategies are the second dimension that Chilton & Schäffner (n.d., pp. 152-153) refer to as "plans of actions with varying degree of elaborateness, the realization of which can range from automatic to conscious, and which are located on different levels of our mental organization". On the macro-level, there are four different macro-strategies which occur "simultaneously and are interwoven in concrete discursive acts", (Wodak et al., 2009, p. 33). In turn, they have micro strategies illustrated by Wodak et al. (2009, pp. 36-42) as it is below and which will be illustrated in (table 2). These are: "Constructive micro strategies", "micro-strategies of perpetuation", "micro-strategies of justification", "micro-strategies of transformation" and "micro strategies of demontage.

Third: dimension related to "the linguistic means implicated in the discursive construction of NI", i.e., the lexical elements and syntactic strategies which serve to construct unification, unity, difference, origin, continuity, gradual change, autonomy, etc. (Wodak et al., 2009, p. 35). The most important reference devices which will be illustrated later in (table 3) are:

"Personal reference (anthroponymic generic terms, personal pronouns, quantifiers)", "Spatial reference (toponyms, adverbs of place, spatial reference through persons, by means of prepositional phrases such as 'with us', 'with them')" and "Temporal reference (temporal prepositions, adverbs of time, temporal conjunctions, temporal references by means of nouns)", (Wodak et al., 2009, p. 35).

### 3.2 Data Analysis

The following three tables investigate the content, strategies and means of forms of realization respectively to make sure whether the Iraqi NI is kept or missed in the translated versions in the five selected official statements by Iraqi PM Mohammed S. Al-Sudani.



Table (1)

## 'The five major thematic areas of content of NI'

Date of official statement	Extract from ST	Content thematic areas	TT	NI (kept/ missed)
May 27, 2023	"وكذلك جرى استعراض المسار الذي يتبدى من ميناء الفاو وتكامله مع موانئ المنطقة وصولاً إلى الحدود التركية".	The linguistic construction of a national body	"They examined the Development Road, including its integration with regional ports".	Missed
June 1, 2023	"في ذكرى رحيل المرجع الديني آية الله العظمى الإمام محسن الطباطبائي الحكيم رحمه الله، نستذكر المواقف الإنسانية والوطنية لمرجعيتنا الكريمة، وحياته الشريفة التي كرسها للعلم وللبحث والاجتهاد والعمل من أجل الصالح العام، لكل العراقيين بجميع أطيافهم ومنايبتهم المتأخية".	"The linguistic construction of the <i>homo nationalis</i> "	"On the anniversary of the passing of Grand Ayatollah Sayyid Muhsin Al-Hakim, may his soul rest in peace, we reflect on his admirable character, dedicated life, and unwavering commitment to knowledge, research and the betterment of all Iraqis, regardless of their communities or faiths".	Kept
June 13, 2023	١. "لقد جاءت الفتوى المباركة لتفشل مخططاً كبيراً لم يستهدف العراق فحسب، بل المنطقة برمتها".	The linguistic construction of a common political present and future	1. "The sacred fatwa emerged as a powerful shield, thwarting the evil plot that aimed not only at Iraq but the entire region".	Kept
	٢. "إن فتوى الجهاد الكفائي لم تكن موجّهة لطيف دون آخر، بل كانت لكل الأحرار من المكونات والأطياف في بلدنا العزيز".	The linguistic construction of a common political present and future	2. "The fatwa of jihad united all free Iraqis, transcending divisions among the diverse components and communities of our beloved nation".	Kept
	٣. "وإننا إذ نستذكر هذه الفتوى العظيمة، نستذكر معها الشهداء العظام الذين استرخصوا دماءهم تلبيةً لنداء المرجع الكبير".	The narration and confabulation of a common political past	3. "As we commemorate this profound fatwa, we honor the courageous martyrs who selflessly answered the call of the Supreme Religious Authority".	Kept
	٤. "وستواصل حكومتنا الليل بالنهار من أجل أن يعيش جميع العراقيين أمنين مطمئنين، ينعمون بالكرامة، ويرفلون بالعزيز في بلدنا".	The linguistic construction of a common political present and future	4. "Our vision is for all Iraqis to live in peace, security, and dignity, with a deep sense of pride in their nation".	Kept

June 30, 2023	١. "بمزيد من الفخر، نستذكر اليوم ثورة العشرين، التي تمثل واحدة من أهم الثورات في العراق بالعصر الحديث".  ٢. "لقد كانت ثورة العشرين تجسيداً حياً وتعبيراً واقعياً عن اعتزاز العراقيين بحريتهم وسيادتهم، فقد تحركت العشائر العربية الأصيلة، بعد فتوى المرجعية، لترسم طريق العراق نحو نيل حقوقه في الحرية والدستور".	The narration and confabulation of a common political past  The linguistic construction of the homo nationalis	1. "Today, we <u>commemorate the Great Iraqi Revolution of 1920</u> , a pivotal moment in Iraq's modern history".  2. "It was a vivid <u>manifestation of Iraqi pride, freedom, and sovereignty. Inspired by a fatwa by the revered religious authority in Najaf, the Arab tribes bravely charted Iraq's path towards liberty and constitution</u> ".	Kept  Kept
July 4, 2023	"يدين مجلس الوزراء جريمة حرق القرآن الكريم في مملكة السويد، إذ تشكل هذه الجريمة النكراء اعتداءً سافراً على معتقدات المسلمين وانتهاكاً لحرمتهم".	"The linguistic construction of a common culture"	"The Council of <u>Ministers strongly condemns the despicable act of burning the Holy Quran in the Kingdom of Sweden. This heinous crime not only attacks the core beliefs of Muslims but also violates their cherished values</u> ".	Kept

Table (2)

*'The five discursive micro-strategies of NI'*

Date of official statement	TT containing thematic areas	Discursive macro-strategy	Discursive micro-strategy
May 27, 2023	"They examined the Development Road, including its integration with regional ports".	----- ---	----- ---
June 1, 2023	"On the anniversary of the passing of Grand Ayatollah Sayyid Muhsin Al-Hakim, may his soul rest in peace, <u>we reflect on his admirable character, dedicated life, and unwavering commitment to knowledge, research and the betterment of all Iraqis, regardless of their communities or faiths</u> ".	Constructive strategy	Unification and cohesivation

June 13, 2023	<p>“1.The sacred fatwa emerged as a <u>powerful shield, thwarting the evil plot that aimed not only at Iraq but the entire region</u>”.</p> <p>“2.The fatwa of jihad united all free Iraqis, transcending divisions among the diverse components and communities of our beloved nation”.</p> <p>“3.As we commemorate this profound fatwa, we honor the <u>courageous martyrs</u> who selflessly answered the call of the Supreme Religious Authority”.</p> <p>“4.Our vision is for all Iraqis to live <u>in peace, security, and dignity, with a deep sense of pride in their nation</u>”.</p>	<p>Strategy of justification</p> <p>Constructive strategy</p> <p>Constructive strategy</p> <p>Constructive strategy</p>	<p>Legitimation</p> <p>Unification and cohesivation</p> <p>Inclusion</p> <p>Unification and cohesivation</p>
June 30, 2023	<p>“1.Today, we commemorate the <u>Great Iraqi Revolution of 1920</u>, a pivotal moment in Iraq's modern history”.</p> <p>“2.It was a vivid manifestation of <u>Iraqi pride, freedom, and sovereignty. Inspired by a fatwa by the revered religious authority in Najaf, the Arab tribes bravely charted Iraq's path towards liberty and constitution</u>”.</p>	<p>Constructive strategy</p> <p>Transformation strategy</p>	<p>Autonomisation</p> <p>Positive connotation of gradual change</p>
July 4, 2023	<p>“<u>The Council of Ministers strongly condemns the despicable act of burning the Holy Quran in the Kingdom of Sweden. This heinous crime not only attacks the core beliefs of Muslims but also violates their cherished values</u>”.</p>	<p>Constructive strategy</p>	<p>Unification and cohesivation</p>

Table (3)

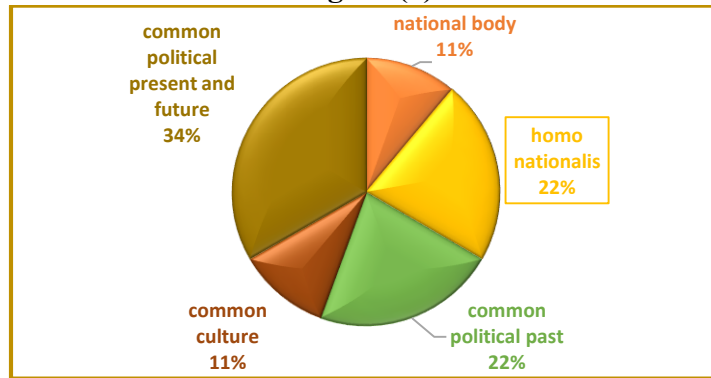
*“The linguistic means in the discursive construction of NI”*

Date of official statement	Thematic areas of content in TT	References devices	Linguistic means
May 27, 2023	“They examined the Development Road, including its integration with regional ports”.	----- ---	-----
June 1, 2023	“On the anniversary of the passing of <u>Grand Ayatollah<sup>1</sup> Sayyid Muhsin Al-Hakim</u> , may <sup>2</sup> his soul rest in peace, <sup>3</sup> we reflect	Personal reference	<sup>1</sup> Anthroponymic generic term, <sup>2+3+4</sup> personal

	on <sup>4</sup> his admirable character, dedicated life, and unwavering commitment to knowledge, research and the betterment of <sup>5</sup> all Iraqis, regardless of <sup>6</sup> their communities or faiths”.		pronouns, <sup>5</sup> quantifier, <sup>6</sup> Personal pronoun
June 13, 2023	<p>“The sacred fatwa emerged as a powerful shield, thwarting the evil plot that aimed not only at <u>Iraq</u> but the entire region”.</p> <p>“The fatwa of jihad united <sup>1</sup>all free Iraqis, transcending divisions <sup>2</sup>among the diverse components and communities of <sup>3</sup>our beloved nation”.</p> <p>“As <sup>1</sup>we commemorate this profound fatwa, <sup>2</sup>we honor the courageous martyrs who selflessly answered the call of the Supreme Religious Authority”.</p> <p>“<sup>1</sup>Our vision is for <sup>2</sup>all Iraqis to live in peace, security, and dignity, with a deep sense of pride in their nation”.</p>	<p>Spatial reference</p> <p><sup>1+3</sup>Personal reference, <sup>2</sup>spatial reference</p> <p>Personal reference</p> <p>Personal reference</p>	<p>Toponym</p> <p><sup>1</sup>Quantifier, <sup>2</sup>adverb of place, <sup>3</sup>personal pronoun</p> <p><sup>1+2</sup>Personal pronouns</p> <p><sup>1</sup>personal pronoun, <sup>2</sup>quantifier</p>
June 30, 2023	<p>“<sup>1</sup>Today, <sup>2</sup>we commemorate the Great Iraqi Revolution of 1920, a pivotal moment in <sup>3</sup>Iraq's modern history”.</p> <p>“It was a vivid manifestation of Iraqi pride, freedom, and sovereignty. Inspired by a fatwa by the revered religious authority in <sup>1</sup>Najaf, the Arab tribes bravely charted <sup>2</sup>Iraq's path towards liberty and constitution”.</p>	<p><sup>1</sup>Temporal reference, <sup>2</sup>Personal reference, <sup>3</sup>Spatial reference</p> <p><sup>1+2</sup>Spatial reference</p>	<p><sup>1</sup>Adverb of time, <sup>2</sup>personal pronoun, <sup>3</sup>toponym</p> <p><sup>1+2</sup>toponyms</p>
July 4, 2023	“The Council of Ministers strongly condemns the despicable act of burning the Holy Quran in the Kingdom of Sweden. This heinous crime not only attacks the core beliefs of Muslims but also violates <u>their</u> cherished values”.	Personal reference	Personal pronoun

#### 4. Results and Discussions

The results of the analytical part show the percentage rates of the thematic areas in the following chart:

**Figure (1)***“Thematic Areas”*

It shows that “*common political present and future*” which represents 34% is the higher percentage of the five thematic areas appeared in the sample of the ten political statements. “*Homo nationalis*” represents 22% of the chart which is equal to the percentage of “*common political past*”. The “*common culture*” and the “*national body*” represent 11% of the chart for each of them.

As related to “*discursive micro strategies*” used by the translator, the following table illustrates them with percentages:

**Table (4)**

*Representative of discursive micro strategies in the data*

S	Discursive micro- strategy	No	Percentage
1	Unification and cohesivation	4	50%
2	Autonomisation	1	12.5%
3	positive connotation of gradual change	1	12.5%
4	Legitimation	1	12.5%
5	Inclusion	1	12.5%
<b>Total</b>		<b>8</b>	<b>100%</b>

“*The linguistic construction of a common political present and future*”, which represents 34% of the total data is translated properly three times. The translator adopts ST-oriented translation strategies, i.e., literal, faithful and semantic translation as it is mentioned earlier.

In the official statement dated on June 13, 2023, “*the linguistic construction of a common political present and future*” has been mentioned three times were translated accurately by adopting faithful translation and semantic translation. In the first part of this extract, the PM focused on the role of

sacred *fatwa* in Iraq to protect the Iraqi society now and in its extended impact in the future. *Fatwa* is a religious term borrowed from Arabic lexicon فتوى. Legitimation micro strategy is used as a constructive NI dimension that the translator tried to convey through translation simultaneously with the linguistic means of spatial reference (Iraq).

The same idea was repeated by His Excellency in the second part of this extract when Mr. Al-Sudani stated that the *fatwa* united all Iraqi components using the constructive strategy which is logically explained by unification and cohesiveness with use of (all, among, our) to complete the NI constructive dimensions. So, the second part was completely translated. When the PM promised to make his efforts to keep the Iraqi people secured and to live in peace as part of his future vision in the fourth part of this extract, he (Mr. Al-Sudani) used the strategy of unification and cohesiveness represented by personal pronoun (our) referring to his government.

“*The linguistic constructions of the homo nationalis*” represents 22% of the chart, and it expresses belonging to homeland and that Mr. Al-Sudani is one of the Iraqi people who tries to keep the Iraqi NI and to defend Iraq dignity as a nation and as people. It has been mentioned twice in two extracts by the PM and translated properly in his official statements. In the official statement on June 1, 2023, the translator tried to render the selected extract by adopting a faithful translation to be faithful to the speaker’s intention. The translator, therefore, has succeeded in conveying the precise meaning of *homo nationalis* through translation when s/he mentioned the passing away the Grand Ayatollah Sayyid Muhsin Al-Hakim and his scientific achievements as a religious science dedicated his life to all Iraqis, reflecting the *homo nationalis* between the Grand Ayatollah and the Iraqi people on one hand, and the PM and his words referring to *Ayatollah* in the official statement as part of this nation. *Ayatollah* is a religious term borrowed from Arabic lexicon آية الله. Also, the unification and cohesivation strategies are translated in accordance with the third dimension (linguistic means) of NI by using anthroponymic generic term (Sayyid Muhsin Al-Hakim), personal pronouns (his, their), and a quantifier (all).

*Homo nationalis* is strongly enhanced in the extract on June 30, 2023 when the PM mentioned the role of *fatwa* in Najaf during the Great Iraqi Revolution of 1920. This is reflected by using a positive connotation of gradual change as a micro strategy. This is because this *fatwa* urged the Arab tribes to chart their path towards liberty and freedom, and by using toponyms (Iraq, Najaf) as spatial reference. On his part, the translator successfully converted Iraqi NI and its constructive dimensions via translation by adopting a faithful translation.

“*The narration and confabulation of a common political past*” is 22% mentioned twice in different extracts of the official statements, and these

were appropriately translated. On June 13, 2023, in the first extract of the official statement, Mr. Al-Sudani commemorated “*the fatwa of jihad*” as a sign of sacrifice, using the strategy of construction when he used the personal pronoun (we) twice to show that “we” as Iraqi people who are proud of our brave martyrs and we are willing to do everything to protect our homeland. The translator, in turn, has kept all these NI dimensions in the translated version.

The same sign of sacrifice was repeated in the first extract of the official statement on June 30, 2023 when the PM commemorated “the Great Iraqi Revolution of 1920” and how “we” as Iraqi people are so proud of our ancestors of Arab tribes ‘who charted their path towards liberty’ stating the constructive strategy to urge the Iraqi people to continue in the same way towards “liberty and constitution”. So, the translator here adopted faithful translation, trying to convey the intended meaning of the PM, and at the same time to keep the Iraqi NI in the TT.

“*The linguistic construction of a common culture*” related to religion was stated once by the PM on July 4, 2023 when Mr. Al-Sudani and the Council of Ministers strongly condemned the contemptible act of burning the Holy Quran in the Kingdom of Sweden. His Excellency used the constructive strategy explained by the unification and cohesivation among Iraqi people as Muslims who defend a religion and who refused any insulting behavior related to their beliefs of Muslims. The translator succeeded in conveying the precise meaning of the ST by translating it faithfully and by following the semantic translation to highlight the Iraqi NI. In addition, using the personal pronoun “their” was used to refer to Muslims and to Iraqis as a whole.

“*The linguistic construction of a ‘national body’*” which represents 11% was mentioned once in an extract in the original text on May 27, 2023 when the PM referred to Al- Faw port as part of Iraq body:

"وكذلك جرى استعراض المسار الذي يبثى من ميناء الفاو وتكامله مع موانئ المنطقة وصولاً إلى الحدود التركية".

But the translator did not keep it in the TT and translated this extract as follows:

“*They examined the Development Road, including its integration with regional ports*”.

Overt translation was clearly adopted in translating the official statements. For example, in June 1, 2023:

'في ذكرى رحيل المرجع الديني آية الله العظمى الإمام محسن الطباطبائي الحكيم رحمه الله، نستذكر الموافقة الإنسانية والوطنية لمرجعيتيه الكريمة وحياته الشريفة التي كرسها للعلم والبحث والاجتهاد والعمل من أجل الصالح العام لكل العراقيين بجميع أطيافهم ومنابتهم المتأخية".

Is translated into:

“*On the anniversary of the passing of Grand Ayatollah Sayyid Muhsin Al-*

*Hakim, may his soul rest in peace, we reflect on his admirable character, dedicated life, and unwavering commitment to knowledge, research and the betterment of all Iraqis, regardless of their communities or faiths”.*

Here, the text is completely directed to the SL audience, where the cultural term *آية الله* is preserved in the translated version as *Ayatollah*. At the same time, the literal translation as a source-oriented strategy was used as well.

Another example is:

"لقد جاءت الفتوى المباركة لتفشل مخططاً كبيراً لم يستهدف العراق فحسب، بل المنطقة برمتها"

Which is translated into: “*The sacred fatwa emerged as a powerful shield, thwarting the evil plot that aimed not only at Iraq but the entire region*”, where the cultural- religious term *فتوى* is also kept in the TL. Also, an expansion was made through translation when the translator added “*as a powerful shield*” to the translated text which is applied through overt translation.

## 5. Conclusion

It has been concluded that the Iraqi translator has succeeded in transferring the dimensions of Iraqi NI from the ST into the TT despite the different styles between Arabic and English. In most of the selected extracts, the translator has kept three constructive dimensions of Iraqi NI in the translated versions. Semantic translation and faithful translation are repeatedly used by the translator as the most translation methods adopted in translating official statements. Borrowing is also used as a translation strategy in rendering the culture-bound terms from Arabic lexicon which are related to religion such as *fatwa*, *jihad*, *Ayatollah* into English language. In spite of the fact that the adopted semantic translation has been used to reproduce the form of the original text, the translator has failed in translating the extract representing “*the linguistic construction of a national body*” (extract in May 27, 2023). The linguistic means have been missed in some translated extracts related to NI. Nevertheless, they did not make any misunderstanding related to the original meaning of the ST or mislead the reader. Constructive strategy as a conscious plan of action was the most used macro strategy than the others. In the translated texts, personal reference has been used more than the other linguistic means related to temporal and spatial reference.

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