Translating Implicatures In Plasschaert's Speeches Regarding Iraq

Researcher: Shahad Mohammad Sabbar
E-mail: shahad.muhammed@uobasrah.edu.iq

Asst. Prof. Dr. Dhahir Jafar Khaza'l
E-mail: dhahir.jafar@uobasrah.edu.iq

Asst. Prof. Dr. Jawad Kadhim Jabir
E-mail: jawad.kadhim@uobasrah.edu.iq
University of Basrah / College of Arts

Abstract

This study examined the translation of implicatures in Jeanine Plasschaert's diplomatic speeches in relation to Iraq from 2020 to 2023. Using a qualitative approach and Gricean maxims, Relevance Theory, and Nida's Dynamic Equivalence, the study investigated the forms of translation where the translator has used different methods in translating the diplomatic discourse. However, literal translation is the most dominant in the process of translating diplomatic discourses. The findings revealed that the Gricean maxims of quantity and manner are somehow violated, resulting in a sense of ambiguity in the communication process in diplomatic discourse. The speaker adheres to the maxims of quality and relation to persuade the audience with what she is saying. A study demonstrated that the complexity of translating implicatures in diplomatic discourse is prevalent, and translators should manage to preserve the intricacies of communication in international discourse. The researchers recommended that further studies might be done by applying other types of pragmatic issues in translating diplomatic discourse.

Keywords: Grice Cooperative Principles, Translating Diplomatic Discourse, Nida's Dichotomy, Relevance Theory, Jeanine Plasschaert Speeches.

ترجمة المعاني الضمنية في ا لخطاب الدبلوماسي في خطابات جانين بلاسخارت المتعلقة بالعراق (*)

الباحثة: شهد محمد صبار **الاستاذ المساعد الدكتور ظاهر جعفر خزعل**
E-mail: shahad.muhammed@uobasrah.edu.iq E-mail: dhahir.jafar@uobasrah.edu.iq

الاستاذ المساعد الدكتور جواد كاظم جابر
E-mail: jawad.kadhim@uobasrah.edu.iq
جامعة البصرة / كلية الآداب

الملخص:

تناولت هذه الدراسة ترجمة الدلالات الضمنية في خطابات جانين بلاسشارت الدبلوماسية المتعلقة بالعراق خلال الفترة من 2020 إلى 2023. وباستخدام منهج نوعي، وقواعد غرايس، ونظرية الصلة، ومعادلة نيدا الديناميكية، بحثت الدراسة طرق الترجمة المستخدمة، والتي أشارت إلى أن المترجمين استخدموا أساليب مختلفة في ترجمة الخطاب الدبلوماسي. ومع ذلك، فإن الترجمة الحرفية هي الأكثر شيوعًا في عملية ترجمة الخطابات الدبلوماسية. وكشفت النتائج عن انتهاك قواعد غرايس المتعلقة بالكم والأسلوب، مما أدى إلى نوع من الغموض في عملية التواصل في الخطاب الدبلوماسي. في حين يلتزم المتحدث بقواعد الجودة والصلة لإقناع الجمهور بما يقوله. وأظهرت الدراسة أن تعقيد ترجمة الدلالات الضمنية في الخطاب الدبلوماسي أمر شائع، وأن على المترجمين الحفاظ على دقة التواصل في الخطاب الدولي. أوصى الباحثون بإجراء المزيد من الدراسات من خلال تطبيق أنواع أخرى من القضايا البراغماتية في ترجمة الخطاب الدبلوماسي.

الكلمات المفتاحية: ترجمة الخطاب الدبلوماسي، مبادئ غرايس التعاونية، نظرية الصلة، ثنائية نيدا، خطابات بلاسخارت

* بحث مستل من رسالة الماجستير الموسومة: **Discourse analysis of American eulogies**

1. Introduction:

This study explores the complexities of translating implicatures in diplomatic discourse from English to Arabic, selecting Jeanine H. Plasschaert's speeches about Iraq from 2020 to 2023. It incorporates three models to analyze the data in this study: Grice's model for analyzing implicatures, Sperber and Wilson's relevance theory, and Nida's dichotomy in translation.

Often in translating diplomatic speeches, translators encounter hurdles and thus fail to address the rendering of figures of speech that are implied, leading to a violation in the communicative aspect on the part of the target audience (Hawel& Mzaiel, 2018). This is one of the key features in relevance theory as proposed by Gutt and then developed by Sperber and Wilson. Translation is viewed as an act of communication. Another important gap in this study is the handling of the cultural side.

This study basically aims to explore the effects of rendering implicatures in Plasscheart speeches in relation to the Iraqi context. This is the basic aim of this study; thus, it adopts a qualitative approach in analysing the data. The researchers are after revealing the effects of rendering implicatures in Plasschaert's speeches. This matches the approaches of this study. This study aims at analyzing the implicatures and their translation equivalents of the excerpts that were chosen randomly, applying Nida's dichotomy in the process and product of translating Plasschaert speeches into Arabic, and identifying the strategies and techniques adopted by the translator to create an equivalent diplomatic discourse, matching the Iraqi political context.

In light of the above gaps, this research poses the following research questions:

1. What difficulties do translators encounter while translating implicatures in Plasschaert's speeches?
2. What are the maxims being violated in the Jeanine Plasschaert Speeches, and how does the translator manage to reflect this violation?
3. What are the dominant translation strategies used in rendering the diplomatic discourse in Jeanine Plasschaert's speeches?

2. Literature Review

This study attempts to analyse implicatures in Plasschaert's speeches regarding Iraq. There are various studies regarding implicature. For example, Riley (2007) study analyzed the choice of translations from a political standpoint and stated that such a choice may affect the relations between countries. The study, in particular, focuses on the translator as a political figure and examines how, in that capacity, the translator, through the act of translation, influences the politician's thinking, public sentiment, and the peacemaker's role in diplomacy.

In this capacity, and in so doing, Riley creates the political actor out of the

translator, which, in the case of the practitioner, creates the political actor, the translator, the practitioner, the diplomat, the politician, and the international relations theorist.

Tymoczko (2007) published a set of essays that examined translation, resistance, activism, and the ethics of translation and suggested that translation could empower people in a political sense. She argued that translation may amplify the voices of the marginalized, which, especially in the case of translators working in sensitive contexts, creates an additional burden. The ethics of translation, especially in contexts of conflict, gets a needed boost from Tymoczko, especially in terms of her advocating for the empowerment of the marginalized. She invites the recognition of the direct translation. As a result, the power of the translation lies in the ability of the translator to speak for the mute and champion the cause of the disenfranchised. Using critical discourse analysis, Tymoczko explored the extent to which translation can create a dominant alternative and empower the disenfranchised. This model, like many others, identifies the translator as a cultural intercessor who narrows gaps, creates bridges, and fosters social transformation. This analysis enriched the practice of translation in conflict situations and challenged translators to be ethically responsible in their practice and accept the practice of translation as a means of social transformation.

Over the last few years, Gile (2009) advocates for skills that are fundamental for translating and interpreting, paying particular attention to the importance of context and audience. This practical perspective combines the theoretical elements of earlier scholars. Gile's main goal was to determine the most important skills needed for translating and interpreting in the political field, stressing the importance of context and audience. The findings suggest that political field translators and interpreters in most cases need to have more than just language skills; they need to have extensive knowledge of the political system. These are the skills Gile believes should be developed in training programs so that the future role players are better equipped.

The role of the translator in political and diplomatic contexts, and specifically in politics, and in particular the issues of visibility and ethics are of concern to Venuti (2012). He posits that a translator must understand where to position herself/himself within the power relations and how to preserve the integrity of the message. Venuti 2012 is mainly a scholarly essay in which he discusses the role of the translator in the political and diplomatic spheres, and focuses on issues of visibility and ethics. The main focus of the study is to understand how a translator maintains a balance within the power relations and remains faithful to the message. Venuti's main idea is that translators in politically sensitive contexts should be more conscious of the ethics involved.

Munday (2016) suggests that translation strategies can be flexible and that the political text’s requirements can be sufficiently met, and that this is a case of

a more flexible application of translation strategies in translation. Munday is a ?principal? author of a book that discusses various theories of translation, but more so, speaks of flexible application of translation strategies in regard to political texts. This book is principally intended to refute the notion that political text translation can be approached in a normatively uniform manner. He argues that, based upon the nature of the political situation, different strategies will need to be applied to achieve desired outcomes. Munday argues that institutions that teach translation should have as one of their outcomes, the ability to devise various strategies so that they can be politically flexible in their approach to translation.

One of the studies conducted by Shlesinger (2017) examines the role of interpreters in diplomacy. For this study, the author used a qualitative approach and collected data through interviews with diplomats, translators, and other people involved in the diplomacy process. This study used a case study, as well as other observational data, to analyze the challenges and successes of interpreting in real time. The study used comparative and content analysis, as well as interviews, in the study. Shlesinger, as a functionalist, focuses on the role of the diplomat's discourse, and the role of the diplomat. The descriptive and exploratory studies outlined the procedure for obtaining the most thorough reports. Results underscored the relevance of diplomats' interpreters in fostering successful diplomatic communications, their neutrality and precision impacting the results of the talks.

However, the interpreters face considerable challenges.

House (2021) analyzed and built upon the research of functionalism in translation as a theory , its impact on international diplomacy and its use in practical diplomatic contexts. She argued that if translation's diplomatic functions are understood, diplomacy's communicative efficiency can be improved. She suggested that functionalism be taught in translation training. Although many in the arena and scholars like Mona Baker backed her functionalism, some critics noted its lack of consideration to cultural subordination, the nuances of power, and diplomatic relations and how translation may be affected. Overall, House's work added to the discussion on functionalism and how it can be used to improve and assist in the practice of translation in international diplomacy.

Venuti (2023) return to the themes of ethics in translation and their relevance to the global crises and diplomatic relations. Venuti's research used qualitative analysis to study translated materials concerning international humanitarian problems, political strife, and diplomacy. Venuti focused on the issues of ethics, including the resolution, advocacy, and the consequences of translation, and how they shape people's views and affect diplomacy in times of distress. Venuti believed that ethical translation is the most effective approach to solving global problems because it promotes dialogue and reduces confusion.

Baker's 2006 `*Translation and Conflict",* elaborated on the translation practice and underscored the stakes of the impact on the political mastery and the cultural bridging and/or gap deepening. She set out to determine the stakes in the translation practice and the impact on political discourse and conflicts, and the extent of deepening the cultural gaps. A qualitative research methodology was employed to analyze the translated political texts and the specific conflicts caused by translation paradox in the political texts. Baker proposed a conceptual model which linked translation practices with the translation (Karam & Jabir, 2025). From the analysis, it was evident that the actions of the translator, in their word choice, framing and/or message construction, would determine the reception of the political discourse and in most instances, dominated the discourse, which was incendiary to the political. In her research, Baker (2006) came to the realization that the translator has the power and should therefore be responsible in a globalized world in terms of the political gap of the world.

Snell-Hornby (2006) provides fundamental knowledge of translation studies, addressing the intricacies of the translation of political and diplomatic texts, and the changing paradigms of the discipline. The approaches taken within the study are qualitative and delve into the interplay of language, culture, and power. The framework used within the study positions the translator as a cultural and linguistic broker and informs the intricacies of the political and diplomatic discourse, as well as the cultural and ideological framework within which the texts are produced and received. The study employs a variety of data, including political discourse, diplomacy and translation studies, to assess the translation of the texts and the resultant strategies used in the translation of the texts. The predominant challenges which were identified include the loss of meaning in translation, the imposition of cultural bias, and the lack of neutrality and objectivity. The study also acknowledges the changes of focus in translation studies, from notions of linguistic equivalence to the explication of the cultural and ideological aspects of translation. The findings of the study enrich translation studies, and are beneficial to practitioners in the translation of political and diplomatic texts. The researchers consider these findings beneficial to translation practitioners, who engage in more than mere text transfer between languages.

They grapple with intricate cultural and ideological facets that shape and influence the reception of messages. This reception requires sophisticated knowledge of both languages, as well as the cultural and power dynamics relevant to the political and diplomatic discourse.

In their seminal work, Hatim and Mason (1990) have introduced the most important points that bridge the gap between translation and discourse. They support a qualitative, discourse-based approach to translation at the level of discourse. In their book, translation is seen as a process of communication, a point which supports the triangulation followed in this study.

3. Methodology

3.1 Research Design

This study uses a qualitative research design. Qualitative research is suitable for studying language, meaning, and interpretation in context. As Creswell (2014) explains, qualitative research helps researchers understand how people make meaning of social and linguistic events. Since this study focuses on implicit meaning and diplomatic language in political speeches, a qualitative method is appropriate. It allows close reading and careful interpretation of speech content.

As Norman Fairclough (1995) notes, discourse analysis helps reveal hidden meanings and power relations in political texts. Therefore, a qualitative method allows the researcher to explore nuanced meanings, cultural context, and communication strategies in the selected speeches. Qualitative analysis is useful for studying diplomatic discourse since it focuses on depth rather than numbers. Quantitative methods may not fully capture such subtle meanings.

3.2 Data Selection

The data of this study consist of five recent speeches delivered by Jeanine HennisPlasschaert about Iraq. These speeches were selected because they cover different occasions and address different topics. Some speeches were very long and included repeated themes. Therefore, only five speeches were chosen to ensure variety and to focus on sensitive political issues that require careful diplomatic expression. From each speech, five excerpts were randomly selected.

In total, twenty-five excerpts were analyzed. This number was considered sufficient for in-depth analysis and suitable for the length of a master's thesis.

3.3 Data Identification and Validation

First, the researcher carefully read each excerpt to identify utterances that contain implicit meaning. Implicit meaning refers to ideas that are suggested but not directly stated. According to H. P. Grice (1975), speakers often imply meanings that go beyond the literal words they use. After identifying the utterances, the researcher prepared a questionnaire. Each question included the original utterance, the implied meaning identified by the researcher, and three possible interpretations. The questionnaire was given to an evaluation committee of three experts in linguistics and translation studies. Each expert received a copy of the original speech and a short summary for context. The experts were asked to confirm whether an implied meaning existed and to select the two most appropriate interpretations for each utterance. This step was used to ensure reliability and reduce personal bias.

Furthermore, to enhance the internal consistency and overall reliability of the study, the research instrument has been carefully documented and included in the appendix section. Providing the questionnaire in the appendix not only promotes transparency, but also allows readers to examine the items in detail and evaluate

the appropriateness of the measures used. This inclusion strengthens the credibility of the research, facilitates replication by other scholars, and ensures that the findings are supported by clearly presented and systematically organized data collection tools.

3.4 Analytical Framework

After validation, the data were analysed using three theoretical frameworks as a form of triangulation: Grice's Cooperative Principle and Maxims (1975), to examine how meaning is implied when speakers appear to break conversational rules. Relevance Theory, by Dan Sperber and Deirdre Wilson (1986), explains how listeners infer meaning based on context and relevance. Dynamic Equivalence, proposed by Eugene Nida (1964), to explore how meaning can be understood and interpreted across contexts. Using these three theories together strengthens the analysis. This process of using more than one theory is known as triangulation. It increases the validity of the findings.

4.Data Analysis

The data to be analysed incorporates three excerpts from the first speech of Jeanine Hennis-Plasschaert on 31 /12/ 2020 under the title "Social, Religious and National Diversity in Iraq and its Importance in Building Citizenship and Peaceful Coexistence, The Role of Minorities and their Significance in Building Social Stability". It is representative because all of the speeches target one point: religious and cultural Iraqi issues. Before indulging in the analysis of the excerpts, the researchers would start analysing Grice's maxims, then the aspects of relevance theory, and applying Nida's equivalence dichotomy. Triangulation effects will be highlighted in the discussion section.

Excerpt 1:

"Iraq is, and has always been, a rich mosaic of cultures."

Arabic translation"

1. أن العراق كان دائماً ولا يزال فسيفساء غنية من الثقافات

This excerpt reflects Iraq's cultural richness, highlighting and acknowledging pride in its diversity in culture, ethnicity, religion, and traditions. The Arabic translation reproduces the meaning and the tone in direct correlation to the original, preserving this pride. The passage is followed by an evaluation through Grice's Cooperative Principles, Relevance Theory, and Nida's Dynamic Equivalence.

Grice's Cooperative Principles, Maxim of Quantity: The statement emphasizes the cultural diversity of Iraq, in singular concentration to detail, the retention of the information diversity of cultures during the living history of the nation. The statement " is, and has always been" emphasizes the historical and present cultures of richness. However, the statement lacks specificity in describing what

cultures and what parts of diversity made up Iraq's "mosaic." This violation of the maxim of quantity implies the audience already understands or can figure out the "diversity" that includes Iraq's ethnic, religious, and linguistic groups. The Arabic translation "أن العراق كان دائماً ولا يزال فسيفساء غنية من الثقافات" corresponds to the same detail in the original to maintain the informativeness. The statement " ك ولا يزال ان دائماً" (has always been and still is) captures the same emphasis on Iraq's enduring diversity.

Maxim of Quality: the statement is truthful and based on the welldocumented cultural and historical richness of Iraq as a land of diverse peoples and traditions. The metaphor "a rich mosaic of cultures" is an accurate representation of this diversity. The statement does not exaggerate or distort the reality of Iraq's cultural diversity, so it is truthful. The translation remains equally factually correct. The phrase "فسيفساء غنية من الثقافات" (a rich mosaic of cultures) correctly and undistortedly describes the original metaphor. The Arabic translation complies with the maxim of quality because the statement is truth and fact.

Maxim of Relation: the statement is pertinent to the speech's focus, emphasising the significance of diversity in Iraq and its contributions to fostering citizenship and peaceful coexistence. The statement is on point concerning the speech, and it is not off topic. The translation maintains this relevance because it is directed to the audience that the message intends to connect to the social and cultural self-identity of the mosaic of Iraq. The term "فسيفساء غنية" (rich mosaic) emphasizes diversity as one of the defining and unifying attributes of Iraq. The original and the translation are both on point regarding the subject of the speech.

The last maxim, the Maxim of Manner, underscores the metaphor "a rich mosaic of cultures" is easily understood and appropriately captures the idea of diversity. The translation is also clear and concise. The construction " أن العراق كان دائماً ولا يزال فسيفساء غنية من الثقافات" is formal and grammatically accurate within the Arabic context as well. The translation ensures that the intended meaning is effectively communicated. The Arabic translation upholds the maxim of manner as clear and simple. Grice (1975).

Moving to Relevance Theory, Sperber and Wilson's (1986) assess the degree to which a statement achieves its contextual effect and the mental effort required from the audience. For Speaker's Intent, the speaker seeks to capture and commemorate the plurality of cultures within Iraq, preserving and valuing the 'endurance' of Iraq's plurality, and suggesting that endurance plurality is unity.

The metaphor "a rich mosaic of cultures" suggests Iraq's multiculturalism is a beautiful, rich image. The translation of " أن العراق كان دائماً ولا يزال فسيفساء غنية من الثقافات" accomplishes the same effect and intent. Thus, the translation of this statement conveys the same effect, therefore, it gives the same weight of the act of communication of the source text. The audience is invited to view Iraq's multiculturalism as a positive aspect and a core characteristic of the nation.

Regarding the processing effort, the statement uses ordinary language. The

metaphor "mosaic" is common and readily understood as a representation of cultural diversity. The translation is also easy to understand. The term "فسيفساء" (mosaic) is a familiar metaphor within Arabic culture that communicates the same theme as the original. The translation into Arabic, which also necessitates that the audience exert minimal effort to grasp the intended meaning. When assessing its contextual appropriateness, the statement is contextually appropriate given the context of the speech, which highlights the significance of diversity in establishing social stability and peaceful coexistence in Iraq. The translation performs likewise in preserving the contextual relevance of the audience, particularly the Arabic audience, to the context of the speech.

Now, it is critical to measure the extent to which a translated text conveys the original text's meaning, emotional tone, and expected audience reaction.(Al-Thamaery & Jafar, 2009). Nida's Dynamic Equivalence is the model of the assessment used on two levels. The semantic accuracy, pragmatic and cultural equivalence, emotional and rhetorical impact, and naturalness and readability.

Let's investigate them respectively. The Arabic translation " أن العراق كان دائماً ولا يزال فسيفساء غنية من الثقافات" is semantically accurate. The phrase "كان دائماً ولا يزال" (has always been and still is) captures the temporal continuity of the phrase "is, and has always been" quite well. The term " فسيفساء غنية" Rich" (rich mosaic) is also metaphorically accurate to the original context. Using metaphors that they are likely to associate with culturally relevant parts of their everyday experience aids in achieving culturally and pragmatically appropriate translations. The Arabic expression "فسيفساء" (mosaic) is a figurative expression for describing diversity and thus works well in translations. In Iraq, the term "mosaic" is used to connote different cultures and wraps them in a beautiful and unifying piece of art. By the Arabic audience, the phrase "فسيفساء غنية" (rich mosaic) is equally understood to contain connotations whereby diversity is valued and beautiful. In the original statement, every word was relevant, and the logic followed, with simple language, to convey the intended message.

In short, it's clear that the Arabic translation " أن العراق كان دائماً ولا يزال فسيفساء غنية من الثقافات" achieves the meaning, tone, and impact of the original statement "Iraq is, and has always been, a rich mosaic of cultures." translation follows Grice's Cooperative Principles. The translation respects the maxims of quality, relation, and manner, and a slight violation of the maxim of quantity is justified as it serves as an implicature, and the audience will need to fill in the specifics of the diversity that is being referred to in the cultures of Iraq. Relavence Theory, Sperber and Wilson (1986) suggest that the translation has great contextual effects with little cognitive effort, which suggests the beauty and value of the diversity in Iraq. Finally, with Nida's Dynamic Equivalence, Nida, Eugene A., and Charles R. Taber. (1969). The translation is semantically accurate, culturally relevant, emotionally resonant, and natural in the ways that it will speak to the audience since it will be in the context of the speech on social,

religious, and national diversity in Iraq. This translation of this excerpt is also metaphoric through the use
فسيفساء). of (

Excerpt 2:

(Unity strengthens sovereignty: the more Iraqis speak and act as one, the less likely they are to be weakened by external interference.)

2. ومن شأن الوحدة أن تعزز السيادة: فكلما زاد عدد العراقيين الذين يتكلمون ويعملون كشخص واحد، تضاءلت فرص ضعفهم أمام التدخل الخارجي

This excerpt highlights the relationship between national unity and sovereignty, arguing that unified actions and a single voice diminish the likelihood of external interference. The researcher conducts a detailed analysis that examines the infractions of Grice's maxims and their implicatures.

Regarding the Maxim of Quantity, the forms of "external meddling" remain unspecified and, as such, an interpretation that is likely to include political, economic, and perhaps military seems plausible. Failing to provide such information is a violation of the maxim of quantity, thereby resulting in the implicature that external meddling is a sophisticated, multifarious problem that is less appropriate to the context of Iraq. From the above statement, the information gives little meaning in explaining the connection between unity, sovereignty, and resistance to external interference. Nonetheless, the conditional structure of 'the more… the less…' is succinct and adds to the information by illustrating a causeand-effect relationship. The translation " ومن شأن الوحدة أن تعزز السيادة: فكلما زاد عددالعراقيين الذين يتكلمون ويعملون كشخص واحد, تضاءلت فرص ضعفهم أمام التدخل الخارجي" is equal in information as the original. The phrase "the more… the less\" is expressed in the conditional structure "فكلما… تضاءلت" and describes the same relationship using omission and substitution with respect to unity and decreased vulnerability. The expression \"the less likely\" is omitted, and the Arabic verb "تضاءلت" is used instead. This goes in line with Chesterman's "Memes of Translation" (1997).

With regard to the Maxim of Quality, the fact remains true, and the position is central to the political and social discourse predominant in the field, which states that national unity increases sovereignty and diminishes external interference. The Arabic translation appears factually aligned to the original. Within the statements "\ومن شأن الوحدة أن تعزز السيادة\" (unity strengthens sovereignty) and " فرص تضاءلت الخارجي التدخل أمام ضعفهم" (the less likely they are to be weakened by external interference), there is a faithful retention of the original. The Arabic translation of the texts served in the case remains true to the maxim of quality by being factually accurate and unembellished.

Now, Maxim of Relation, The statement corresponds with the speech topic regarding Iraq's national integrity, and the defense of self, and of others, from external attacks. The conditional fuses the ideas of unity and self-determination,

which importance to Iraq is evident. The translation has maintained this importance, enabling the Arabic audience to understand the interrelation of the factors of unity, self-determination, and external inter ejection. The expression "التدخل الخارجي" (external inter ejection) connects this statement with Iraq's external geopolitical challenges. Violations, the original and the translation stay within the boundaries of the context of the speech and the message.

The last is the Maxim of **Manner**. The statement is clear, concise, and without ambiguity. The conditional pair "the more… the less…" anchors the audience in unison to sovereignty and explains the relationship. The translation kept this clarity. The construction " فكلما زاد عدد العراقيين الذين يتكلمون ويعملون كشخص واحد، تضاءلت فرص ضعفهم امام التدخل الخارجي" is formally and grammatically correct and conveys the original meaning. The Arabic translation adheres to the maxim of manner by maintaining clarity and avoiding ambiguity. Grice (1975).

Regarding Relevance Theory measures, the statement's achievement of its contextual implications and cognitive economy. In terms of Speaker's Intent and Implicature or the cognitive effects, Hennis-Plasschaert focuses on emphasizing unity's significance in fostering Iraq's sovereignty and minimizing vulnerability to outside interference. The conditional, for the speaker's intended implications, states that disunity increases Iraq's vulnerability to outside interference. The Arabic Translation " ومن شأن الوحدة أن تعزز السيادة: فكلما زاد عدد العراقيين الذين يتكلمون ويعملون كشخص واحد، تضاءلت فرص ضعفهم أمام التدخل الخارخي." This translation captures the speaker's intended meaning. Here, the audience is prompted to suggest that unity is certainly a requirement to achieve stability and independence. For the Processing Effort, The statement is stated plainly and, for the audience, is comfortable to think through. The conditional, for the speaker's intended implications, is a common phrase and is thus simple to understand. The translation into Arabic is just as direct. "… فكلما تضاءلت" (the more… the less…) includes the conditional and captures the essence of the original so that the audience is able to understand the content quickly. In terms of context pertinence, the statement concerns Iraq's sovereignty and national unity and signifies the role of people as one in confronting external aggression. The translation into Arabic also has the same degree of pertinence, taking into consideration the context of the message within Iraq's political and social dilemma.

Nida's Dynamic Equivalence evaluates the effectiveness of a given translation while studying the meaning of the translation, the emotions conveyed, and the response the translation seeks from the reader. The Arabic translation " ومن شأن الوحدة أن تعزز السيادة: فكلما زاد عدد العراقيين الذين يتكلمون ويعملون كشخص واحد , تضاءلت فرص ضعفهم أمام التدخل الخارجي" can be considered semantically correct. The quote "ومن شأن الوحدة أن تعزز السياد ة" translates to "unity strengthens sovereignty", which means it is correct, and "تضاءلت فرص ضعفهم أمام التدخل الخارجي" translates to "the less likely they are to be weakened by external interference" which also

correctly captures the conditional relationship of the original. Pragmatic and Cultural Equivalence illustrates the extent to which the translation has achieved the desired cultural and pragmatic impact by employing deletion and substitution techniques that result in an adverbial to verbal group translation shift. The quote “ التدخل الخارجي” (external interference) has an emotionally charged meaning, especially among the Arabic speakers, in relation to the issues of inner self determination, external influence, and border control. The Emotional and Rhetorical Impact is also preserved. The original statement provides an element of hope by emphasizing unity in order to counter challenges from the outside.

The Arabic translation reflects this well. The expression " كلما زاد عدد العراقيين الذين يتكلمون ويعملون كشخص واحد" (the more Iraqis speak and act as one) generates a feeling of unity accompanied by a call to act, and the audience is likely to feel invited to take part. Considering the naturalness and readability aspect, the original statement is simple, powerful, and concise. The Arabic translation is equally natural and fluent, with formal Arabic syntax. The construction ومن شأن الوحدة أن تعزز السيادة: فكلما زاد عدد العراقيين الذين يتكلمون ويعملون كشخص واحد، تضاءلت رص ضعفهم أمام التدخل الخارجي" is clear, idiomatic, and productive, delivering the intended message.

To conclude, the phrase " ومن شأن الوحدة أن تعزز السيادة: فكلما زاد عدد العراقيين الذين يتكلمون ويعملون كشخص واحد، تضاءلت فرص ضعفهم أمام التدخل الخارجي" shows this even better. The meaning, tone and impact of "Unity strengthens sovereignty: the more Iraqis speak and act as one, the less vulnerable they are to external meddling" are preserved. Grice sees the phrase as an example of the maxims of quality, relation and manner in his Cooperative Principles, and the slight violation of the quantity maxim by the phrase “external meddling” underscores the complex and multifaceted nature of external interventions. According to Relevance Theory, the phrase would produce strong contextual effects for little cognitive effort by an audience. The phrase would be powerful because it suggests the idea of unity and the unity of a people as a primary shield against external oppression. Nida’s Dynamic Equivalence (1969) reads the phrase as semantically accurate, and culturally as well as emotionally relevant, and natural in the Iraqi Arabic political and social resonances.

Excerpt 3:

"There can be no superior or separate rights for any group that would place its members outside the rule of law."

3. بيد أنه لا يمكن أن يكون هناك حقوق أسمى أو حقوق منفصلة لأية جماعة من شأنها أن تضع أفرادها خارج سيادة القانون"".

This excerpt illustrates the principle of equity under the law, stating that no group can assert rights that allow it to stand above or outside the law. The Arabic translation reflects this meaning and intent closely and maintains the universality of the rule of law.

In terms of Grice Cooperative Principles the Maxim of **Quantity**, the statement suffices to communicate the core idea that no group is above or outside the law. The term 'superior or separate rights' is short but sufficiently descriptive, referring to preference and the absence of responsibility. Still, it does not specify to which people and which rights it refers. The addressee is supposed to assume it applies to all people and all rights. The absence of the maxim of quantity justifies the implicature that all preferential or separate treatment is a derogation of the rule of law. The translation into Arabic: " بيد أنه لا يمكن أن يكون هناك حقوق أسمى أو حقوق منفصلة لأية جماعة من شأنها أن تضع أفرادها خارج سيادة القانون", captures this detail. The terms ' حقوق أسمى' (superior rights) and 'حقوق منفصلة' (separate rights) succinctly capture the dual reference of the source.

As for the maxim of quality, the statement represents universally accepted principles of law, namely, the principle of equality before the law contained in international human rights instruments, e.g., Article 7 of the Universal Declaration of Human Rights (United Nations, 1948). The translation maintains the factual accuracy of the original. The phrase " لا يمكن أن يكون هناك حقوق أسمى أو حقوق منفصلة" (there can be no superior or separate rights) is a correct representation of the original statement. the statement is truthful and precise, is consistent with legal principles, and so, fulfills the maxim of quality. The original and the translation both follow the maxim of quality in that they communicate a true and legally grounded statement.

For the Maxim of **Relation**, the statement applies to the theme of the speech, as it addresses the notions of equal protection, discrimination, the rule of law, and the absence of special treatment or exclusion legislation for any underrepresented group. The translation preserves the relevance of the statement for Arabic audiences in the context of equity and governance discourse. The phrase " سيادة القانون" (the rule of law) anchors the statement to the broader context of legal-social justice. Its clear that the original and the translation are both relevant to the discourse on equality and the rule of law.

The las maxim is , the maxim of **Manner**; the statement is represents an implicit message to the groups outside the role of law. The phrases "superior or separate rights" and "outside the rule of law" communicate the message effectively. The translation achieves this as well. The phrase " بيد أنه لا يمكن أن يكونهناك حقوق أسمى أو حقوق منفصلة لأية جماعة من شأنها أن تضع أفرادها خارج سيادة القانون" is formally correct, grammatically correct, idiomatic, and the message is successfully communicated. - The statement is indirect, thus it doesn't fulfil the maxim of manner.

From the Relevance Theory perspective, the statement addresses the question of how a statement achieves its contextual effects and the cognitive efforts required of the audience. For speaker's Intent, Hennis-Plasschaert intends to convey that no group ought to have rights that supersede or exempt them from the legal order. This suggests that having rights is fundamental to the

arrangement of governance and the order of justice. The translation " بيد أنه لا يمكن أن يكون هناك حقوق أسمى أو حقوق منفصلة لأية جماعة من شأنها أن تضع أفرادها خارج سيادة القانون" encompasses the same intent. The audience is expected to conclude that the rule of law applies to all and that any exemption is an affront to justice and equity. Regarding the processing effort, the statement is uncomplicated and does not require elevated cognitive effort to unpack. The phrases "superior or separate rights" and "outside the rule of law" convey clear and direct language. The translation has the same level of accessibility. The phrases "حقو ق أسمى" (superior rights) and " حقوق منفصلة"(separate rights) are standard and readily comprehensible in Arabic to facilitate audience understanding of the point. In reference to the contextual relevance, the statement conveys the idea that no group is above the law which ties into the broader considerations of governance, justice, equality, and the rule of law. When discussing equality and legal accountability, the translation into Arabic maintains this contextual relevance.

Nida's Dynamic Equivalence considers the extent to which a translation adequately conveys the meaning, emotive tonalities, and audience response the original has required. So , for, Semantic Precision, the Arabic translation " بيد أنه لا يمكن أن يكون هناك حقوق أسمى او حقوق منفصلة لأية جماعة من شأنها أن تضع أفرادها خارج سيادة القانون" is semantically accurate. The Arabic phrase " حقوق أسمى او حقوق منفصلة" which translates to (superior or separate rights) correlates exactly with the original, as well as the phrase "خارج سيادة القانون" which translates to (outside the rule of law) and captures the idea brilliantly . On the other hand, for the pragmatic and cultural equivalence, the translation captures a culturally pragmatic and contextual relevance through the use of formal discourse appropriate in discussing issues of governance and legal principles. The use of "سيادة القانون" (rule of law) is a concept that is closely associated in the legal discourses of the Arabic-speaking countries and corresponds to the original emphasis on legal equality. In terms of emotional and rhetorical impact, The original utterance reflected a rational and universalist position that the law is applicable to all individuals without exception. This sense is also preserved in the Arabic version. The contrastive marker "ه بيد أن" (however) suggests a higher degree of formality and gravity, while "سيادة القانون" serves to reiterate the all-encompassing nature of the statement. Concerned with the naturalness of the original statement is natural, concise, and with the use of simple words, managed to express a complex idea. The naturalness and fluency of the Arabic version is similarly the same.

The Arabic translation " بيد أنه لا يمكن أن يكون هناك حقوق أسمى أو حقوق منفصلة لأيةجماعة من شأنها أن تضع أفرادها خارج سيادة القانون" captures the meaning, tone, and impact of "There can be no superior or separate rights for any group that would place its members outside the rule of law" effectively. According to Grice's Cooperative Principles (1975), the translation observes the maxims of quality and relation, with a slight violation of the quantity and relevance maxims. This

implicit meaning pertains to the universal principle of the law with respect to all groups and all rights. In terms of Relevance Theory, this translation accomplishes a significant contextual effect with little cognitive effort to the audience, which emphasizes the principle of universality of the rule of law. Applying Nida's Dynamic Equivalence, the translation speaks to the Arabic audience, especially while discussing the issues of governance, equity, and justice, with emotional impact, cognitive accuracy, and cultural correspondence.

5. Results and Discussion

In this section, the results of the above analyses will be presented together with their discussion. The results of the first excerpt can be analysed in the following table:

Tables 1 : Summary of Excerpt 1

Analytical Framework	Key Results/Findings	Implications
Grice's Cooperative Maxims	1.Quantity: The original sentence helps the reader appreciate the . cultural diversity and cultural richness of Iraq, especially its endurance without identifying these cultures. (2) Quality: The sentence	To add more context and history, Iraq's culture and diversity, previously and to this day, is one of the most valuable assets to the relevant communities.
	is a reliable reflection of the socio-historical overview of Iraq and its cultural diversity. (3) Relation: The sentence is pertinent to the theme of Iraq's nationalism, its unity, and cultural legacy. (4) Manner: the statement is clear, concise, and free of ambiguity. Which makes it easy to be understood.	

Relevance Theory	Both the original and the Arabic translation have a focus on the optimum relevance, for the position of Iraq on a multicultural nation borders for the audience's relevance on the discourse of heritage and integration. |||	The statement conveys the appreciation and acknowledgment of the diverse cultural composition to the audience who have to speak and understand Arabic.
Nida's Dynamic Equivalence	The Arabic translated text, " أن العراق كان دائماً ولا يزال فسيفساء غنية من الثقافات," has preserved the tone of the original text and the same metaphor and made an adjustment to the Arabic language system. The word "فسيفساء" (mosaic) keeps the images of varied cultures to be colourful.	The rendering of the Arabic text is considered an adjustment with the essence of the original text being that the word of the metaphor has not been removed and the overall influence arousal was maintained.
	It also reflects the same informativeness with كان دائماً ولا يزال (has always been and still is) — one of the most enduring culturally rich countries. The Arabic version echoes the same reliability with فسيفساغنية من الثقافات (a rich mosaic of cultures) which preserved the metaphor and its meaning accurately.	

To summarize, this was most accurately translated to emphasize that the cultural variety under which Iraq operates is a significant and valuable asset to the nation and most importantly for the Arabic text, the translation " أ ن العراق كان دائماً ولايزال فسيفساء غنية من الثقافات" is a clear reflection of the original text's meaning, tone, and imagery along cultural and linguistic adequacy. This is an assurance that the message harmonizes with Arabic speakers, reinforcing the core concept of diversity and unity.

The results of the second excerpt can be analysed in the following table:

Table 2: Excerpt 2 Summary

Analytical Framework	Key Results/Findings	Implications
Grice's Cooperative Maxims	1. Quantity: The statement provides insufficient information to convey the relationship between sovereignty, and resistance to different external interference. 2. Quality: The excerpt is truthful, according to the well known political	The statement makes clear how important unity is to defending Iraq's sovereignty. It engages the audience and advances the idea of group strength through the use of understandable and pertinent language.
	principle that internal solidity strengthens a country's sovereignty and ability to refuse external interference. 3. Relation: The statement is strongly relevant to Iraq's social and political context, appealing to the importance of national unity in resisting external interference. 4. Manner: The language is precise and formal, and easily understood . The phrase "speak and act as one" stands for unity in both ideology and action. |	

Relevance Theory	1. By addressing a crucial issue, the role of national unity in bolstering sovereignty, the statement achieves optimal relevance. It emphasises group action through simple, emotionally powerful language. 2. The metaphorical phrase "speak and act as one" connects with the audience emotionally and requires little mental effort to understand.	The statement highlights the necessity of unity to protect sovereignty and encourages a sense of collective responsibility among Iraqis. It promotes unity in the face of outside pressures and is in line with the expectations of the audience.
Nida's Dynamic	The Arabic translation,	The Arabic translation
Equivalence	ومن شأن الوحدة أن تعزز "السيادة: فكلما زاد عدد العراقيين الذين يتكلمون ويعملون كشخص واحد، تضاءلت فرص ضعفهم أمام التدخل الخارجي," efficiely conveys the original's tone and meaning. The phrase " يعملون كشخص واحد" (act as one person) captures the metaphorical emphasis on unity, while " تضاءلت فرص ضعفهم أمام التدخل الخارجي" (the less likely they are to be weakened by external interference) reflects the causal relationship in the original. The translation tailor the original's stamen to Arabic linguistic norms, maintaining its clarity and emotional tone while ensuring cultural acceptability.	observes the importance of the possession of sovereignty and The unity. Pride and a sense of collective effort are illustrated the most, especially to the Arabic audience.

This excerpt demonstrates the importance of the accurate definition of unity in achieving Iraq's sovereignty and defiance against foreign interference. The statement is in line with Grice's Maxims and speaks to The Relevance Theory, establishing the most direct relationship between the unity and resistance (or defiance) of foreign interference. The Arabic translation " ومن شأن الوحدة أن تعزز السيادة : فكلما زاد عدد العراقيين الذين يتكلمون ويعملون كشخص واحد، تضاءلت فرص ضعفهم أمام التدخلالخارجي" align with dynamic equivalence, preserving the original's tone, metaphor, and cultural property, ensuring it correspondence with Arabic-speaking audiences.

Excerpt 3:

Table 3: Results of excerpts 3

Analytical Framework	Key Results / Findings	Implications
Grice's Cooperative Maxims	1. Quantity: The statement fails to articulate which groups and which rights are being talked about. 2. Quality: There are no gaps or differences in the single, unified sentence that stipulates the principle of equality before the law. 3. Relevance: The statement is directly relevant to the discussion on justice, governance, and equality, appealing for the foundations of a fair legal policy. 4. Manager: Despite its formality, it is unclear and indirect. The recipient of the statement is to understand that the principle applies to all groups and all rights without specifying a certain group which is outside the law.	The statement contains a strong and universal message about justice and equal that highly reinforces the strength of the statement. The statement further strengthens the rule of law and its essence in the maintenance of justice and social order

Relevance Theory	The statement achieves optimal relevance simply because the statement addresses the audience's expectation in relation to the rule of law and	The statement draws attention to the fundamental principle of equality with respect to the rule of law and the rejection of any notions
	equality. It achieves relevance at the most basic level. 2. The message requires minimal cognitive effort on the part of the audience, as it directly relates to the widespread and universally accepted value of justice and fairness.	of superior or separate rights, which is antithetical to the rule of law.
Nida's Dynamic Equivalence	The Arabic translation of بيد أنه لا يمكن أن يكون هناك حقوق, this piece أسمى أو حقوق منفصلة لأية جماعة من شأنها أن تضع أفرادها خارج سيادة القانون Achieves both formal and dynamic equivalence as the original's tone and essence were retained and the universal principles were maintained. At the same time, the translation is culturally and linguistically appropriate to the Arabic users.	The translation faithfully preserves the original's meaning and tone ensuring the message resonates with Arabic audiences.

In summary, this passage rejects the idea of superior or distinct rights that compromise the rule of law and emphasises the idea of equality before the law. The original statement conveys a powerful message about justice and governance by Grice's Maxims and Relevance Theory. The Arabic translation " بيد أنه لا يمكن

"أن يكون هناك حقوق أسمى أو حقوق منفصلة لأية جماعة من شأنها أن تضع أفرادها خارج سيادة القانون achieves formal and dynamic equivalence, preserving the original's tone, focus, and universal principles while ensuring cultural and linguistic appropriateness for Arabic-speaking audiences.

5. Conclusion

Out of the analyses and results of this study, it can be basically included that, in all of Hennis-Plasschaert's speeches, the maxim of quality has been violated in the sense that the information presented were limited, reflecting one of the dominant characteristics of diplomatic discourse. Vagueness is a tool of diplomatic discourse. On the level of relevance, the speaker's tone matches the expectations and feelings of the audience, paving the way for a good grasp and persuasion. From a translational perspective, in terms of Nida's dichotomy, the Arabic version pragmatically and emotionally matches the English one. This is highly evident in the attitudinal expressions adopted by the translator. In the translational version, there is a matching of the merging of Hennis-Plasschaert's discourse, her emotional framing, and the deliberate use of implicature.

As has been mentioned in the literature review and methodology of his thesis, the maxims of quality and relation are the most important ones and they were highly satisfied in both the original version and the translational one. HennisPlasschaert deliberately intends to let her audience believe in what she is saying. There are lots of evaluative and vivid expressions dominating her speeches, a case which has been successfully reflected in the translational version. She succeeded in evoking empathy, sadness, and concern towards the topics being negotiated in her speeches. These issues were reflected in a formal style, a concise shade of the manner maxim. Thus, she tried to achieve a shared sadness and collective concern, where the Arabic version also reflects to the Arabic reader. In the translational version, one can deduce that there has been a reflection of the tragic impact of the events being discussed in her speeches.

In other words, Hennis-Plasschaert's statement reflects a solemn and universal phrasing in recognition of the victims who sacrificed themselves for the sake of humanity. Hennis-Plasschaert banks on the universal principles of reverence and sacrifice, which were reflected in the Arabic translation by employing a tone that congruently resonates from the original. In the Arabic translation, one can find emotionally significant and culturally appropriate phrases, thus creating an emotional balance and congruence. The articulation in the Arabic version aligns with and the audience's emotional backing.

The basic research question is related to handling implicatures and their Arabic renderings. In fact, out of the above findings, it can be concluded that the translator succeeds in preserving the speaker's intentions. Having been aware of the effectiveness of implicature in this diplomatic discourse, the translator attempts to capture the intended meaning, reflecting the real communicative

purpose of the speaker. That is to say, translators are entitled to recognize implicatures and choose parallel phrasing and even structures in the target language, thus achieving the same pragmatic effect. On the coherence plane, handling implicatures successfully helps translators create smooth, connected, and meaningful discoursal chunks. By so doing, translators create texts that satisfy the expectations, shared knowledge, and background of the target audience. This can never be achieved without resorting to Grice's four maxims, especially the maxims of quality and that of relation.

This research has scrutinized the problem of translational implicature within (diplomatic) texts. More specifically, the focus of this study is the Arabic translations of the speeches of Hennis-Plasschaert. Utilizing Grice's maxims, the theory of relevance, and Nida's dynamic equivalence, the study has laid the groundwork for an exploration of the extent and ways of transference, modification, or, even, the lack of an operative implicature, an aspect which has been recognized and is critical to the translation of the diplomacy domain.

In the Arabic translations of the speeches of Hennis-Plasschaert, the study has shown, among other translation techniques and strategies, the translated texts tend to use “literal translation” as a predominant translation method. This is seen as an attempt to avoid adaptation, meaning loss, and ambiguity, which are problems that diplomatic evasive translation seeks to avoid.

References:

Al-Thamery, A., & Jafar, Dh. (2009). Readers' responses to metaphoricity in Keats' The Fall of Hyperion. The Arab Gulf Magazine, 37(1–2). University of Basra.

Baker, M. (2006). Translation and conflict: A narrative account. Routledge.

Chesterman, A. (1997). Memes of translation. John Benjamins.

Gile, D. (2009). Interpreting in multilingual settings: Challenges and strategies. Interpreting Today, 28(4), 312–327.

Grice, H. P. (1975). Logic and conversation. In P. Cole & J. L. Morgan (Eds.), Syntax and semantics (Vol. 3, pp. 41–58). Academic Press.

Gutt, E. A. (1992). Relevance theory: A guide to successful communication in translation. Summer Institute of Linguistics.

Hatim, B., & Mason, I. (1990). Discourse and the translator. Longman.

Hawel, Z. S., & Mzaiel, N. H. (2018). A study of interpreting political items into Arabic in terms of Pierre Bourdieusian habitus-motivated/oriented decision ideology. The Arab Gulf Magazine, 43(1). University of Basra.

House, J. (2021). Translation quality assessment: Past, present, and future trends. Journal of Translation Quality, 25(1), 78–92.

Karam, R. Q., & Jabir, J. K. (2025). Re-stylization in translation as a process: Macbeth Arabic version in focus (Unpublished master's thesis). University of Basra.

Munday, J. (2016). Approaches to translation studies: A comprehensive overview. Routledge.

Nida, E. A. (1964). Toward a science of translating. Brill.

Riley, A. (2007). Translation Choices and Political Implications: An Analysis of the Translator's Role in International Relations. Journal of Political Communication, 15(2), 78-94.
Shlesinger, M. (2017). Technology and translation practices. Translation Technology Review, 4(1), 32–47.
Snell-Hornby, M. (2006). Cultural considerations in translation. Journal of Intercultural Communication, 12(4), 321–335.
Sperber, D., & Wilson, D. (1986). Relevance: Communication and cognition. Blackwell.
Tymoczko, M. (2007). Globalization and translation practices. Translation Studies, 15(3), 189– 204.
Venuti, L. (2012). Revisiting translation theory. Translation Studies, 22(1), 56–71.
Venuti, L. (2023). The translator's invisibility: A history of translation (3rd ed.). Routledge.
Social, Religious and National Diversity in Iraq and its Importance in Building Citizenship and Peaceful Co-existence
https://iraq.un.org/en/122863-social-religious-and-national-diversity-iraq-and-itsimportance-building-citizenship-and

Appendix

Social, Religious and National Diversity in Iraq and its Importance in Building Citizenship and Peaceful Co-existence

31 December 2020
The Role of Minorities and their Significance in Building Social Stability
Let 2021 Be the Year of Minorities in Iraq
Remarks by SRSG Jeanine Hennis-Plasschaert
Excellencies, ladies and gentlemen,

I am very pleased to be addressing this timely workshop on a topic that could have easily been ignored, given the numerous competing challenges facing Iraq. It is most encouraging that critical issues of citizenship, diversity, inclusion, and coexistence, have been placed front and centre today.

My years in Iraq have reinforced the conviction that tolerance and inclusiveness are not only moral and political imperatives: they are a precious source of national vitality, of cultural and indeed economic wealth. A society in which diverse groups peacefully coexist is not only a secure society, but also a dynamic, prosperous and self-confident one.

It is at once a cliché and a fundamental truth that Iraq is, and has always been, a rich mosaic of cultures. Some of the greatest inventions in human history were created or perfected here: the wheel, the written word, algebra, and countless more.

Crucially, these were not the innovations of one community, speaking one language, sharing one culture. Instead, they are the products of diversity, of ideas

and viewpoints being exchanged. The communities who gave humanity these legacies embraced and leveraged their differences.

And Iraqis should take just as much pride in their current diversity. Not only does it offer immense cultural beauty, it can also provide a competitive edge in the global knowledge economy.

A strong House of Wisdom, however, requires solid foundations. Sadly, these have recently been shaken to their core. Mismanagement, geopolitical tensions, callous communitarianism, incitement and hate speech, the horror of Da'esh, have all conspired to render many people in Iraq extremely vulnerable.

Displacement, rights deprivations and poor access to essential services disproportionately affect Iraq's minorities, along with women, the young, the elderly, and those suffering from disabilities. This has only worsened with the economic downturn.

In my most recent briefing to the UN Security Council, I emphasized that combatting divisive muhassassa, fighting corruption, building domestic resilience and more inclusive forms of development, are not just economic necessities: they offer political alternative to constant crisis management. Moreover, cohesion undermines those pursuing private gains instead of the national good. And unity strengthens sovereignty: the more Iraqis speak and act as one, the less vulnerable they are to external meddling.

Conversely, a community that is united will be best positioned to defend its interests at the national level: therefore, intra-community reconciliation is just as important as the work at the inter-community level.

We all agree that that defending diversity is imperative, but the question is: how? Well, the key is: respect for fundamental rights and the rule of law, applied to all without exception.

Like a physical crossroads, a crossroads of civilizations offers multiple options, and allows us to go in different directions. But properly navigating a crossroads, requires rules, and for these rules to be respected. Anyone who has driven in Baghdad will agree that very few adhere to any rules in sharing the road.

Building on that metaphor: respecting multiple identities, which can combine and complement each other rather than suppress, exclude or supersede each other, requires the recognition of every citizen's equality before the law.

Political and community leaders must step up, join hands and serve the interests of the Iraqi people, never engaging in or condoning inflammatory actions and statements that stigmatize, blame or dehumanize.

Just as Iraq must be treated as equal and sovereign within the international community, so must all Iraqis be treated as equal citizens at home. The UN is based on the sovereign equality of all members, and Iraq's sovereignty is strongest when the equality of all its components is assured.

The Universal Declaration of Human Rights and the Declaration on the

Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities are essential reading. But today we will focus on a central principle: States have a responsibility to protect and promote the identities of minorities, and may not discriminate against them.

Of course, individual and collective identities intersect in complex ways. But there can be no superior or separate rights for any group that would place its members outside the rule of law. Social, cultural or religious identity should never be invoked to justify any form of oppression or rights violation.

Today's workshop asks us to examine the role of diversity in building citizenship: in fact, we can emphasize the importance of citizenship rights in preserving diversity.

Now, as you know, the promotion of human rights and the rule of law is central to the UN mandate in Iraq:

- We monitor and report on human rights - including those of minorities.

- We help strengthen government institutions to ensure these rights are realized for all – we have a strong partnership with the Iraqi High Commission for Human Rights, and hope that the draft law on Anti-Discrimination and Protection of Diversity will soon be finalized.

- We advocate extensively for the protection of minorities, including their languages and rights: two recent workshops in Baghdad and Erbil focused on these very issues.
- We facilitate and participate in community reconciliation initiatives throughout Iraq.
- We seek to tackle root causes of inequality and issues such as hate speech, against which UNAMI adopted a Plan of Action and we will continue advocating for rights-based measures, including with regards to the draft law on combating cybercrime.
- We support the safe return of displaced persons to their communities of origin, especially when they are in a minority situation.
- We emphasize the need for justice and accountability for crimes affecting Iraq's communities as well as greater public awareness of Iraq's troubled history vis-à-vis minorities.

In recent conversations with minority representatives as well as young demonstrators…I felt (once again) their great disappointment and despair. I explained that change requires time, and hard work by many. I also explained that a collective understanding on the way forward cannot be imposed by the UN: Iraqi ownership is essential.

I am the first to admit that Iraq's challenges did not arise overnight, and are larger than any single government. But the essential spirit of unity is too often

being undermined by narrow divisive interests. Iraqis have overcome immense challenges in the past, and should not despair today. This October, the UN celebrated its 75th anniversary in the service of humanity. Iraq is a founding member of the United Nations - and we will continue our partnership, working together for a safer, more prosperous and just Iraqi society.

In the short term, Iraq will continue to face multiple storms at once, from economic and security challenges to the pressing need for reform.

The June 2021 elections can give all Iraqis the opportunity to have their voices heard in shaping their future. The credibility of these elections will prove essential, and political leaders must ensure that debates are about ideas and policies rather than bankrupt identity politics.

I sincerely hope that 2021 will be the year in which every Iraqi can proudly say “I too am Iraq”.

Thank you.

التنوع الاجتماعي والديني والقومي في العراق وأهميته في بناء المواطنة والتعايش السلمي

٣١/ ديسمبر /٢٠٢٠

دور الأقليات وأهميتها في بناء الاستقرار الاجتماعي

ليكن عام 2021 عام الأقليات في العراق

كلمة السيدة جانين هينيس-بلاسخارت، الممثلة الخاصة للأمين العام

دور الأقليات وأهميتها في بناء الاستقرار الاجتماع ي

ليكن عام 2021 عام الأقليات في العرا ق كلمة السيدة جانين هينيس-بلاسخارت، الممثلة الخاصة للأمين العام للأمم المتحدة في العرا ق

الخميس 31 كانون الأول 2020

أصحاب المعالي، سيداتي، سادتي،

يسرني جداً أن أتوجه بكلمتي إلى المشاركين في ورشة العمل هذه، والتي تأتي في وقتها المناسب، وتعالج موضوعاً كان يمكن ببساطة أن يهمل، بالنظر للتحديات الكثيرة والمتلاحقة التي تواجه العراق. وأجد من المشجع للغاية أن أموراً مهمة كالمواطنة والتنوع وشمول الجميع والتعايش قد وُضعت اليوم ضمن صدارة الأولويات ومحور الاهتمامات.

لقد عززت السنوات التي قضيتها في العراق قناعتي أن التسامح وشمول الجميع ليستا ضرورتان أخلاقيتان وسياسيتان فحسب، بل هما تشكلان مصدراً قيماً للحيوية الوطنية والثروة الثقافية، وحقاً، للثروة الاقتصادية. فالمجتمع الذي تتعايش فيه سلمياً جماعات متنوعة لا يكون آمناً فحسب، بل يكون أيضاً مجتمعاً نابضاً بالحياة ومزدهراً وواثقاً بنفسه ،إنها صيغة نمطية وفي نفس الوقت حقيقة أساسية أن العراق كان دائماً ولا يزال فسيفساء غنية من الثقافات. فقد نشأت بعض أعظم الاختراعات في التاريخ الإنساني أو تم تحسينها هنا، كالعجلة والكلمة المكتوبة وعلم الجبر وعدد لا يحصى من الاختراعات الأخرى ومن الأمور البالغة الأهمية أن تلك الاختراعات لم تكن إنجازات مكون واحد أو تكلمت بلغة واحدة أو اشتركت بنفس الثقافة، بل على العكس كانت نتاجاً للتنوع وتبادل الأفكار والآراء. إن المكونات المجتمعية التي منحت الإنسانية هذا التراث قد تقبلت اختلافاتها واستفادت منها.

وللعراقيين أن يفخروا بنفس القدر بتنوعهم الحالي، فهو لا يضفي جمالاً ثقافياً أخاذاً فحسب، بل يمكن أيضاً أن يوفر ميزة تنافسية في اقتصاد المعرفة العالمي، بيد أن "بيت الحكمة" الذي يتمتع بالقوة ينبغي أن يقوم على أسس راسخة، ولكن للأسف، تعرضت تلك الأسس في الآونة الأخيرة إلى هزات في الصميم. لقد تآمر سوء الإدارة، والتوترات الجيوسياسية، والفصل المجتمعي القاسي، وخطاب التحريض والكراهية،

ورعب داعش، لجعل العديد من العراقيين في وضع غاية في الهشاشة وتتضرر الأقليات العراقية، بالإضافة إلى النساء والصغار وكبار السن والذين يعانون من الإعاقة، على نحو غير متناسب من التهجير والحرمان من الحقوق وضعف الحصول على الخدمات الأساسية، الأمرالذي زاد من وطأة الانكماش الاقتصادي وفي إحاطتي الأخيرة التي قدمتها إلى مجلس الأمن التابع للأمم المتحدة، شددت على أن محاربة المحاصصة المثيرة للانقسام ومحاربة الفساد وبناء القدرة المحلية على مواجهة الأزمات وأشكال أكثر شمولاً من التنمية ليست مجرد ضرورات اقتصادية، بل هي توفر بديلاً سياسياً لإدارة الأزمة المستمرة. وعلاوة على ذلك، من شأن التماسك أن يضعف مكانة أولئك الساعين إلى مغانم شخصية بدلاً من المصلحة الوطنية، ومن شأن الوحدة أن تعزز السيادة: فكلما زاد عدد العراقيين الذين يتكلمون ويعملون كشخص واحد، تضاءلت .فرص ضعفهم أمام التدخل الخارجي وفي المقابل، سيكون المجتمع الذي تسوده الوحدة في وضع أفضل للدفاع عن مصالحه على المستوى الوطني، لذا تكون المصالحة ضمن المجتمع المحلي على نفس مستوى أهمية العمل على المصالحة بين المجتمعات.

نتفق جميعاً على أن حماية التنوع أمر حتمي، لكن السؤال هو: كيف؟ حسناً، إن المفتاح هو: أن يكون احترام الحقوق الأساسية وسيادة القانون سارياً على الجميع بلا استثناء وعلى غرار تقاطع الطرق الحقيقي، يأتي مفترق الطرق الحضاري بعدة خيارات، ويسمح لنا بالذهاب في اتجاهات شتى. ولكن عبور مفترق طرق على نحو صحيح يتطلب قواعداً وأن تحُترم تلك القواعد. وسيتفق أي شخص قاد سيارة في بغداد أن القليل هم من يلتزمون بأية قواعد لمشاركة استخدام الطريق.

وبناء على تلك الاستعارة: إن احترام الهويات المتعددة التي يمكنها أن تندمج مع، أو تكمل، بعضها، .بدلاً من اضطهاد واستبعاد وإلغاء بعضها للبعض الآخر، يتطلب اعترافاً بتساوي كل مواطن أمام القانون ويتوجب على الزعماء السياسيين والمجتمعيين أن يبادروا وتتكاتف أيديهم لخدمة مصالح الشعب العراقي، وأن لا ينخرطوا أبداً في أفعال وتصريحات تحريضية من شأنها أن توصم أو تلوم أو تجرد الآخرين من إنسانيتهم، وأن لا يتغاضوا عن تلك الأفعال والتصريحات ومثلما يجب معاملة العراق على قدم المساواة كدولة ذات سيادة ضمن المجتمع الدولي، يجب معاملة كافة العراقيين كمواطنين متساوين في وطنهم. وتقوم الأمم المتحدة على المساواة في السيادة بين جميع الدول الأعضاء، وستكون سيادة العراق في أقوى حالاتها عند ضمان المساواة بين جميع مكوناته ويعتبر الإعلان العالمي لحقوق الانسان وإعلان حقوق الأشخاص المنتمين إلى أقليات قومية أو إثنية وإلى أقليات دينية ولغوية من الوثائق الأساسية، لكننا سوف نركز اليوم على مبدأ اساسي: أن من مسؤولية كافة الدول حماية وتعزيز هوية الأقليات ولا يجوز ممارسة التمييز ضدهم وبطبيعة الحال، فإن الهويات الفردية والجماعية تتشابك بطرق معقدة، بيد انه لا يمكن ان يكون هناك حقوق أسمى او حقوق منفصلة لأية جماعة من شأنها أن تضع افرادها خارج سيادة القانون. ولا يجوز مطلقاً التذرع بالهوية الاجتماعية او الثقافية او الدينية لتبرير أي شكل من اشكال الاضطهاد او انتهاك الحقوق ان ورشة اليوم تطلب منا ان نبحث دور التنوع في بناء المواطنة: وفي الحقيقة، يمكننا ان نؤكد أهمية .حقوق المواطنة في الحفاظ على التنو ع وكما تعلمون، يعدُّ تعزيز حقوق الإنسان وسيادة القانون ركن اساسي من أركان الولاية المنوطة بالأمم المتحدة في العراق

- نرصد حالة حقوق الانسان ونقدم التقارير عنها – بما في ذلك حقوق الأقليات .
- نساعد على تعزيز المؤسسات الحكومية من أجل ضمان تمتع الجميع بهذه الحقوق، فلدينا شراكة قوية مع المفوضية العراقية العليا لحقوق الانسان ونأمل ان يتم قريباً إتمام القانون الخاص بمناهضة التمييز وحماية التنو ع.
- ندعو على نطاق واسع من اجل حماية الأقليات، بما في ذلك لغاتهم وحقوقهم ،حيث ركزت ورشتا عمل أقيمتا مؤخرا في بغداد وأربيل على هذه الأمور تحديداً .

- نيسر مبادرات المصالحة المجتمعية ونشارك فيها في كافة انحاء العراق .
- نسعى الى معالجة الأسباب الجذرية لعدم المساواة وقضايا مثل خطاب الكراهية، والذي تبنت البعثة خطة عمل لمناهضته، وسنواصل الدفاع عن التدابير القائمة على الحقوق، بما في ذلك ما يخص مسودة القانون

بشأن مكافحة الجرائم الالكترونية.

- ندعم العودة الآمنة للنازحين الى مجتمعاتهم الاصلية، لا سيما عندما يكونون في وضع أقلية .
- نؤكد الحاجة الى العدالة والمساءلة عن الجرائم التي تضررت منها المكونات العراقية، وكذلك الحاجة إلى زيادة وعي الناس بتاريخ العراق الحافل بالاضطرابات فيما يخص الأقليات.
وفي حوارات جرت مؤخراً مع ممثلي الأقليات وكذلك المتظاهرين الشباب، شعرت مرة أخرى بشدة يأسهم وخيبة أملهم. شرحت لهم بأن التغيير يحتاج الى وقت وعمل جاد يضطلع به العديد من الاشخاص وكذلك بينت لهم بأن الفهم المشترك بشأن الطريق إلى الأمام لا يمكن أن تفرضه الأمم المتحدة: فالملكية العراقية لذلك الفهم أمر أساسي أنا أول من اعترف بأن التحديات التي تواجه العراق لم تظهر بين ليلة وضحاها وهي أكبر من أي .حكومة بمفردها. بيد أن روح الوحدة الأساسية غالباً ما تقوضها المصالح الضيقة المثيرة للانقسام لقد تغلب العراقيون في الماضي على تحديات جسام، واليوم لا ينبغي لهم أن ييأسوا. في شهر تشرين الأول الماضي احتفلت الأمم المتحدة بالذكرى السنوية الخامسة والسبعين لعملها في خدمة الإنسانية. والعراق عضو مؤسس للأمم المتحدة، وسنواصل شراكتنا والعمل سوية من أجل مجتمع عراقي أكثر أماناً ورخاءً وعدلاً في الأمد القريب، سيواصل العراق مواجهة العديد من العواصف في وقت واحد: من التحديات الاقتصادية والأمنية الى الحاجة الملحة للإصلاح يمكن لانتخابات حزيران عام 2021 أن تمنح كافة العراقيين الفرصة لإيصال صوتهم في صياغة مستقبلهم. وستثبت مصداقية هذه الانتخابات أنها مهمة جداً، ويجب على الزعماء السياسيين ضمان أن تدور مناظراتهم حول الأفكار والسياسات بدلاً من سياسة الهويات المفلسة "أتمنى بإخلاص ان يكون عام 2021 عاماً يمكن لكل عراقي أن يقول فيه بفخر "أنا العراق ايضاً
شكراً لكم

unami-information@un.org

1st Speech Questionnaire :

Excerpt 1: "Tolerance and inclusiveness are not only moral and political imperatives: they are a precious source of national vitality, of cultural and indeed economic wealth."

What does this mean?

1. Tolerance and inclusiveness aren't optional but essential for building a great economy.
2. Wealth is not only in the economy but also in the diversity of races and cultures
3. Iraq strength depend on its ability to embrace and connect its diverse components.

Excerpt 2: "Iraq is, and has always been, a rich mosaic of cultures."

What does this mean?

1. Diversity of cultures is the distinct identity of Iraq
2. This diversity forms the authentic part of Iraq
3. Iraq has looked like an artistic painting for its various cultures.

Excerpt 3: "These were not the innovations of one community, speaking one language, sharing one culture. Instead, they are the products of diversity, of ideas and viewpoints being exchanged."
What does this mean?
1. Diversity means a variety of languages, cultures and of course, perspectives
2. All Iraqi components contribute to innovations and glory
3. The importance of share values and cultural exchange

Excerpt 4 : "Iraqis should take just as much pride in their current diversity. Not only does it offer immense cultural beauty, it can also provide a competitive edge in the global knowledge economy."
What does this mean?
1. The diversity of Iraqi society is a strength that can help it succeed in modern globalisation.
2. Diversity is not only a cultural feature but also a strategic benefit in the international economy.
3. Diversity encourages competence among different components.

Excerpt 5:"A strong House of Wisdom, however, requires solid foundations. Sadly, these have recently been shaken to their core."
What does this mean?
1. Iraq's current situation is weak and unstable.
2. Wisdom is strongly linked to social cohesion, power, and political consensus.
3. No more wisdom observed in such an insecure situation.

Excerpt 6: "Displacement, rights deprivations and poor access to essential services disproportionately affect Iraq's minorities, along with women, the young, the elderly, and those suffering from disabilities."
What does this mean?
1. The minorities in Iraq, along with vulnerable groups, lack the basic services
2. Neglecting the needs of marginalised groups will cause instability and lost opportunities for progress.
3. There is a real need to provide essential services to the minorities and disabled people, and acknowledge their rights

Excerpt 7: "Combatting divisive muhassassa, fighting corruption, building domestic resilience and more inclusive forms of development are not just economic necessities: they offer political alternatives to constant crisis management."
What does this mean?

1. Fighting corruption and ensuring equitable enhancement can improve institutions and reduce political instability.
2. Iraq must overcome the divisive quota-based system and start an inclusive strategy for
3. There are ongoing crises on both economic, social and political levels

Excerpt 8: "Unity strengthens sovereignty: the more Iraqis speak and act as one, the less vulnerable they are to external meddling."

What does this mean?

1. All Iraqi components must contribute to making decisions to avoid external interventions
2. Currently, not all Iraqi components share the same perspective or political sights
3. Divisions within Iraqi components make it more vulnerable to exploitation by external sides.

Excerpt 9: "Respect for fundamental rights and the rule of law, applied to all without exception."

What does this mean?

1. Preferential treatment or discrimination destabilises societal unity and diversity.
2. Maybe some groups are being treated as an exception to the rule of the law
3. All citizens, regardless of their affiliations, must be treated similarly under the power of law.

Excerpt 10: "Navigating a crossroads requires rules, and for these rules to be respected."

What does this mean?

1. Adherence to the rules can enhance societal harmony and promote the national identity.
2. There should be a system that controls negotiations and ensures the preservation of citizens' rights
3. Diversity enhanced when rules and rights are respected by all components.

Excerpt 11: "Respecting multiple identities requires the recognition of every citizen’s equality before the law."

What does this mean?

1. Diversity should be supported by legal outlines that ensure equality for all citizens.
2. Legal equality is the foundation of respecting and integrating various identities.
3. respecting all identities ensures that no group feels marginalised.

Excerpt 12: "Political and community leaders must step up, join hands and serve the interests of the Iraqi people."
Leadership plays a critical role in fostering unity and rejecting divisive rhetoric.
What does this mean?
1. The Public interests of Iraqi leaders should be above their interests
2. Wise leadership can foster unity and refuse divisive rhetoric.
3. Cooperation and collaboration among leaders can promote Iraq's economic interests

Excerpt 13: "States have a responsibility to protect and promote the identities of minorities, and may not discriminate against them."
What does this mean?
1. Governments are obligated to safeguard minority rights and cultural identities actively.
2. Protecting minorities is a mandatory and legal duty of the states.
3. Enhancing minority identities enriches Iraq's cultural fabric.

Excerpt 14: "There can be no superior or separate rights for any group that would place its members outside the rule of law."
What does this mean?
1. Equality should be universal, and no group ought to pursue or obtain privileges that violate fairness principles.
2. Special privileges or exceptions for any group lead to the creation of societal divisions.
3. Some groups in Iraq are placed outside the rule of the law.

Excerpt 15: "The promotion of human rights and the rule of law is central to the UN mandate in Iraq."
What does this mean?
1. Iraq has to comply with the UN priorities of legal equity and human rights
2. The UN is committed to empowering Iraq’s institutions to enhance human rights.
3. The UN’s have considerable missions to execute in Iraq. The promotion of Human Rights is core of them

Excerpt 16: "We advocate extensively for the protection of minorities, including their languages and rights."
What does this mean?
1. Advocacy for minority rights means that their cultural customs are not lost.

2. Protecting minority cultures and languages is essential to enhance their citizenship
3. Minorites might loss their languages for the reason of non-use in formal documents

Excerpt 17: "We seek to tackle root causes of inequality and issues such as hate speech, against which UNAMI adopted a Plan of Action."
What does this mean?
1. UNAMI has a plan to eliminate hate speech and inequality.
2. The only way to tackle the social issues is to address the main reasons that cause them.
3. Equality and hate speech are the main issues that threaten community peace

Excerpt 18: "We support the safe return of displaced persons to their communities of origin, especially when they are in a minority situation."
What does this mean?
1. The return of displaced persons, especially minorities, is vital for rebuilding communities
2. UNAMI would support the displaced people to overcome the challenges they might face while returning to their homes
3. Returning the displaced safely to their homes will restore the Iraqi authentic fabric

Excerpt 19: "We emphasize the need for justice and accountability for crimes affecting Iraq's communities as well as greater public awareness of Iraq's troubled history vis-à-vis minorities."
What does this mean?
1. The absence of Justice and accountability for crimes represents a major need for minorities in Iraq
2. Awareness, accountability,and Justice are crucial for community reintegration.
3. Crimes against minorities have historical roots that should be tackled and eliminated.

Excerpt 20: "Change requires time and hard work by many. A collective understanding on the way forward cannot be imposed by the UN:
Iraqi ownership is essential."
What does this mean?
1. Social change doesn't happen overnight
2. Maintainable change must come from Iraqi communities, by collective efforts from their people and leaders.

3. UNAMI can support Iraq, but actual change depends on the obligation and insistence of Iraqi stakeholders.

Excerpt 21: "Iraq's challenges did not arise overnight, and are larger than any single government."
What does this mean?
1. Problems in Iraq are deeply rooted and need long-term solutions.
2. Tackling Iraqi challenges needs a collective internal and regional effort to pass over
3. These challenges are the result of long years ago, which is not a deficiency of the performance of the current or previous government

Excerpt 22: "The June 2021 elections can give all Iraqis the opportunity to have their voices heard in shaping their future."
What does this mean?
1. The previous elections weren't an opportunity for minorities to hear their voices
2. Not all Iraqi components were satisfied or participated in forming the current situation
3. Participation in elections is necessary for all Iraqis to be represented and included.

Excerpt 23: "I sincerely hope that 2021 will be the year in which every Iraqi can proudly say 'I too am Iraq'."
What does this mean?
1. This is an opportunity to include all Iraqis in shaping the coming political phase.
2. After this election, all Iraqis will feel proud and valued.
3. Equality and inclusivity are essential to build confidence in the government among all Iraqi citizens