Disabled Iraqi Women Between Rights And Marginalization: A Critical Discourse Analysis

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Abstract

In Iraq, women with disabilities have faced many difficult circumstances, including different types of discrimination based on sex, property, age, and culture. The present study investigates the linguistic devices of the UNAMI\OHCHAR report (2016) and unravels them. Fairclough's (1992-1995) model of critical discourse analysis is adopted as a theoretical framework to analyze the selected data. The report has shown that Iraqi women are discriminated by the power practices of men, traditions, and gender expectations. The disabled women in Iraq are less power than men and of less living and education opportunities. These ideologies are reflected in discourse through negative lexicalization, stating the discriminatory acts in the rheme positions as new information, constitutive intertextuality, and factive and lexical presupposition. These linguistic devices have reflected the evidenced discrimination, men power and hegemony against disabled women in Iraq.

Keywords: Disabled Women, UN Convention, UNAMI\OHCHAR, Ideology, Power, Critical Discourse Analysis.

1. Introduction

Discrimination and abuse against women is becoming a problem that affects disabled and women. However, in terms of their health, academic success, and economic possibilities, women with disabilities are less fortunate. This is due to a number of factors, including the dearth of resources that are accessible to them and the numerous challenges they encounter on a daily basis. It is nevertheless common for disabled women to live in poverty, face social exclusion, and lack access to social and legal protections, medical treatment, education, discrimination, and abuse. Actually, women with disabilities make up 49% of Iraq's biggest minority and 80% of them are of working age (AL-Azzawi, 2019).

In Iraq, prejudice against women who are disabled on the basis of both their gender and their handicap is exacerbated. Due to their lower likelihood of accessing employment and education, they lack financial independence.

Because of the strict adherence to conventional gender roles in Iraq, it is also common for disabled women to be unable to move freely, and their family may forbid them from leaving the house, even to obtain treatment, out of shame for their condition. Iraqi women and girls who have impairments are more likely to be subjected to physical abuse, prejudice, and exploitation (Iraqi Alliance of Disability, 2018). In terms of discourse, some feminists contend that language has become a tool for discrimination and abuse, yet "Like other social institutions and practices, language is seen as serving the interests of the dominant classes" (Ehrlich & King, 1994, p. 59). Critical discourse analysis is an interdisciplinary approach to language study focuses on issues of social and political imbalance, such as power dynamics, misuse of authority, dominance, discrimination and abuse, discrimination, and inequality (Fairclough, 2001).

To the knowledge of the researchers, the gender-based discrimination and abuse against

disable women has not examined from a critical discourse analysis perspective. Accordingly, the current study attempts to bridge this gap in the literature by investigating the discrimination and abuse towards the disabled women in Iraq in a selected report written by the UNAMI\OHCHAR organizations. In this respect, the current study is expected to answer the following:

1. How do lexicalization, modality, and Theme and Rheme devices serves to realize power and ideology towards disabled women in the discourse of the texts selected from UNAMI\OHCHAR report?
2. How can UNAMI\OHCHAR be interpreted with respect to two interpretive procedures: intertextuality and presupposition?
3.   What are the ideologies and power relations underlying the texts selected from UNAMI\OHCHAR report in relation to Iraqi disabled women?

2.   Literature Review

2.1 Critical Discourse Analysis

Critical Discourse Analysis (CDA), as van Dijk (2006) stated, is not a theory or method but a movement of researchers concerned with social issues rather than academic paradigms. CDA researchers examine the numerous manifestations of (misuse of) power related to gender, ethnic origin, and class, including sexism and racism. They aim to understand how discourse enacts, expresses, or contributes to inequality's perpetuation. They then attend to the experiences and perspectives of oppressed groups and search for the most effective linguistic methods showing resistance and dissent.

According to Fairclough (2003), CDA merges discourse analysis with the critical perspective. He focused on three areas of study: text production, distribution (discursive practices), and consumption (social practices). The textual analysis explains the connection between the texts' and the socio-cultural and political context. According to CDA, the social component plays a significant part in understanding the speaker's meanings and intents while employing language in any setting. This means that the social component plays a significant part in understanding the speaker's meanings and intents while employing language in any setting (van Dijk, 1985). Accordingly, various societal and personal factors have a role in creating, interpreting, and analysing any given work. Beliefs, attitudes, and culture are examples of these factors.

According to Fairclough (1993), CDA is a discourse analysis that uncovers strange links between various socio-economic, and ethnic or political groups. CDA investigates how power is exerted in society through the elite's hegemonic attitude and ideological text. It concentrates on text and sequential occurrences, then connects them to a larger socio-cultural viewpoint of people's discourse, revealing unequal and ideology-shaped power relations.

Fairclough (1992) discussed three levels in discourse analysis. The first stage of CDA examines the speaker's own experience and expertise while keeping his beliefs in mind. Second, how do social relationships influence discourse, and third, what does the speaker comprehend reality and identity. He affirmed that language choices in a speech, such as lexical choice and syntactic patterns, convey a speaker's social background and identity. He claimed that language shapes discourse and that different socio-political viewpoints lead to power relations. Fairclough (1992) argued that different social groups have varied relational and expressive standards conveyed in their utterances. This demonstrates that the social and linguistic elements are inextricably linked. The primary goal of CDA is to examine the text through the lens of social theory of language and its application to ideological and political processes.

According to Corson (1995), CDA employs specific linguistic strategies to investigate the connections between language and identity, politics, society, and power. Consequently, the current study uses Fairclough (1995) framework of critical discourse analysis to find out how disabled Iraqi women are represented in the discourse of the UN. The notion of ideology is essential because CDA focuses on revealing the frequently concealed ideologies reflected, reinforced, and produced in ordinary and institutional speech.

2.2 Power and Ideology

The notion of ideology is essential because CDA is focused on revealing the frequently concealed ideologies that are reflected, reinforced, and produced in ordinary and institutional speech. Fairclough (1992, p. 87) recognized ideologies as "significations/constructions of reality (the physical world, social relations, social identities) which are built into various dimensions of the forms/meanings of discursive practices, and which contribute to the production, reproduction or transformation of relations of domination." This critical understanding of ideology connects it to the process of perpetuating unequal relations of power and inequality, or to the process of maintaining domination, and is based on Gramsci's (1971) idea of hegemony (domination by consent). According to critical discourse analysts, ideologies serve the interests of certain groups with social power by promoting events, actions, and behaviours as righteous and reasonable. Hegemony is accomplished covertly by ideologies because they influence how individuals understand their surroundings (Mayr, 2008).

Social power is described as the power held by those who enjoy special access to social resources including wealth, education, and knowledge. Analysts contended that power is frequently "jointly produced," for instance when individuals are persuaded that dominance

is acceptable in some manner. They do not, however, view dominance and power as just something that is imposed from above on others (Mayr, 2008).

According to Fairclough (1995), power may be thought of as the uneven ability to direct the production, dissemination, and consumption of texts in certain social settings as well as the asymmetries between participants in discourse events. Ideology, the knowledge that enables people or organizations to carry out their will or influence others in spite of their opposition, is the primary source of this form of power (Fairclough, 1989). Therefore, the current study is to uncover the ideologies representing the disabled Iraqi women in the selected reports to figure out how power in the Iraqi socio-cultural environment views those group of powerless women.

3. Methodology

3.1 Research Design and the Model Adopted

The current study uses qualitative research method to analyse the data selected. Qualitative research refers to the "study of things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them" (Denzin & Lincoln, 1994, p. 2). Thus, the current study interprets the socio-cultural ideologies representing the powerless disabled Iraqi women in four texts extracted from UNAMI\OHCHAR reports in 2016.

To carry out the analysis, the three-dimensional framework of Fairclaugh (1992). Fairclaugh's framework emphasized the three dimensions that each communication has. Specifically, they are a text (an image, a speech act, a written word, or a combination of these), a discursive practise that involves the consumption and creation of texts, and a social practise. In addition, Fairclough (1992) established three CDA stages (description, interpretation, and explanation), which

matched the three discourse levels. According to Fairclough, the textual, interpretational, and social levels of discourse analysis are each linked to the other but requiring a separate method of analysis.

According to Fairclough (1989), A text is a component rather than a process of discourse which is the entire process of social interaction, the three stages of his three-dimensional CDA framework are description, interpretation, and explanation. When the text is the subject of analysis, the first stage, description, "is concerned with formal properties of the text" (Fairclough, 2001, p. 26), which typically involves recognizing and labelling specific formal properties or elements of the language, such as vocabulary, grammar, and textual structures.

Interpretation, according to Fairclaugh (2001, p. 26) "is concerned with the relationship between text and interaction". In this stage, analysis focuses on text as the product of the interaction process and as a resource in the process of interpretation. Moreover, text is understood as "cognitive processes of participants" [Fairclough, 2001,p.27). The third stage, explanation concentrates on the relationship between interaction and social context, as well as how social context influences production and interpretation processes and their social implications (p. 26). The analysis at this point focuses on social events and the social structures that these events shape and reshaped by discourse. The following figure can furthermore illustrate the framework:

Figure 1 The Three-dimensional Framework of CDA by Fairclough (1995, p. 85)
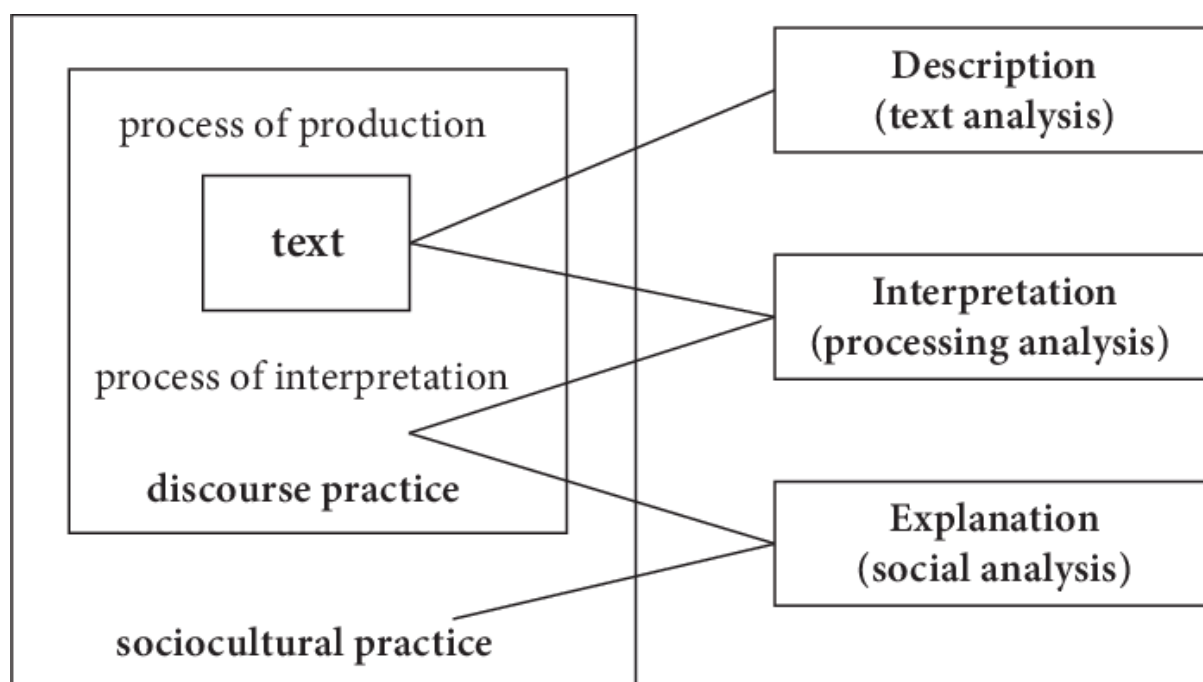
1- The Description Stage

As the figure suggests, the first analysis stage (description) concerns micro-linguistic elements like vocabulary, syntax, and discourse structure. In terms of vocabulary, van Dijk's (1998) characterization of polarized lexis will

be adopted to examine how disabled Iraqi women are represented (negative or positive). Modality is investigated for the syntactic structure, while Theme and Rheme taxonomy is used to investigate the discourse schemata. According to Quirk et al. (1985), Modality can be defined as "the manner in which the meaning

of a clause is qualified so as to reflect the speaker's judgment of the likelihood of the proposition of the sentence being true" (p. 219). The study adopts Saeed's (2016) classification of modal verbs as follows:

- **Epistemic modals** include modals expressing: necessity, prediction and possibility.
- **Deontic modals** include modals expressing: obligation, permission, volition and ability.

Saeed (2016) indicated that Epistemic modals signal that the speaker has a degree of knowledge while Deontic modals express the speaker's attitude to social factors of obligation, responsibility and permission. Deontic modals generally represent obligation, undertaking, wants, desires, and commands. It only indicates to present time and refers to the performative function. They are discourse-oriented modals and comprise of (may of permission, must of obligation and shall of undertaking). Contrary to deontic modals, epistemic modals comprise of (must of logical thinking or certainty, may of possibility and will of strong possibility) (Abdul-Fatttah, 2011).

In terms of **discourse structure**, the Theme and Rheme of Halliday (1994) are used to examine the prominence of disabled women in discourse as represented by the UN reports. Theme and rheme will be more elaborated next:

- **Theme and Rheme**

According to Gerot and Wighell (1994, p. 103), the clause's Theme is generally its subject matter. The Theme may be identified as the introductory clause part. The Theme is then realized by the clause's starting position, which provides the Theme of "special status" within the clause. The rest of the clause is known as its rheme. In other words, the Theme reflects the concept expressed by the component at the beginning of the clause, but the rheme represents the rest of the message.

According to Linda Gerot and Peter Wignell (1994, p. 104), "**the ideational or topical theme** is typically, but not always, the first nominal group in a clause." Additionally, they might be complex noun group, adverbial groups, prepositional phrases, or embedded clauses." In the unmarked example, the subject is also the topical Theme. They may be modal adjuncts, vocatives, finite words, or WH-elements." In addition, Linda Gerot and Peter Wignell (1994, P. 105) state that "**Textual Themes** connect the clause to its context. They can be conjunctions, adjuncts, or continuatives."

Frequently, rheme is associated with New Information, whereas Theme is associated with Given Information. Given relates to that which is previously known or predictable, whilst New refers to that which is unknown or unpredictable. Halliday defines the distinction between "Given and New" as "information that the speaker presents to the listener as recoverable (Given) or unrecoverable (New)" (Halliday, 1994, p. 298). In addition, Martin (1992) notes that Theme is synonymous with "what the speaker is speaking about," whereas New is the "listener-oriented" structure.

2- The Interpretation Stage

In the second interpretation stage, the discursive features will be examined concerning the interactive and discursive strategies used to produce discourse to give meaning to the context that underlies the discourse producer's ideological orientation. The intertextuality strategies are examined to determine how the writer uses prior discourse events with the current ones to imply some ideological points. Moreover, presupposition types are adopted from Yule (1996) to examine what propositions are taken for granted and which are regarded as assertions in representing the group of women in question.

- **Intertextuality**

It is the first component of the interpretation stage, characterized by Fairclough (1992, p.84)

as a text's ability to be filled with snippets of other texts. The necessity of such analysis in demonstrating how an author uses prior texts to obtain new ones necessitates it. Fairclough (1992, p. 10) distinguishes two types of intertextuality: **'manifest Intertextuality'** and **'constitutive intertextuality'**. The first refers explicitly or implicitly to other texts, and the second signifies that the text has an interrelationship in form, structure, and genre with other texts. As such, manifest intertextuality includes an apparent revival of past texts by citing them by mentioning their instances or referring to what they talk about. On the other hand, constitutive intertextuality denotes the texts that share with the current one their overall structure and the way they appear in it.

- **Presupposition**

It might be argued that pragmatics is the study of the speaker's unstated inferred meaning. Presupposition refers to the unstated information, implicit information or speaker's presumption. The presupposition is anything the speaker assumes before uttering a statement. Not the speaker, but the statement has presupposition (Yule,1996). Before delivering a statement, the speaker may have an assumption in mind as background information. Yule categorizes six categories of presupposition.

A. Existential Presupposition.
The existential presupposition is supposed to be present not only in possessive formation but in any definitive noun phrase.
- This is Ali's new automobile.
The speaker is generally supposed to have assumed that Ali exists, that he owns a new automobile, and that he is likely wealthy before uttering the presupposition above.

B. Factive presupposition
Factive presupposition assumes that information following verbs such as 'verb to do', 'know' or 'realize' or sentences beginning with 'aware' or 'happy' may be taken as fact.

- She was unaware that she was unwell (>> she was ill).

The preceding statement assumes she was unwell. When the assertion is made, the usage of the verb 'realize' might be signified as a statement of fact.

C. Lexical Presupposition
Lexical presupposition occurs when the customary interpretation of one form with its declared meaning is based on the presupposition that another (non-asserted) meaning is understood.
- He quit smoking, as one example. (>> He smoked in the past)

D. Structural presupposition
The use of structure to present information as assumed and, as a result, to be accepted as true by the listener.
- Where did you purchase the bicycle? (>> you acquired a bicycle)

E. Non-factive presupposition
The assumption is presumed to be false. The usage of the verbs 'dream, imagine and pretend' is based on the presupposition that what follows is false.
- I had a dream that I was able to reach the moon. (I was not reachable)

F. counterfactual presupposition
The presupposed meaning contradicts reality. The usage of the counterfactual conditional assumes that the information following the If-clause is false.
- If I were not unwell.

It may be deduced that (>> I am unwell) is counterfactual, implying that the premise is false.

3- The Explanation Stage

The third stage relates the textual and discursive practices with the socio-cultural context for a wider view of the UN's power relations and ideological structure when representing Iraqi disabled women. The relationship of discourses to processes of struggle and power relations is the concern of the third stage of the procedure, explanation" (Fairclough, 2001). He further propounds that "Explanation is a matter of seeing discourse as part of processes of struggle, within a matrix of relations of power" (p.135). The power position of its speakers forms any speech. It is possible to think of an explanation as having two dimensions, depending on whether the emphasis is upon process or structure - upon processes of struggle or relations of power. Fairclough (1989) believed in ideology as a major mode of power and in power as ideologically rooted or ideological. Thus, there is an interrelationship between the two terms.

The three stages of analysis with their underlying categories are elaborated in the following figure:

Figure 2 The Model of the Analysis
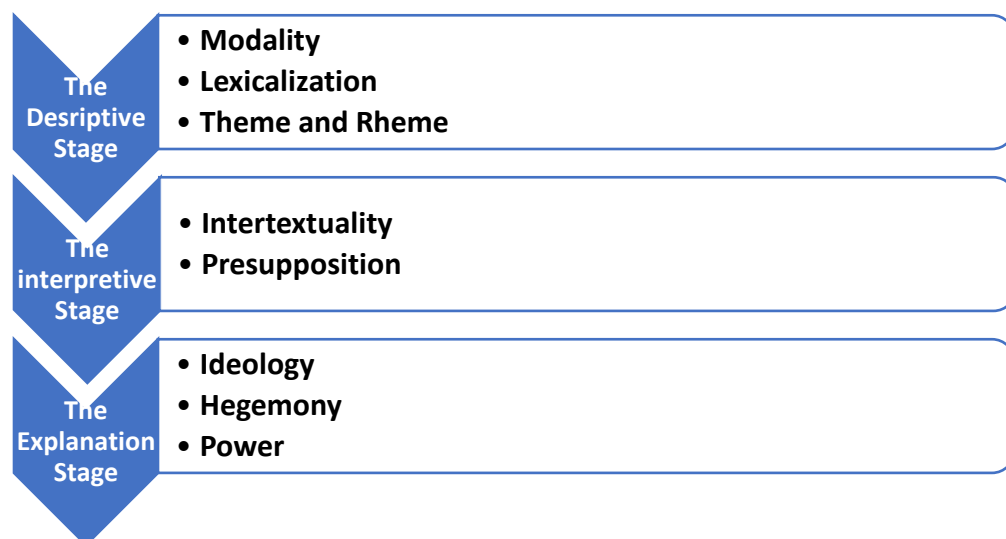
4. Data Analysis

In this section, four texts will be analysed qualitatively according to the adopted model

Text 1

> "In Iraq, NGOs [non-governmental organizations] interviewed by UNAMI/OHCHR almost unanimously considered that women with disabilities were generally more discriminated against than men with disabilities. For instance, one respondent stated that 'women [are more discriminated against than men] since they are imprisoned by disability and society norms and traditions.' At the same time, studies on this issue have found that, in Iraq, shame and embarrassment linked to disability seem to affect men/boys more than women. One respondent highlighted that 'people sympathize more with the women'' (Report on the Rights, 2016, p. 9)

1- The Description Stage

According to Fairclough, the first level concentrates on vocabulary selection (experimental, relational, and expressive value of the speaker's words), syntax, and textual structures (Fairclough, 1995, p. 93). The text will be described in terms of lexicalization, Modality, and Theme and rheme.

A- Lexicalization

Lexis used to represent Iraqi disabled women will be classified into negative and positive as follows:

Negative lexis: discriminated, imprisoned, sympathize.

The report shows that women with disabilities in Iraq are discriminated against in comparison to men. This discrimination appears by the use of negatively polarized lexis to describe women with the use of the comparative **'more'** to assert the distinction between men and women. Women are represented as being more discriminated against than men, imprisoned by the social norms, and as a matter of sympathy. These representations reflect the weakness of disabled women as social actors in Iraq.

B- Modality

The text lacks any contribution of modal verbs, meaning that the propositions are of the truth. This asserts the value of discriminating against disabled women.

C- Theme and Rheme

Theme and Rheme structure are elaborated in Table 1:

Table 1 Theme and Rheme in Text No.1

Theme	Type of Theme	Rheme
In Iraq,	Topical Theme	women with disabilities were generally more discriminated against than men with disabilities.
NGOs		
For instance,	Textual Theme	stated that 'women [are more discriminated against than men]
one respondent	Topical Theme	
since	Textual Theme	are imprisoned by disability and society norms and traditions.
they	Topical Theme	
At the same time,	Textual Theme	shame and embarrassment linked to disability seem to affect men/boys more than women.
studies on	Textual Theme	
this issue in Iraq	Topical Theme	
One respondent	Topical Theme	sympathize more with the women'
people	Topical Theme	

As Table 1 highlights, the topical themes include prepositional phrases like 'in Iraq', and nominal phrases like 'NGOs, this issue, studies, people. In addition, textual themes include disjuncts like 'for instance, at the same time. These themes are what the UN report talks about, and they are given information asserting that Iraq is known to have studies and organizations working on human rights. The rhemes include the propositions on disabled women's status, which is the new information introduced. The

women's discrimination and weakness are presented as new information which is reader-oriented. This orientation denotes the UN organization's focus on raising readers' awareness of the discrimination forwarded to Iraqi disabled women.

2- The Interpretation Stage

In this stage, the intertextuality and presuppositions are to be analysed in text 1.

A- Intertextuality

Text 1 employs manifest intertextuality, which appears by direct quotations of respondents to the studies done by NGOs or non-governmental organizations in Iraq. The manifest intertextuality is explicitly realized by referring to the sources of information, including 'NGOs, respondents, studies' This use of manifest intertextuality reflects that propositions of disabled women discrimination are truthful and practically examined in organized studies with Iraqi respondents. Thus, discrimination against disabled women is a matter of evidenced fact.

B- Presupposition

- "In Iraq, NGOs… **considered** that women with disabilities were generally more discriminated" [**Factive Presupposition: Women with disabilities are discriminated]**
- "one respondent **stated** that 'women [are more discriminated against than men]." [**Factive Presupposition: women are more discriminated than men]**
- "they **are** imprisoned by disability and society norms and traditions." [**Factive Presupposition: women with disabilities are not free]**
- "One respondent **highlighted** that 'people sympathize more with the women." [**Factive Presupposition: women with disabilities are weak and sympathetic]**

According to the presupposition analysis, it is now affirmed that the UN presentation of disabled Iraqi women as discriminated is a truthful and evidenced fact. Discrimination against women is presupposed as a fact taken for granted in consensus with studies in Iraq on the subject in question.

3- The Explanation Stage

The linguistic analyses in the previous stages show that women with disabilities in Iraq are discriminated against, imprisoned, and weakened by their disabilities, society, and traditions. This discrimination, as it is presupposed and actualized linguistically, comes from power and hegemony practiced against women by men and society. Furthermore, this fact reflects the UN's ideological representation of those women. The Un believes Iraqi disabled women are discriminated against and need more efforts to protect their rights and enhance their living environment.

Text 2

"Nonetheless, despite this societal perception that greate

shame is attached to a man with disability rather than a woman with disability, men with disabilities are still generally more likely to obtain work and educational opportunities compared to women with disabilities. Women with disabilities are also further burdened by lack of freedom of movement resulting from societal and gender expectations, and therefore face more difficulties accessing basic services, completing education, and finding employment." **(Report on the Rights, 2016, p. 9)**

1- The Description Stage

The text denotes the challenges that disabled woman face in Iraq. The following points describe these challenges linguistically.

Table 2 Theme and Rheme in Text No.2

Theme	Type of Theme	Rheme
Nonetheless,	Textual Theme	is attached to a man with disability rather than a woman with disability
despite	Textual Theme	
Greater shame	Topical Theme	
men with disabilities	Topical Theme	are still generally more likely to obtain work and educational opportunities compared to women with disabilities.
Women with disabilities	Topical Theme	are also further burdened by lack of freedom of movement resulting from societal and gender expectations, and therefore face more difficulties accessing basic services, completing education, and finding employment.

Table 2 shows that the themes in Text 2 varies between textual and topical. Men are the topical

A- Lexicalization

Women are presented negatively with the flowing lexis: burdened, lack of freedom, difficulties. On the contrary, men are described positively with: obtain work. Men are described as having more opportunities in getting jobs and educations. Women are described as having difficulties in getting jobs, education, and basic services. Moreover, women are presented as burdened by societal and gender discrimination. This use of lexis denotes the gender discrimination directly and reflects the marginalization of disabled women in the Iraqi society.

B- Modality

Similar to the previous text, modality has no contribution to the manifestation of disabled women representation.

C- Theme and Rheme

The information structure in Text 2 is elaborated in Table 2:

theme with its rheme clarifying that disabled men in Iraq are of better living opportunities.

This mean that men as a theme is predictable and that their better living opportunities are new information derived from evidenced studies and reports. This fact supports the discrimination held against Iraqi disabled women. Women, on the contrary is the topical theme proposing difficulties rather than opportunities. It is not new then that women are attached to negative services. Negative services and living chances are proposed as new information proved by scientific studies. As a result, both positive opportunities attached to disabled men and those negative opportunities attached to disabled women, are based on studies. These studies support the gendered discrimination against disabled women in Iraq.

2- The Interpretation Stage

In this stage, Text 2 is to be interpreted in terms of intertextuality and presupposition.

A- Intertextuality

Text 2 has no intertextualized texts. That is, no previous texts are used within this text. This lack of intertextualized texts reflects the acute objectivity of the propositions without need for textual evidences to support.

B- Presupposition

The propositions are presupposed as facts. The types of presuppositions used are illustrated below:

- Shame **is** attached to a man with disability rather than a woman with disability.

  [Factive Presupposition: disabled men are ashamed]

- Men with disabilities **are** still generally more likely to obtain work and educational opportunities compared to women with disabilities. **[Factive Presupposition: disabled men obtain opportunities]**
- Women with disabilities **are** also further burdened by lack of freedom of

movement resulting from societal and gender expectations. **[Factive Presupposition: Disabled women are burdened]**

All propositions are considered as facts. It is presupposed that disabled men are ashamed but still more fortunate with work and education opportunities. In contrast, women are presupposed to be burdened by gender expectations from society. These presuppositions suggest that discrimination against disabled women is taken for granted as a matter of fact.

3- The Explanation Stage

As derived from the linguistic analysis above, it is obvious that social power is practiced against disabled women and biased towards disabled men. The text constructs the UN ideology that disabled men are more advantageous than disabled women in Iraq due to the gendered discrimination of the Iraqi society. The text displays the hegemony of men over women in living opportunities as a matter of fact that is approved.

Text 3

"Women with disabilities are also far less likely to know their rights or to claim them. Indeed, a number of studies have shown that girls and women are at a particular disadvantage in relation to their access to education stemming from the perception that women's education is not valued or considered to be a priority, even more so concerning girls and women with disabilities. In addition, women and girls are also more likely to be subjected to discriminatory treatment and abuse by civil servants." (Report on the Rights, 2016, p. 9)

1- The Description Stage

Text 3 highlights the superiority of disabled men over disabled women. This discrimination is linguistically realized by the following devices.

A- Lexicalization

Disable women in Iraq are considered non-active in the Iraqi society. The UN report represents this marginalization of the women's rights through the use of the following negative lexes: **far less, disadvantage**, **not valued, discriminatory treatment**, **abuse.** These lexes are used to describe the status of disabled women as weak, deprived of their rights far less likely to know their rights or to claim them." Also, those women get less benefits of educational system and other services. Education in relation to disabled women is described as not valued. The Un report describe women to be patient for subjecting to such challenges represented by '**discriminatory treatment, abuse".**

B- Modality

As the same as the previous texts, the use of modal verbs seems to be absent in Text 3. This assert the point that propositions of discrimination are approved and taken for granted.

C- Theme and Rheme

Women and Girls with disabilities are thematized as in Table 3:

Table 3 Theme and Rheme in Text No.3

Theme	Type of Theme	Rheme
Women with disabilities	Topical Theme	are also far less likely to know their rights or to claim them
Indeed	Textual Theme	have shown that
a number of studies	Topical Theme	
girls and women	Topical Theme	are at a particular disadvantage in relation to their access to education stemming from the perception
women's education	Topical Theme	is not valued or considered to be a priority
In addition,	Textual Theme	are also more likely to be subjected to discriminatory treatment and abuse by civil servants
women and girls	Topical Theme	

In the light of Table 3, it is obvious that women with disabilities are the main topical theme which means that the theme is not new, but a given one. Thus, it is predictable that the topic of the propositions are disabled women and the most prominent issue to be fronted and highlighted. In terms of rheme, the challenges against disabled women and girls are postponed as new information introduced by practical studies carried out by non-governmental organizations. Similar to the previous texts, it is proposed that women lack the

accessibility to claim their rights and education. This deprivation of such opportunities is approved to be caused by the societal ideology that disabled women is not valid and not a priority. Furthermore, it is prosed as new proved information that disable women and girls are subjected to discriminatory treatment and abuse by civil servants. Civil servants as the agents of discrimination are postponed as new information by studies. This new information proved by studies asserts the marginalization and discrimination are fixed beliefs and practices carried out by the Iraqi societies against this group of disabled people.

In terms of textual themes shown in Table 3, they are used to assert and introduce the rhemes proposed as facts by using 'indeed, in addition'. these themes show the successive

discriminatory aspects of the Iraqi society against disabled women and girls.

2- The Interpretation Stage

Text 3 is interpreted in terms of intertextuality and presupposition.

A- Intertextuality

The text is interwoven with the same structure. The challenges and discrimination acts against the group of women in question are presented with an autonomous structure. This structure is unified by the copula 'is, are' to link women and girls with the discriminatory and power abuse practices they are subjected to. The successive use of 'to be' copula in the present tense foreshadows along list of difficulties and discriminatory practice. An example of those autonomous structures which represent constituent intertextuality are:

Women with disabilities are also far less likely to know their rights
girls and women are at a particular disadvantage in relation to their access to education
women's education is not valued
women and girls are also more likely to be subjected to discriminatory treatment
Women with disabilities are also far less likely to know their rights

B- Presupposition

In Consensus with the previous texts, the propositions in Text 3 are presupposed as facts as follows:

- Women with disabilities <u>are also far less likely</u> to know their rights. [**Lexical Presupposition:** Disabled women do not access their rights]
- A number of studies <u>have shown that</u> girls and women are at a particular disadvantage in relation to their access to education. [**Factive Presupposition:** disabled women are less educated]
- Women's education <u>is not valued</u>. [**Lexical Presupposition**: Education is valid for other groups ofpeople rather than women]
- Women and girls <u>are also more likely to</u> be subjected to discriminatory treatment and

abuse. [**Lexical presupposition:** other people rather than women and girls are less discriminated]

The above points shows that it is presupposed that other people groups in the Iraqi society are less discriminated than women and girls. Also, it is presupposed that all other people groups are of more access to education than women and girls with disabilities. With use of certain lexis 'not valid', it is presupposed that Iraqi society beliefs in the superiority of other people groups to be educated while disabled women has no priority of this vein. These presupposed propositions confirm the discrimination against women and girls under investigation.

3- The Explanation Stage

According to the linguistic devices analysed previously, the power abuse of civil servants and men in the Iraqi society are apparent in the textual markers. The UN report is ideologically oriented towards the men hegemony over women, especially disabled women, in education and rights. It is moreover believed that disabled women and girls are subjected to discrimination and abuse by power practices of men and civil servants in Iraq.

Text 4

> **"Disability-related NGOs note that men are more likely to divorce women who acquire an impairment after the marriage, and disabled women are less likely to get married. Moreover, women with disabilities are more likely to be unemployed and thus deprived of financial independence." (Report on the Rights, 2016, p. 9)**

1- The Description Stage

This stage describes the linguistic devices representing the UN ideologies related to the disabled Iraqi women.

A- Lexicalization

Women's discrimination is represented in discourse via negative lexes attached to women. These lexes include: **divorce, less likely to get married, unemployed, and deprived.** By the use of such lexes, the UN report represent women with disabilities as oppressed by the society. That is, men divorce women when they become disabled after marriage. Moreover, those women who are born disabled are of less opportunities to get jobs or to marry. These propositions emerged by the previously lexes identified, reflect the power practices of men and society over disabled women.

B- Modality

As the same as the previous three texts, modality devices seem to be absent in Text 3. This absence mirrors the objectivity of the propositions in addition to their certainty. Thus, propositions that present disabled women's discrimination are confirmed with no chance of alternatives.

C- Theme and Rheme

Table 3 Theme and Rheme in Text No.3

Theme	Type of Theme	Rheme
Disability-related NGOs	Topical Theme	note that men are more likely to divorce women who acquire an impairment after the marriage
men	Topical Theme	are more likely to divorce women who acquire an impairment after the marriage
disabled women	Topical Theme	are less likely to get married.
Moreover	Textual Theme	are more likely to be unemployed
women with disabilities	Topical Theme	
thus	Textual Theme	deprived of financial independence

The themes in Text 3 vary between topical and textual. The topical these varies between men and disabled women as the focus of the propositions to expand on. Thus, NGOs, men, and disabled women are the subject in Text 3. Textual theme are used to make list of

discriminatory practices against disabled women.

In terms of rhemes, the new information about disabled women status is postponed in position after the theme. This position denotes that these propositions are new and based on the studies conducted by the NGOs. The rhemes introduces the facts that disabled women are discriminated by the power and hegemony of men and society. That is, disabled women are informed as deprived from the chances to marry or work. Furthermore, the rhemes report that men divorce women who get disabled after marriage. These propositions or rhemes indicates that women are less powerful than men in the Iraqi society.

| Disability-related NGOs note that **men are more likely** to divorce women. |
| disabled **women are less likely** to get married. |
| **women with disabilities are more likely** to be unemployed. |

As it is obvious in the list above, the comparative pattern is repeated to distinguish the social treatment of men and women and how it differs. This repeated pattern asserts the opposite social norms in treating women and men with apparent bias to men to display opportunities of men as higher than those of disabled women in more than one life aspect. This intertextuality gives the essence of systematic discrimination and power abuse.

B- Presupposition

- Men are more likely to divorce women who acquire an impairment after the marriage. [**Lexical presupposition:** men like to marry women with no disabilities]
- Disabled women are less likely to get married. [**Lexical presupposition:** women with no disabilities have more chances to marry]
- Women with disabilities are more likely to be unemployed. [**Lexical presupposition:** women with disabilities can work]

2- The Interpretation Stage

Text 4will be interpreted in terms of intertextuality and presupposition following the previous texts.

A- Intertextuality

Text 4 is intertextualized in terms of structure (**constituent intertextuality**) rather than explicitly intertextualized. To illustrate, the use of copula structures in the present tense is repeated through the text and highlighted as a pattern in introducing a successive flow of discriminatory social acts against women with disabilities. Examples of the patterned structure are listed below:

The lexical presupposition dominates other types of presupposition in Text 4. The presupposed proposition denotes that men like to marry healthy rather than disabled women and that women has the ability to work but they are unemployed by the power of men and society's practices of discrimination. These presuppositions are derived and interpreted by the use of comparative lexes like 'less likely, and more likely'.

3-The Explanation Stage

The description and interpretation stage suggest that the discourse manifestations show a biased practices by men and Iraqi society against women. These practices represent the fact that men are more powerful than women and thus, hegemony is a prominent essence in Text 4. The UN report displays the ideology of the UN organization where they believe that Iraqi women are discriminated and of less power in society. Furthermore, the UN believes that disabled women have less opportunities to live normal life having families and jobs like other participants in the society.

Conclusions

In the light of the literature reviewed and the qualitative analysis and to answer the research questions, some conclusions are derived:

- Disabled women in Iraq are represented with negative lexes and new information (rhemes). Significantly, modality has no contribution to the representation of disabled women. The negative new information is thus objective and certain when showing discriminatory practices against disabled women.
- Constituent intertextuality dominates the flow of discourse to introduce a successive list of systematic discriminatory acts against disabled women. In addition, factive and lexical presupposition suggest the affirmation of the UN report propositions which entails the discrimination against women in question.
- The stages of the analysis based on the linguistic devices reflects that Iraq society position disabled women in the second class after women. Thus, women are less powerful, less acceptable, and less employable than men. The text elements reports that disabled Iraqi women are subjected to men power and hegemony. Furthermore, the ideology of the UN involves that Iraqi disabled women are discriminated, deprived of their rights, and considered of weaker social actors.

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