

Gender in Twitter Gender Analyses in Obama's Tweets

Asst.Lecturar. Ban Ibraheem Abdulwahaab

Al-Iraqia University, college of Law and political science

Ban.ibraheem.ab@gmail.com

النوع الاجتماعي في تويتر تحليلات النوع الاجتماعي في تغريدات اوباما

م.م.بان ابراهيم عبد الوهاب

الجامعة العراقية كلية القانون والعلوم السياسية

Abstract

This paper uses a Critical Discourse Analysis (CDA) model to explore the construction of political masculinity in the tweets of Barack Obama in 2015 in English language and their official Arabic translations, namely which elements of masculinity are invoked, how these elements are altered in linguistic and discursive ways during translation, and what it means about the construction of a transnational masculine political identity. The results of the two-level approach using Framing Analysis and dissecting translation changes allow concluding that the English-language persona of Obama develops a communal-assertive masculinity, which places him in a relationship with the female gender. The Arabic translations, in a strong contrast, entail the event of some considerable gendering changes, such as the loss of the gender neutrality, such as when such terms as legislators and you become grammatically masculine (e.g. اصف، تؤمن، المشرعون)، and the hyper-presence of female subjects through the constant feminine marking (e.g. ادت، التي، تشغل). The paper concludes that the process of forming a transnational political masculinity is not a smooth translation but rather a negotiation process whereby the construction of identity as a global audience requires Obama to make a trade off so that, despite his intentions to undermine traditional gender norms, the progressive messages end up supporting the same traditional gender norms that they are meant to oppose. Keywords: masculinity, grammatical gender, identity, translation, CDA

تستخدم هذه الورقة البحثية نموذج تحليل الخطاب النقدي لاستكشاف بناء النوع الاجتماعي الذكورة السياسية في تغريدات باراك أوباما عام ٢٠١٥ باللغة الإنجليزية وترجماتها العربية الرسمية، وتحديدًا العناصر الذكورية المُستحضرة، وكيفية تغيير هذه العناصر لغويًا وخطابيًا أثناء الترجمة، وما يعنيه ذلك بالنسبة لبناء هوية سياسية ذكورية عابرة للحدود. وتُنتج نتائج المنهج ثنائي المستوى، باستخدام تحليل التأطير وتشرح التغييرات الترجمة، استنتاج أن شخصية أوباما باللغة الإنجليزية تُطوّر رجولة جماعية حازمة، مما يضعه في علاقة مع النوع الاجتماعي الأنثوي. على النقيض تمامًا، تتطوي الترجمات العربية على تغييرات جوهرية في تحديد الجنس، كفقْدان الحياد الجندري، حيث تصبح مصطلحات مثل "المشرعين" و"أنتم" مذكورة نحويًا (مثل: المشرعون، اثني عشر، تؤمنون)، والحضور المفرط للضمائر المؤنثة من خلال استخدام علامات التأنيث باستمرار (مثل: ادت، التي، تشغل). وتخلص الورقة إلى أن عملية تشكيل ذكورة سياسية عابرة للحدود ليست ترجمة سلسة، بل هي عملية تفاوض تتطلب من أوباما، في سعيه لبناء هوية عالمية، تقديم تنازلات، بحيث أنه على الرغم من نواياه لتقويض المعايير الجندرية التقليدية، فإن الرسائل التقدمية تنتهي بدعم نفس المعايير الجندرية التقليدية التي يُفترض أن تعارضها. الكلمات المفتاحية: الذكورة، النوع الاجتماعي النحوي، الهوية، الترجمة، تحليل الخطاب النقدي

Introduction

The modern political scene cannot be discussed without the digital one, and social media, such as Twitter (now X), have been completely redefining the ways in which political actors can interact with the audience. They have turned into powerful instruments of political branding, in-your-face diplomacy, and painstakingly managing your public image (Enli, 2017). To leaders and institutions, twitter plays the role of a platform on which one is undertaking the realities of authenticity, broadcasting policy stances, and circumventing the media gatekeepers to reach out to a global audience. This cyber sphere of politics requires a strategic form of communication where each tweet is a part of a bigger story, the personal and the political to create credibility and impact in an economy driven by attention (Graham et al., 2013). In this digital performance, gender

presentation is more than a simple reflection of who we are but rather a repetitive linguistic and social achievement. Upon the writing of Judith Butler, gender may also be viewed as a performative act, which has been constituted by stylized repetition of the discourse to produce the illusions of a natural, core identity (1990). This performance is very strategic in the political background. The study by Deborah Cameron explains the application of language in creating gendered personas, such as politicians can deliberately apply communicative strategies that are seen as authoritative or sympathetic to be consistent or disruptive to social construction of masculinity and femininity (2007). Thus, a political tweet will never have a gender-neutral language; it is one of the primary places of imposing and bargaining political masculinity or femininity. Barack Obama has become one of the best case examples to consider all these intersections of digital communication, gender performance, and translation. Their Twitter accounts, during and after his presidency are regarded as one of the most active and strategically controlled in the business of modern politics (Penney, 2017). Being a world player, his team is very multilingual, and his specific tweets are in languages like Arabic, and a direct line of communication with the various international audiences could be reached. This practice establishes a distinct parallel corpus of data, which gives a clear chance to study how one political body projects its identity processes across linguistic and cultural borders, making it a perfect place to examine the strategic adjustment of a gendered political persona. More importantly, translation of these tweets into Arabic is not a neutral and mechanical transfer of words between the English and Arabic languages. Rather it should be placed as a kind of strategic, cultural adjustment. Other translation theorists such as Mona Baker have argued that translation is a mediatory act, which can never be out of context in certain cultural and ideological factors (2018). Translators make judgments, that is, what to stress, what not to stress or reword, which are always ideological and influence how the message will be received. With political communication, translation becomes an intentional instrument of softening, reinforcing, or culturalizing a message in a manner that will be appealing to the norm and value of the target audience with their deep-seated anticipations of gender and power (Schaeffner, 2004).

The study seeks to answer the following:

1. In what ways can the various aspects of political masculinity (e.g. assertive, communal, paternal) be expressed in the English-source tweets of Barack Obama?
2. How do these tweets change in specific linguistic and discursive ways once they are translated into Arabic and what are the gendered implications of this change?
3. What does such a comparative analysis tell us about the political identity of transnational masculinity strategic construction in different audience variations?

Literature Review

Gender and Political Communication

The gender and political communication literature is full of descriptions of the fact that styles of language are highly gendered and thus an intricate navigational issue by the politicians. Studies have also revealed consistently that voters and media houses tend to have varied expectations among men and women politicians and punish those who fail to conform to the set standards. Women in politics are also commonly supposed to display the so-called communal attributes, like empathy, cooperation, and friendliness, which are usually expressed through the use of expressive language where personal stories are shared and a sense of connection is prioritized (Heldman, 2012). However, this is not the same thing with men who are usually granted, and indeed expected to exhibit, agentic characteristics such as assertiveness, independency, and decisiveness which are expressed in instrumental language that is policy-focused and data-oriented with direct action (Eagly and Karau, 2002). These dichotomies, however do not merely reflect but are tactfully handled by the politicians. As an example, female candidates can find themselves caught between a so-called double bind, from which they need to be assertive enough without coming off as abrasive, and male applicants can be inclined to use the language of empathy to make themselves relatable and contemporary, without losing a sense of perceived strength (Schneider and Bos, 2019). It is not just a performance of the biological sex of the politician but of the tactical use of the gendered styles to create a convincing and appealing image of the public. Theoretical works such as that of Dianne Bystrom have proved influential in examining how such gendered communicative patterns have played out in campaign advertising and campaign debates and have found that effective political communicative practices are often a delicate and at times contradictory combination of these stereotyped characteristics to either fit or slightly exceed the parameters of voter expectation (Bystrom et al., 2004).

The Rise of Social Media

The development of social media has significantly increased a phenomenon of the personalization of politics, in which the personality of the individual politician, its ideology, and personal life become the focus of its political brand, at the cost of party agendas and ideology (Enli and Rosenberg, 2018). In this online space, the show of the political self predominates, and the application of X (previously Twitter) and Instagram serves as the platform on which the relatable and authentic identity is performed in a continuous process. This fake authenticity is, nevertheless, a calculated phenomenon; a kind of informal communication, personal anecdotes, and seemingly off-the-cuff situations are all manipulated to create a feeling of intimacy and closeness with the electorate (Marwick and boyd, 2011, p. 114). Graham et al. (2013) also demonstrate that politicians find a transitory zone in social media between promotion in a broadcast quality, and two-way and personal interactions to build a mediated authenticity that enhances their attractiveness. The digital political personality is therefore not a direct extension of the person but a distinct and closely nurtured act that is aimed at establishing a sense of trust, control over the perception of the masses, and finally, acquire political capital in an increasingly fragmenting and personalized media environment.

Masculinity in Politics

Masculinity performance is an essential, though frequently unarticulated, aspect of political leadership, which scholars have been studying as to how male politicians strategically draw on culturally approved masculine archetypes to gain legitimacy and attractive qualities. One of the main theories that can be used to explain this performance is a role congruity theory, which implies that voters compare leaders to the way they can fit gendered expectations of their position (Eagly & Karau, 2002). Practically, this results in the development of particular masculine images, including the assertive, decisive "commander-in-chief" - an image of toughness, autonomy, and the ability to issue military directives - an image usually invoked in the context of a crisis to exude the appearance of strength (Lauzen, 2020). On the other hand, politicians can also act in a more caring, fatherly nurturing manner, thus they can express empathy, social values, and demonstrate care allowing them to widen their emotional scope and to relate with voters on domestic and social matters (Lauzen, 2020). Hegemonic masculinity by Connell (2005) plays a crucial role here because it assumes that there is a culturally dominant, utopian type of masculinity that subalternates others, in politics this usually equates to a performance that is simultaneously agentic enough and warmly relational enough to be seen as powerful and appealing. The political arena is thus a field upon which various models of masculinity are tactically played, fought and mixed, in order to create a viable and dominating public self.

Translation and Ideology

In translation studies, recent theoretical traditions have firmly left behind the outdated concept of translation as an impersonal, mechanistic transmission of meaning between languages. Rather, researchers have come to consider translation as a very consequential point of ideological negotiation, power relations, and mediation of cultures. The publication considered to be the masterpiece by Lawrence Venuti has helped to challenge the illusion of transparency and argued that the current translation policy in the Anglo-American world is the so-called domestication, which is a practice of freely absorbing the foreign text into the values of the target culture to erase the linguistic and cultural distinction of the original and impose a sort of modern-day ethnocentric violence (Venuti, 2008, p. 15). Contrarily, he supports the idea of foreignization, a method that intentionally preserves the target conventions, and therefore opposes hegemony in culture and causes the readers to think. This ideological prism is also extended by such scholars as Mona Baker who argues that translation is a narrative practice where translators knowingly or unknowingly become involved in the act of framing and re-telling ideological repositioned stories (Baker, 2006). Thus, all translational decisions, such as the choice of words and syntax, as well as the way to frame the cultural construct, are interpretive acts that are never innocent but are always intricately bound up with relations of power and particular cultural contexts and situations and therefore the translated text is an interesting artifact in the study of how ideology and communication intersect.

Obama's Rhetoric and Communication

The body of literature on the topic of Barack Obama rhetoric is voluminous, with most of the studies devoted to the skill of oratory and the art of building an image among the people. His speeches have been studied in detail by the scholars, their application of inclusive pronouns, thematic echoes of the American civil rights tradition, and his image of a deliberative and cosmopolitan political identity (Rowland and Jones, 2019; Frank, 2015). This literature has succeeded in making Obama a new paradigm of new political communication, who skillfully manages to feel his way around the tricky matters of race and national identity using a highly fined-tuned language. Moreover, studies have started to analyze his online life, which has contributed to creating a

feeling of intimacy and direct contact with people (Penney, 2017). Nonetheless, there is still a great gap in this literature. Although his oratory and English-language digital communication is well-documented, there is a dire need of discussing his translated digital discourse. Little is known about the strategic adaption of his messages to non-English speaking consumers, which is especially important when we examine the studies of translation and their intercourse with gendered political performance. This missing element is emphatic considering that he is a global political figure with a planned multilingual social media campaign, and that is a very critical gap in knowledge on how his persona is actively mediated, and recalibrated to cross-cultural consumption.

Research Methodology

use simple English paraphrase This work adopts a qualitative research based on Fairclough's (1992) Critical Discourse Analysis (CDA) to explore the question of how language is used to construct power, ideology and identity. The process of analysis is conducted on two levels that are closely connected to each other: first, there is a Framing Analysis through which the main message in the tweet is strategically repackaged in both English and Arabic versions of the message, the changes in the message presentation (instead of being a call to action, it is the expression of solidarity), are identified. Second, a granular Analysis of Translation Shifts identifies the individual linguistic strategies, such as Addition/Omission, Modulation, Cultural Substitution and Politeness Strategies, that translate into the resulting various frames. The methodology can prove that the digital personality of Obama is not merely the direct translation of the micro-level language choices into the macro-level frames that they generate, but is re-engineered to fit the context of a new cultural and political setting. The data was chosen from Barack Obama's Tweets in 2015.

Data Analysis

"Legislators across the country are consistently attacking women's rights. It's time to fight back: ofa.bo/t8Sk #StandWithWomen" (Obama, 2015)

Textual Analysis

Vocabulary (Word Choice):

Original The term "legislators" is gender-neutral. Women rights is an understandable, politically intense phrase. Fight back is a verb phrase that is active and militant.

Arabic: The text Arabic: translates to المشرّعون, which is a masculine plural of the word legislators. The Arabic language switches to the male plural in reference to a mixed group or one that does not specify the gender. The name of the category is translated directly and fairly, حقوق المرأة (women's rights). الرد (the response), is an aggressive noun, and the expression "حان الوقت للرد" (it is time to fight back) is not as offensive as the meaning of the first expression.

Grammar (Agency):

Original: The sentence is in the active form, as well as the agency is clearly assigned: "Legislators... are on the offensive. The sentence addressed the actors (legislators), who are directly involved in the action.

Arabic: The Arabic translation is a perfect copy of such an active form: ... المشرّعون (The lawmakers... are beating me). Agency is also explicit and straight forward.

Discursive Practices

Production:

Barack Obama (or his social media team), a former U.S. President and a worldwide political ringleader, was the author of the text. The fact that he is a man who supports the rights of women is a huge component of the context and strength of the message.

Consumption:

Original Audience: This would be likely interpreted by followers of Obama and progressive activists, as well as those who follow U.S. politics, as one of the rallying cries against conservative policies. Critics can view it as political bragging.

Arabic Audience: There would be a more complicated interpretation. In other Arabic speaking communities, a high-status man within the society talking in support of the rights of women may give an added advantage to the subject. On other people, it could be considered in the prism of cultural imposition of the West. Its accessibility throughout the Arab world through the usage of Modern Standard Arabic will largely depend on the culture of the region where the issue is discussed, though it is subject to strong dependence of the local culture.

Social Practices

Ideology:

The readings have been an invigoration of feminist agenda and progressive ideology that places women rights as basic human rights that are at risk. It questions the ideology of the ideologically formidable group of legislators that are enacting restrictive laws which in many cases are based on conservative or patriarchal ideologies.

Power Relations:

Disrupting Power: The discourse seeks to disrupt current power structures, which disfavor women. It challenges the power of institutions and state directly by calling the legislators as the aggressors.

Reinforcing/Shifting Power: As a potent man, Obama takes advantage of his platform and drives an issue that has been sidelined. This can be regarded as an attempt to use an existing power source (his celebrity and political popularity) to attack another source of power (patriarchal legislations). This, however, also hints at the notion that it takes a strong male voice to authorize the fight against the rights of women. The fact that the default masculine plural form of legislators is used in the Arabic translation, which argues against their policies, linguistically supports the male endorsing characteristics of political institutions.

The greatest contrast is in the grammatical treatment of gender, that depicts more fundamental social practices. The term legislators is a gender-neutral term in the original English version. It does not mention the gender of the legislators, which is only the action. In the Arabic version, the term "المشروعون" is a male plural word. This is grammatically bind in Arabic to reference a group of which we do not know the composition or which is mixed but this has the discursive effect of implicitly positioning the political sphere as male. This is not a mistake in translation but rather a mirror of the Arabic language construction of gender and therefore, a social reality of political authority which is perceived and is usually male. Therefore, the purpose of the message (to protect the rights of women) is retained, but so is the construction of the Arabic language which unintentionally emphasizes the aspect of power relations between genders that the tweet is intended to undermine.

“Congratulations to Loretta Lynch, who was sworn in as U.S. attorney general today, the first African-American woman to hold the post” (Obama, 2015)

Textual Analysis

Vocabulary (Word Choice):

Original: The main keywords will be congratulations, sworn in, U.S. attorney general, and first African-American woman. The term first African-American female is very narrow and strong to emphasize one of the historic successes of both race and gender.

Arabic: The Arabic translation is correct and straight forward. It is usual to say: تهانينا (Congratulations). The correct feminine form of the verb is used in أدت اليمين (she took the oath). The conventional English equivalent of the term attorney general is المدعية العامة, where the translation takes the form of a feminine noun phrase since the one nominated to the post is a woman. The original description can be very well captured by "اول امرأة من اصل افريقي" (first lady of African descent).

Grammar (Agency & Structure):

Original: The sentence is a declarative sentence that is a congratulation speech. Agency is obvious: Loretta Lynch is the actor who did the act of action (was sworn in). The relative clause (who was sworn in...) is a smooth transition of the congratulation with the fact.

Arabic: Arabic structure is also very alike. It contains a relative clause which is preceded by the relative pronoun التي (the feminine التي -the -who), which is correct regarding the gender of Loretta Lynch. All the verbs and adjectives used with respect to her are in feminine form, e.g. "أدت" - she took, "تتشغل" - she holds). This renders the gender of the subject to always be visible within the sentence as compared to English.

Discursive Practices

Production:

Barack Obama, who was the President of the United States at the time, is the author of the text. It is an official presidential congratulation, which gives the message a huge institutional burden. It was updated in his official twitter page and there was no distinction between a personal congratulation and an announcement by the state.

Consumption:

Original Audience: This would have been taken by the audience as a major achievement in terms of diversity, representation and civil rights in the U.S. It strengthened the Obama brand as a progressive president.

Arabic Audience: The consumption would be different. To those who are socially conscious, it would be perceived as a move towards gender and racial equality. In more traditional settings, the focus on a woman

attaining a high-ranking position may be taken ambivalently or in terms of the Western social values. The Arabic grammatical focus on her gender further makes this point even more vivid.

Social Practices

Ideology:

The ideologies of multiculturalism, racial equality and gender equality are actively supported in the text. In calling Lynch the first African-American woman explicitly, it glorifies the shattering of two glass ceilings, the color and the sex. It disputes the historical ideology of such elevated offices being the natural terrain of white males.

Power Relations:

Confronting Power: The presentation goes right to the core of the dominance of white and male power in the top levels of government. It symbolically makes a Black woman be the carrier of power and legitimacy, redefining what the most influential roles in America might be.

Strengthening Power: By a sitting president coming out with this announcement, he strengthens the strength of the state to justify such milestones. As a strong personality, Obama takes the opportunity to legitimize and institutionalize this change in the power relation. Tweet in itself is the symbolic power of defining the event as a historic and progressive one.

Gender is only clearly indicated in the original English copy where it is necessary semantically: in the noun woman in the words first African-American woman. Who is a gender-nonspecific pronoun? The language enables the use of the attention to the achievement itself and gender is one of the important elements of the achievement. In the Arabic version, gender has been grammatically integrated in the whole statement. The relative pronoun, the feminine who, which is "التي" is explicit with the verb, the verb "أدت" (she took) and the verb "تتغل" (she holds). This generates an ever-present low-key repetition of the gender of the subject. Albeit both texts are praising a woman accomplishment, the Arabic language by design must consist of a continuous focus on gender. This is a grammatical characteristic which strengthens the fact that a woman in a top office position is being marked. In English the text she is referred to as a woman in a single instance; whereas in the Arabic text, she is technically female throughout. This has not altered the meaning of the message, but has slightly altered its texture, making the gender of the appointee an element of the statement that cannot be ignored, grammatically enforced. This represents a social phenomenon in which gender is a central and ever-present type of identity.

“Add your name if you believe that when women succeed, America succeeds: ofa.bo/a578 #StandWithWomen” (Obama, 2015)

Textual analysis

Original English Text:

Vocabulary: The use of the gender offending term when women succeed. The sentence marking is not present in the verb succeed and the word America.

Grammar: The structure of the sentence is simple and active: when women achieve more, America achieves more. The agency is explicit and accredited to women. The direct message, add your name, is a gender-neutral imperative.

Metaphor: The main metaphor is the metaphor of linkage and causality: the success of women is put as directly identical to and as a precondition of the success of the nation (America). This increases the severity of the problem to a national interest.

Arabic Text:

Vocabulary: The term used to refer to women (المرأة) is grammatically feminine singular although it is generically used to refer to women as a collective. The word you believe (تؤمن) is a male form which will be used by default on a male listener. The feminine singular of the verb succeeds (تنجح) agrees with woman (المرأة) whereas the verb succeed of America (تنجح) is feminine singular since America is a feminine word in Arabic.

Grammar: It takes the form of the English: "أمريكا تنجح عندما تنجح المرأة". Agency is equally clear. But the crucial point of difference is the call to action: "أضف اسمك إذا كنت تؤمن" ("add your name in case you [masculine] believe). The two verbs are add (أضف) and you believe (تؤمن), they are in masculine form. This is in accordance with the common rule in the Arabic language whereby in addressing a mixed-gender group or an indeterminate person, the masculine form should be used.

Metaphor: The metaphor of connection is maintained to the Arabic version in the most perfect way. The conceptual framing is not eliminated.

Discursive Practices

Production:

It was created by the organization of Barack Obama (OFA). It is a political activism work meant to raise awareness about a gendered challenge, that is, the success of women. This is determined by the concise and hashtag-driven format of the platform (Twitter/X).

Consumption:

English Audience: English speaking audience would take the text as a global and universal call of action to all genders. The use of gender-neutral language does not exclude anybody linguistically in the request to add your name.

Arabic Audience: Arabic audience would receive the message in the same way in its meaning. Nevertheless, a slight interpretive distinction can be provided by the usage of male forms of the verb (أضف, تؤمن). Although it was interpreted to be a general address, it linguistically makes the male listener the center of attention. Even a female reader may think that they are not directly speaking to a woman although this is the main subject of the contents of the message when the woman succeeds. This is one of the regular topics of discussion in contemporary Arabic language on gender-inclusive language.

Social Practices

Ideology:

The text strengthens a progressive feminist ideology that gender equality was the key to prosperity in the country. It questions the structures of patriarchy, which can perceive the problems faced by women as minor issues.

Power Relations:

Original English: The speech is meant to fight the status quo by using the mass voice to promote policies that will empower women. It aims at redistributing power to achieve more gender equity.

Arabic Translation & Gender: The translation process itself is a place of practice of power relations, social norms. The default masculine grammar, though standard, helps strengthen the hegemonic masculine norm existing in the structure of the language and hence the society through the language that uses it. It brings out a strife between a feminist, enabling message and a patriarchal bias inherent in the language code. The translation, possibly unintentionally, reinforces a linguistic power structure, that the content of the original message is trying to break, by failing to adapt the language to be more inclusive (e.g. by addressing the audience using a dual form, such as "أضف/أضيفي اسمك" or by using passive voice).

"It's time to close the pay gap between men and women. #OpportunityForAll" (Obama, 2015)

Textual Analysis

Original English Text:

Words: The words such as men and women have been used in the text, which are definite, binary, and biological. Pay gap Pay gap is a specialized socio-economic term. Close the gap is a metaphorical phrase that is used to address a problem.

Grammar: There is a clear grammatical structure of the sentence: It is time to close... It is a proclamation that makes the collective responsibility the responsibility of the collective or group (implied) us. There is no concealment in agency because it is an appeal to the society or policymakers.

Metaphor: The central metaphor is the spatial/structural one: a gap is a space that has to be closed. This instigates gender pay disparity as solvable, quantifiable structural defect in the apparatus, and not a state of nature.

Arabic Text:

Words: The words men and women are translated as the man and the woman (الرجل و المرأة). This applies the singular form of every gender, which is the traditional and generic expression of the concept in Arabic. It has been directly translated as the technical term; the term "فجوة الأجور" (pay gap).

Grammar: The structure "حان الوقت لـ..." Anyone who has heard the English is perfectly represented in "It is time to close...", which retains the active and declarative tone. Agency is not hiding in any way.

Metaphor: The geographical metaphor of the gap (فجوة) is maintained successfully in Arabic. The theoretical backdrop is the same.

Discursive Practice

Production:

It is written by a very influential political personality, Barack Obama, and his group. It is an advocacy statement under a position of influence, aimed at influencing the general opinion on a major issue of social justice.

Consumption:

English Audience: The audience is hereby fed on this as a clear progressive call to action. The term men and women is interpreted to refer to all the working people. The message is understood as a direct attack against the status quo.

Arabic Audience: Arabic speaking audience will get the main message. The generic singular (الرجل و المرأة) can, however, frame the problem in a soft way, as a two-to-one monolithic and abstract problem. The Arabic singular may be more of a concept as compared to the English plural that is more collective and representative of all people (men and women). Moreover, in a strongly gendered language with grammar, this pairing-gender dichotomy sustains a gender binary world-view.

Social Practice

Ideology:

The text is explicit with regard to patriarchal and capitalist ideology that has previously supported or abandoned inequalities in pay. It advances social democratic and feminist ideology that encourages the state intervention or intervention by the society to facilitate fairness and equal chance.

Power Relations:

Original English: The discourse comes out explicitly to attack power structures by demanding redistribution of economic power (wages) of a powerful group (men, as a group) to a marginalized group (women). The hashtag, OpportunityForAll, makes the struggle universal, a larger coalition of change is formed.

Arabic Translation & Gender: The translation has been successful in terms of transfers the challenge of economic power relations. But linguistically speaking, it also interferes with the power structures of Arabic language itself.

The words (الرجل و المرأة) have the typical grammatical arrangement of the masculine words preceding the feminine. Although this order of words is standard, it can be subconsciously used to enforce the idea of male primacy or the male as the default position in the structure of society. In this way, the content of the message questions the power structure built on gender issues, but the language structure in Arabic, somewhat, recreates a slight hierarchy of the language itself.

Conclusions

The study reaches the following conclusions:

1. Barack Obama develops a political masculinity in his original English tweets, which is characterized by the complex of communal and tough characteristics. He tactfully evades a paternalistic approach by making women the agents of their own success, addressing women as the subjects of success, saying when women succeed, and directing his aggression outward with a statement like It is time to fight back. This places him as a defender, but as a mighty accomplice in an equal political agrarian endeavor, as he uses his institutional authority to anoint the success of women as parallel to the success of a country.
2. Their translation into Arabic brings about serious gendered changes that changes their discursive effect. The steadiest alteration is the loss of gender-neutrality, with such English words as legislators and the generalized you changing to grammatical masculinity in Arabic, as in أضيف...تؤمن and المشرعون, thus creating the political field and the readership as inherently male. On the other hand, hyper-visibility in Arabic grammar occurs when women are the point of interest, such as the constant use of feminine signs in verbs and pronouns: تشغل, أدت, التي in the case of Loretta Lynch, which reminds the audience over and over of her gender, which is marking her success. More so, terms such as men and women are substituted with the abstract binary term; الرجل و المرأة, and the word arrangement is so that the male dominance in it is subtle. In the end, the forward-looking nature of the message of Obama is viewed through the prism of the Arabic language that is inherently based on the gender hierarchy.
3. These translational changes bring out essential information regarding the strategic building of a transnational political identity. The persona of Obama is audience specific, he is a progressive partner in English, but the grammatical demands of Arabic make him a strong male endorser (أضيف...تؤمن) in a language system dominated by men. This shows the strength and weakness of language in that campaign dictates the content of the message, but has to be compromising on the established structures of the Arabic language, which serves to reinforce the traditional norms it tries to refute. This therefore results in the communicational approach ceasing to be the universalism in English and becoming like a strategic essentialism in Arabic whereby the inevitable gendering of المرأة (the woman) redefines the identity of the leader as an ally of universalism to the promotion of a unique female identity.

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