

The Slogans of the Iraqi Demonstrators Demanding Reform Semiotics Study

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Abstract

The semantic analysis is characterized by its ability to describe the communicative pattern and its high efficiency in questioning its semantic manifestations and its deliberative purposes, which helps understand the symbolic, contextual and cultural manifestations of the structure of the pattern, whether verbal or nonverbal. Moreover, it highlights the role of the semiautomatic approach and its application to a sample of slogans collected from "media, social

networking sites, in-kind views, media institutions, etc..." to study the components and analyze the contents and highlight the signs, as the research aspires to approach the motto not as a mere rhetorical utterance of a message, but as a political act of change. For example, the slogan "People Want to Reform the System" has contributed to the formation of a new awareness among young people demanding reform, which has contributed to the adjustment of the balance of power between people and power.

Keywords: Slogans, Iraq, Reform, Semiotics, Protest

Introduction

First: The Problem of Research

The slogan has communication capability; it is a means of expression used by the protester to broadcast its positions towards the issues that concern it, a reflection of the environment surrounding it, using a special language based on the visual evidence of "lines and colors", depending on the auditory evidence of "Weight, rhyme, assonance, and tone". This feature in the slogan raised the spirit of questioning the meaning of the slogans of the chosen Iraqi demonstrators. In his book Lectures on General Linguistics, Ferdinand Dossier proved that linguistics is able to study verbal communication, As well as the semantic is also eligible to study now Non-verbal communication systems, not only spoken linguistics, but also non-linguistic systems such as slogans, advertisements, signposts, etc.

The research was based on the application of a scientific methodology based on the semiotic analysis of models of the slogans of the demonstrators. The research sought

to answer the main question: "What is the depth of the significance that we can obtain based on the subjects addressed by the slogans of the demonstrators". Based on this question, the problem of research lies in the following questions:

- What is the depth of the denotation that we put in the slogan?
- What is behind the meanings, lines and colors?
- What are the methods and linguistic forms used in the slogans of the demonstrators?
- What is the denotation of its use?
- What are the most prominent issues in the slogans of the demonstrators?

Second: The Importance of Research

The political scene in Iraq has recently witnessed a state of sharp polarization between different political currents. The media and communication media, especially the public forums in the "Liberation arena", have been used. The social networking sites have become a field of conflict between the political currents. Political slogans that reflect their attitudes, and it was necessary to study these slogans so as to facilitate understanding of the nature of the political conflict.

Third: Research Objectives

The main objective of this research is to identify the contents and issues raised in the slogans, as an urgent and influential communication message in the light of criticism of the Iraqi street for government performance by analyzing these slogans. Therefore, the research sought to verify the following objectives:

- Knowledge of the denotation inherent in the speech of the demonstrators using the semi automatic approach.
- To stand on the methods and forms of language and their denotations in the slogans.

Fourth: Research Methodology

This study is descriptive and relies on the seismological approach in order to reveal what the symbols hide from meanings and indications. The analysis here is to deconstruct the components of these structures to determine their symmetry as analogs and then to know the functional formula that governs these constructions and the semantic interaction of this pattern. It seeks to achieve integration by addressing secondary "psychological, social, cultural" aspects that can support analysis" (1). According to Roland Barthes, "The purpose of this science, which he called" Semiotic "all symbolic systems, whatever the content, images, signals, sounds, symbols, which we find in the legends and protocols, and presentations which we consider to be languages or at least

a system of meaning (2).

Fifth: Research Areas

1. Locative domain: Public squares that witnessed demonstrations demanding reform.

2. Time domain: The period from 31/7/2015 to 31/7/2016.

3. Thematic area: The area represented by the slogans of the banners raised by the demonstrators.

Sixth: Research Sample

The intentional search sample was selected "non-probability, non-random" and the reason for selection, it is suitable for research, and for research that adopts methods of speech analysis and semiotic analysis. How often the number is often limited. This research often deals with the Partial analysis "Micro" not with total analysis "Macro". It seeks, as Dr. Raja Mahmud Abu Allah says, "it seeks to understand processes at the individual level than the level, as it is holistic, not partial and interpretive (3).

The reason for the selection is based on the agreement of the researchers that the number of the words of the intentional sample "intentional" is limited in number, and the research used the total sample in the other analyzes. Based on the idea that the sample in qualitative research does not depend on the breadth as much as it depends on the information and the amount of its elasticity for the rhetorical and semantic analysis. As for the studied society, the researcher adopted a comprehensive survey of society (916) slogan.

To find out a number of important aspects are as follows:

1. The meaning between correspondence and assignment and we mean the external assignment and not internal.

2. Sources of slogans raised by the demonstrators, reflecting the diversity in the formulation of the slogan.

3. Issues addressed by the demonstrators' slogans.

4. The types of Signboards on which the slogan was written.

5. The language used in the formulation of slogans.

Seventh: Previous Studies

1- The study of Raja Ahmed Hadi (4)

A. The problem of the study: The problem was to determine the processes and mechanisms of the propaganda discourse, by analyzing the structure of the speech and its basic components, and the sound, written, and visual spaces, and how to operate them.

B. The objective of the study: The study attempted to overcome the predicament

reached by media research and research related to the dominance of the empirical model "Ampere" is based on the quantitative description of the communication material without attention to what is deeper than the apparent meanings and surface connotations of the communication message.

C.The methodology of study: The researcher adopted the semiotic approach.

D.The Study Tools: The study depends on the intellectual techniques based on the semiotic theory and the theory of discourse analysis, which was based on the study, which formed the conceptual and reference framework.

2 - Study of Alaa Mustafa Dakel(5)

A.The problem of the study: It revolves around the issue of writing political slogans on walls that did not appear in the same size and importance before, as it appeared after the fall of the former regime on April 9, 2003. The problem dealt with the slogans of the political parties written on the walls and buildings of Baghdad and erected them, Raised in different places of the capital.

B. The goal of the study: lies in the treatment of a topic related to the reality of communication and its implications reflect the different ideological backgrounds and a distinctive way to shorten the speed of delivery to the target and identify the political trends that prevailed during that period of time important in the history of Iraq.

C.The study method: the descriptive study to guide the facts and events and to find logical explanations for them.

D.Tools and Procedures of the Study: The tools adopted by the study were as follows:

- Content analysis method
- The standard interview

3- A study of Nader Siraj (6)

A.The problem of the study: The study tries to prove the ability of the slogan or political cheering as the most important expressive and popular tools of the sarcastic nature of the sarcastic, on the one hand, solidarity, the mobilization, the corroborations, and demand on the other.

B.The objective of the study: The study tried to prove the activities of field surveys and archival media, photography and information technology, in enabling the researcher to learn more closely the manifestations of linguistic dynamism experienced by the Egyptian environment, and other Arab environments taken by comparison by what was agreed to be called " In order to study the changes that have occurred in the political slogan, the conditions of production in form, substance, and connotations, methods of formulation and techniques of sending and receiving, and producers who

are both audience and recipient. As well as to pay attention to the universality of the political slogan.

C.Study Methodology: The study was based on the tongues approach of descriptive and non-normative nature.

D.Study Tools: The study adopted the procedural tongues tools that belong to the language schools interested in applied studies, including:

- Direct Preview Mode.
- Interview.

4- The study of Kamal Mkith (7)

A.The problem of the study: The problem of the study focuses on cheering, which is considered as a pattern of social, political and transparent expressions of the Egyptian people, and for documenting and treating them as a multi-faceted reality that is subject to a network of relationships and achieves the act of receiving and communicating in the squares.

B.Objective of the study: Collecting chants and studying the subjects that focused on them in the Egyptian environment with the most important figures that dealt with them, and presenting examples of the political chants of protest and denunciation produced by the environment over the years from the Ottoman period (1517 to 2011).

C.Methodology: A descriptive study based on the survey method, using the historical method as well.

D.The study tools: the method of direct inspection by the researcher in the compilation of cheers and innovations of the revolution of January 2011. The personal interview.

5 - The Study of Sayed Fares (8)

A.The problem of the study: The study focused on social movements that became part of contemporary life and a major source of political and cultural change, and led to dramatic and sudden changes in the January revolution that overthrew the Mubarak regime and the focus on Kifaya's movement "its source, successes, and failures".

B.The objective of the study: focus on the processes of social movements, and its supporters and relations with the public or the people and media and the authorities, and internal dynamics of official buildings, such as the issue of internal democracy, decision-making processes, and the impact of culture in the activities and slogans and the formation of identity and framing. It also aims to analyze speech slogans and cheers.

C.Methodology of the study: The research is based on an anthropological methodology based on field study, ethnography, or observation, participation, and coexistence.

D.Study tools: observing participation, watching and listening to people in the field,

and interviewing.

Discussion of previous studies: Absence of studies on the semiotics of the political logo, documenting the political logo and protest movements and their role in the definition of political issues.

Eighth: Analysis Model

In our seminal analysis, we chose the code system adopted by Roland Bart in his book "Z / S" (9), in which he studied a short story by the French writer Balzac. This study is closer to the Semantic approach to the codification of the analysis. "The concept of code is a fundamental concept of semiotics"(10).

In this study, Bart worked to break up the text and divide it into 651 text units. At each of these units, Bart's study of Balzac in his book z / s was one of the richest narrative studies. The way of the reader, and not limited to significance in the sentence, but can be in one word in their own context (11).

The adoption of codes in the interpretation of texts was not one of Bart's inventions, but was mentioned in "Helmsliffe, Emberto Eco, and Roman Jacobson" in his famous scheme, which emphasized the production of texts and their interpretation based on codes(12). "Bart" defined the codes as the forces that make sense (13). Critics differed in the division of codes, but the months in the division is as follows:

1.Event code "acts": the guessing code according to the "Raven ran" prognosis or events in the text.

2.Interpretive code: also called interpretive code and Hermnothic, and interpretation is more appropriate for the Arab researcher to the existence of historical references dealing with this understanding.

3.Character Tag: Also called code characters, its task is to provide models that enable the reader to gather personality that connects people and develops characters (14).

4.Symbolic code: It ensures the identification of the result and the invention of ideas.

5.The current code: the cultural code, the reference code or the cultural calendar, according to "Eberto Eco", and its task of referral to prior social knowledge.

We chose four codes in our analysis, so we excluded the semantic code, because it is the code of characters, especially the narrative, and we adopted the approach of "Roland Bart". In the analysis based on the dismantling of the text into small units, the search for two semantics based on the determination of the general meaning. Namely, direct and autosuggestion, "which are the cornerstone of understanding the meaning of the text" (15). We did some behavior in the code to fit the material we were studying, although a thorough understanding of Bart's codes could not be applied precisely ... to

the different texts.

Semantic Analysis of the slogan

Slogan(1) People want to reform the government

First: The theme code "Events"



Figure 1: slogan raised by the demonstrators entitled "The people wants to reform the system"

The emblem above has focused on the explicit meaning of "reform of the system," the main event for which demonstrations were staged. The words of the logo do not carry any concepts that reflect cultural differences between the culture of the source language or the origin, and most of the slogans were phrased in the dialect, an attempt to embody their speech in the mainstream of Iraqi society. It was necessary to analyze the language, which was the focus of the Semiotic Maurice in third level. The topic of the slogan that refers to it is "reform" and the reason for the demand for reform is a flaw in the political structure. The term "People want" words free of "cost" It stems from the word "people" as an inseparable part of his energetic connotation. "This slogan has been and continues to be in the uprisings of states since the beginning of the Tunisian scene in "Sidi Bouzid" in 2010" (17).

Second: Symbolic Code

The identification of the subject and the invention of ideas the symbolic code, which begins early in the second reading unit because it is the result of this work. "Raffendran" believes that the symbolic code provides the field for decision-making on the result, which is the code in "Sarrazin" (18).

Although the slogan "the people want to reform the government system" is not innovation, it is a repetition of what others have done, but the only innovation is to replace the word "projection" with "reform" and there is a symbolic hidden aspect. If we specify in the explanatory code in some of the readings. The symbolic code is going to read in the slogan, the elimination of corruption, and that the equivalent must be clear is reform. The symbolic analysis of the logo requires an examination of its vocabulary to reveal its meanings in the context of its environment, because the language, as stated

by "Ibn Jinni" in its characteristics, is "a group of voices, in which society expresses its purposes to achieve its needs." The demonstrators raised the slogan of its words consumed in the words of the Arabs and the depth of their understanding, and culture of the case, and when referring to the sources of lexicon language we find that the word people came in several uses, including the cross-tribes of the Arabs and the people, and the people: the great tribe, that brings them together. "Ibn al-Skeit" said in the people that "It has two meanings, be reformed, it is a distinction and the people of the rift in the pot but is reform and suitability and so on" (19).

When talking about reform, it is understood that the linguistic root of the reconciliation, which is the name of a source in his favor, Reconciliation, and reform, and reconciliation is wrong to reach to reform between the different, and avoid the defect of the thing. This phrase is contained in the terminology books on "Altnawi". The lexicon can be the uniqueness of the people and reform according to the following scenario: People, Combination and Reform.

Third: The Code of Interpretation

The word of the people in the sentence was signed with the beginning of the oath, which is the most honorable of the movements and the highest among the Arabs, In the Holy Quran, an eloquent effect of this phenomenon between our master Abraham and the angels, the dialogue mentioned by the Koran in the verse: "They said peace," said "peace", This is a fit between the word and meaning, suitable movements for the meaning of pronunciation, and they often make the plug that are the strongest movements of the strongest meaning. The hole aperture of hole meaning" (20).

It is evident through the Quran context that the word peace is superior because Abraham is the highest ranking of angels, contrary to what is said in the words of the Angels peace in the monument, and this is an indication that the people are the highest status of the government because it was raised. The verb in which he "wants" is a pretended to be deflected from assertion and erection, and the actor is a hidden conscience, "he", and from the synthetic implications of the actual sentence in which the hidden conscience "he" which is due to the people, has led to a clear semiotics, because he avoided the repetition of the word "people"

Due to the connotation of conscience is stronger than the meaning of the apparent name, Conscience knows knowledge. They wanted to prove, throughout history, that the will of the people was stronger than that of the ruler. The listener draws the inevitable result of victory. The effect is "system reform" It is the turning point in the slogan. The synthetic relationship between the words of the logo was called "Kroeber and Jacindov in the Axis" (21). Or Almmsn and assigned to him in the naming of Arabic linguists, which shows the semantic interaction in the syntax of the sentence, both in

the entire slogan as a noun or as a letter from "Act and hidden conscience "It represents the people's recovery".

Attribute	Assignee	
Wants	People	reform the system
Event	Axis (Objective)	purpose

The formulation of its objective with a fundamental demand is to reform the system. This is what all Iraqi communities have met regardless of affiliation and doctrine. This is what made us understand that the relationship between significance and composition, especially that the actor wants is one of the actions of the movement in this way - transgression - the event moves from the "subject" axis to the target, thus acquiring the slogan in a special structure. The "object" becomes the foreground, and the subject of the slogan becomes the theme, so it can be satisfied and that the other elements that must be the wording of the logo or its assumed sentence. As follows:

Wants	Peoples	Repair the regulation
Act	Active	objective

When returning to the context of the slogan "The people want to reform the system, the rhetorical image is a news story it included a "news item". The content of the slogan was to tell of something the demonstrators had expressed: reform of the regime it was intended to inform that the people had a strong will, and may have a real impact outside the words in the form of the slogan, Because the verb wants to have a dynamic connotation looking for the change, Perhaps the origin of the slogan is the media in the rhetorical news indicated by the speech, and after these three semantic signs elected. We can imagine the goal of the slogan is reform. It represents a message of eloquent semiotic content and rapid presence and influence of the recipient, a change in the structure of the political system.

This rhetoric is only a new popular reaction to a great demand as the people are larger than the common denominators and the fact that the composition of the nominal sentence in which the slogan is formulated has a special advantage when we compare them with the formula of the actual sentence, such as saying that the people want to reform the system. The nominal sentence is more powerful, more comprehensive and more continuous, and the people came up with a starting point that indicates stability and continuity, and the verb wants to do a mere presentment on the tools of the monument and the seal, which is in a formula that he wants which is the case and the reception and established in this context of change, so the present tense form of attention and contained also the actor who is a hidden conscience but by force gave a stronger indication of the apparent name, as the context had a presence which we discover from

the formation of the two sentences in the composition of "act, an actor, the effect of it" but the two structures do not lead to a single semiotic image, the nominal whole. The actual sentence coincides with the event and is variable by time as we have previously experienced.

The people want a way out of the crisis so that the word has a definite indication in absolute terms altogether and even in the lexicographic significance, which appears to appear stable, it predicts several meanings extracted from different contexts. The value of the word, its impact, and its subtle significance is determined only by placing the word in a context, and the correspondence with other words, so much, that two terms in one language convey one story, they undoubtedly differ in their syntax as they appeared between the two sentences actual and nominal, and they differ in style. The effect of a single word varies according to the words in which this word is spoken. The word whose meaning is ambiguous is determined by its meaning when given in an appropriate context. The influence of an element depends on the other elements that exist in the context, as Van Dyck has emphasized in his text and context.

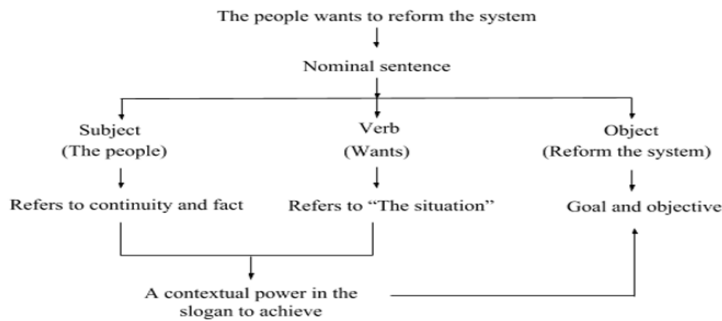
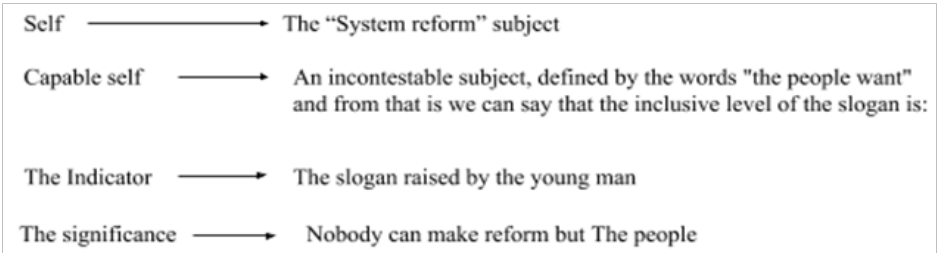


Figure 2: A diagram showing the meaning of the verbal and nominal sentence in the slogan

The slogan carries its deep meaning "meaning of the meaning" clear connotation and "sense of meaning" the term used as long as Abdul Qahir Jirjani in the signs of miracles, it refers to rhetorical methods of metaphor, metaphor,But the meaning of the meaning used now is the suggestive meanings that indicate the sentence at this level lies the interpretation, which is the fact that the text is disassembled and then re-installed. The slogan has been symbolized into an idea within the fields of a meeting to determine a community issue, so the raised slogans a symbol, and did an attempt to give and change, as well as something spiritual to the slogan, we note that we have:



Fourth: The Code of the Current

Called cultural code and reference code or cultural Sunni, according to Umberto Eco,Its task is drawn in the reference to "prior social knowledge (22).Such knowledge was physical, philosophical, literary or psychological(23).

The slogan maker wanted to gather the word of the people which represents the side of stability, life, and permanence. The reverse side of the movement represented by the government is changing from time to time, by suggesting that this word that the reform demanded the components of all the people, was not determined by a sect, or party. The groups that carry the slogan are sincere, because in the heart of things there is something contrary to it. In the call for reform is evidence of the existence of corruption, and this is the existence of nature leads to another entity in Iraq and corruption and the side of the inherent stronger than the apparent due to the slogan is something and the truth is another thing for all things have their opposite. The movement of the society that demands reform can have implications through the word "reform", including the element of rejection that exists within society, but it does not appear clearly only after the demonstration, and from the same track we note that they focused on the reform and thus be the source code by their transition to the character of the government as it is responsible for the implementation of reform.

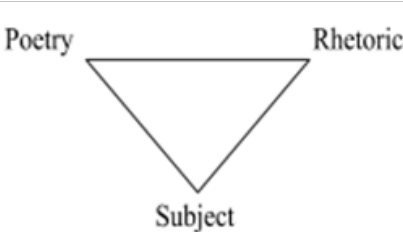
Slogan n°2: Foxes Hajj, Hajj of thieves .. The noise is shut off from here to Mona, Rejected Hajj, Repelled pursuit, Limited lifetime

First: The Events Code “Subject”



Figure 3: Demonstrators raising a slogan entitled “Foxes Hajj, Hajj of thieves .. The noise is shut off from here to Mona, Rejected Hajj, Repelled pursuit, Limited lifetime”

The slogan began with a verse of simple weight, and the significance of the house and the weight used in the formulation of the slogan related to the subject systems, Hajj is a pillar of Islam. In particular that the weight in which the slogan was written was written by the most important poems of Arabic poetry and old and modern. Show from the phrase "The thieves rob us" and the right to be said "The pilgrimage of our thieves" we say this is a thief and I do not say this is a thief to me, as well as the ferocious phrases that the demonstrator attached to his motto "Hajja Mardouda, in an effort, limited age" and help to bring the subject to the forefront of "theft" as a metaphor "The Pilgrimage of the Foxes" in which the object of borrowed metaphor, on the analogy, and known the meaning of the fox in the Arab imagination and the slogans formulated as follows:



As for the bold phrases that were stamped with the slogan came in the form of du'aa ' because the occasion of the motto came in a season in which people prayed to God "The so-called petition order is inspired by a specific theme around which the words of the motto are unique "Pilgrimage" in the first part and "hype" in the second part. The slogan deserves to be called "The pilgrimage of deceit, cheat and adulteration", it is the event around which the logo revolves, as in the scheme:

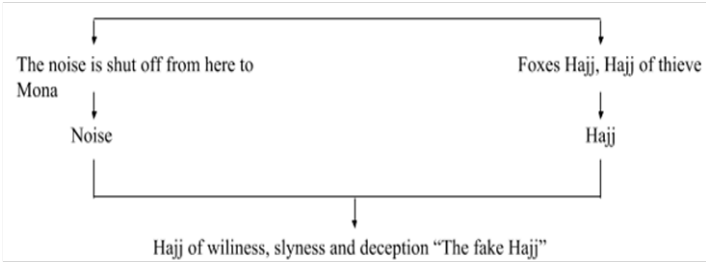


Figure 4: A diagram showing the meaning of Hajj in the slogan

Second: The Symbolic Code

The origin of the slogans based on two items of which we can imagine the purpose of the holder of the logo and its slogan, when we stand on the word "pilgrimage" in the language books we find it comes meaning "intent" which is a cardiac rank in its origin, the uniqueness of Hajj came in the words of the Arabs on the lips of their poets and their speeches, in the language expresses the intention to everything, "But it is said that

the Hajj to the thing if he meant again and again and the difference to it and the argument broke the tongues as the Poet said: "They celebrate the cursing of the harbinger of the harbinger" (24).

The second pillar of the slogan is the individual "hype", which indicates the height of the sound Al-Jawhari "said "If the noise and shouted: if they panic something and overcome it was said: "They make noise, they make noise." And the frown from the camels: which is glorified if it is impregnated. And i heard the noise of the people, that is, their circle. And a distressful and blinding sensation: And the name of the storm is open(25). We deduce from the above that the use of the protester for this item is a reference to the frequent speech and lack of action and met here more than an alert to confirm and attract the attention of the listener, "Because the language is a sign bearing a special character through vertical and horizontal operations on the body of the text ... The text makes knowledge celebrate the graduation from the silence to life by the confusion of the text and expose the persuasion and research in its synonyms, history, and image"(26). and clearly, the noise body, whether the noise in their place of residence, or in "Mona" What are the voices of graduation without impact, and gather separately here éclatalarm and the name of the signal to signify, Hey is often pasted as a signal to confirm the event. The name of the sign is specific to the place mentioned in the slogan, which is "Mona".

Third: Code of the Explanatory

That the semantic interpretation or interpretation according to the codes of Roland Bart, somewhat different from the well-known interpretation, This interpretation depends on the interpretive codes, and the intended readings of the text read, not written text according to the words of Roland Bart, readable text is what allows disassembly then the reproduction and the slogan that we are studying now there are clear linguistic signs.

Hajj is one of the most significant vocabularies in our cultural heritage, as well as a fox whose significance is not hidden in the Arab imagination, the slogan has special significance and they are rulers who stole the people's money according to the slogan, from here... From Iraq... Or from the Liberation and Liberation Square is a symbol of the Iraqi capital Baghdad. "Muna" is a symbol associated with Hajj, every word of the previous words is a sign or a sign, due to the mark is a coupling of the meaning and the semiotics does not examine the mark itself, but the mark is taught in their relations or in their referrals, as well as in their inspirations, and these other signs are derived from the environment or culture and the recipient, thus, Hajj is associated with the following signs:

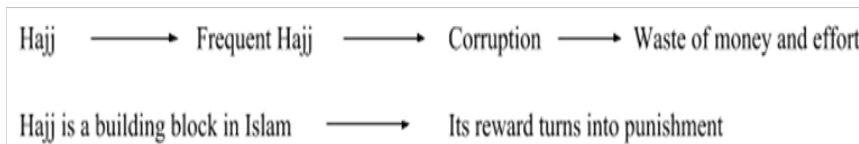
1.Stripped of its sacred meaning.

2. Corruptors protest to cover their corruption.

3. Exploit the pilgrimage to evade their responsibilities in their country.

4. They use the pilgrimage as an annual tourist to add to the balance of their many tourism.

These are the second marks, and they can be the second meanings that refer to other signs, which is called in the semantic of the "Semantics" any process or movement of semantics and alchemy, in fact, is this movement, or the semiotic process and not a single sign, in returning to the previous signs, those who were driven by the government, they are absolutely protesting many times, taking advantage of their posts, this linguistic sign is associated with the other signs and if the interpretation in the Arab culture is to extract the deep meaning of the apparent meaning that it is extracting what is inside the text.



The metaphor is mentioned in the metaphor, but does metaphor alone bring texts closer to readers? According to "Roland Bart" speaking in this on the type of borrowing grandmother, her sincere ability, composition, creation of a special conceptual atmosphere, and this can only be in literary texts, but the metaphor in our motto is one of the above, although the sentence is not high in its rhetorical level, but it came out of the mouths of the demonstrators and then in their slogans and written, it is a verbal, public expression, flooded by the souls eager to change, hence the approach to the specifications of Roland Bart. The context of the logo came in easy terms on the recipient, because the meaning is defined by the context, as John Linz said in his semantics "Give me a context that gives you meaning". The foxes borrowed them to demonstrate the deceit and deception, the characteristic of an animal known as non-fulfillment and deception. Eko believes that "metaphor does not establish a similarity between the references to which the alias and the author refer him, but the symmetry includes two semantic characteristics at both ends of metaphor, in the sense that these characteristics are referred to as the same as those found between them, the reference to the literature stored in the reader's cultural encyclopedia "(27).

It is borrowed from this description of the disgraceful character of the deceitful man. This phrase was used to denote the machinations of politicians, and raised in the slogan single "thieves" When referring to the origins of the word "thief" we find that the article stole "t, h, i, e, f". The origin indicates the taking of something in disguise and concealment. "The robber: A known robber steals a theft is a thief, and theft: weakness in the joints stolen joints will steal theft, if weakened. The poet said: They follow

the licenses of the shadow is small. Eyeliner in the forces of the Ascension"(28).

The word "Mona" is a ritual of the rituals associated with the Hajj and in its origin indicates "the achievement of security for Adam peace be upon him so it was called because he wished paradise" (29). In fact, security is a desire desired by the demonstrator to achieve his demands, but it has become difficult to reach, and when we deal with the slogan syntactically synthetically, we find that the formulas largely agree within the correct grammar structure, Although in the phrases deleted is a feature of the courage of the speaker and we mean the courage of the tongue, as indicated by Ibn Jenni in its characteristics, the result was the launch of the demonstrator vocabulary to pray for the destruction and the non-acceptance of work, including "Hajj Mardwa, seeking suppressed, limited life, "He replaced the demonstrator with words worthy of both the lie and the robbery, and say the protesters Hajji Mardouda, that is, Oh God make him a non-acceptable pilgrimage is the opposite of "Hijra justified", and any work is not valid is a return to the owner, in the words of the demonstrator, in a steadfast attempt to reverse the truth of the prayer and the original to be said "a sincere pursuit" and thanks to the arrogant, not the tongue, i.e. by deeds, not words, but when it was found that the act contradicted the statement addressed to the work, and the third sign is a "limited age" the demonstrator concluded that unlike the fact of Hajj, from which the pilgrim returns from his mother's birth, he called upon them to limit the age and to mean the loss. "Extended life".

One of the rhetorical images in the slogan is the rhyme, a picture of artistic expression that came to the mouth of the demonstrators without cost. The best of the rhyme is equal to the clues as in his saying "Hajja Mardouda, in a steadfast pursuit, a limited life." And a proof of what they went to the words of Imam Ali peace be upon him "that I disappoint people in pursuit, I lose them a deal, A man tired of his body in his hopes and filled it with his help, did not help the amounts to his will and came out of the world with his strength and gave without more than the last "(30).

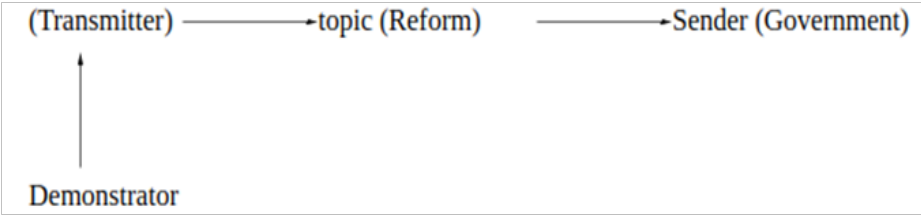
The metaphor came home "Foxes Hajj" is a metaphorical phrase, where a kind of novelty and strangeness, the demonstrators compared the foxes, which are already significant in the Arab imagination, came through the transfer and replacement of the words of the Arab Hajj, Perhaps the demonstrators did not mean the reality of metaphor and metaphor and their role in speech, but their spontaneity in their speech prompted them to invest what is stored in the individual unconscious and collective unconscious, the metaphor came out in a rhetorical way, corrupt as the foxes delete "corrupt" and kept the "foxes" proof of them and this simple rhetoric found in the types of discourse, In many declarations, metaphors and holidays are used, which is called advertisement eloquence.

Fifth: Code of the Assignments

The slogans of the demonstrators were according to the political position of the slogans did not condemn the religious preachers who took office to steal the people's money was a slogan "by the name of religion the thieves stole us" "What we want one bearded, we want one to be ashamed." We conclude from this that the current code for this slogan is directed towards a group of parliamentarians who went to perform Hajj during the duration of the demonstrations, other slogans are: "O God, bless you, we stole our country and we came to you".

We note that the character of the pilgrimage century fox's became a symbolic sign of the pilgrimage deception, the theft is a sign and a clear indication of the statement, but here came to the intent of the House of God, as if he took from the house a single harem and left the house. For example, harem is a sign of hall opposite.

We say money is hall and money is haraam. The noise is the voice that rises above the amplification and amplification during the performance of this ritual, but in the logo came to symbolize the frequent talk with the lack of action. The significance cannot be achieved in accordance with the Muslims we have provided for ourselves, except on the basis of differences, or also the meaning is understood only if separated. Thus, making entry into the space of meaning possible is to recognize differences, establish continuity, and monitor differences. So we have:



Slogan n°3 Due to your sectarian politics i lost my love, our sin is that I am Shiiah and she is Sunni."

First: The Juvenile Code “Subject”



Figure 3: A slogan entitled “Due to your sectarian politics i lost my love, our sin is that I am Shiiah and she is Sunni.”

The emblems were repeated in two parts one reason in the other. The first of your sectarian politics and the second lost my love this phrase could have been the cause and effect, due to sectarian politics is a cause of adversity, but the author of the slogan wanted to emphasize a stronger result of its association with human emotion and its impact on Iraqi society based on marriage and family building. The slogan of the events revolves around an issue in our society, which has a negative impact on the people, namely, "sectarianism" was the cause of the separation of society, the event or the theme that revolves around the slogan is "the tragedy of sectarianism".

Second: Symbolic Code

This slogan carries a set of symbols that lead to meanings of "lover" and loss the happy of life. The symbol came not only for the demonstrator but for everyone who lost his love because of sectarianism. The recipient can understand from the symbol that the beloved may indicate the "Baghdad" because the logo is a pattern in which "the interconnections between the units and the functions discovered are often separate, due to the text, as evidenced by this, is the derivation of the word, which may be removed from one another by the incorporation of other reciprocal correlations attributed to other groups". The image of Baghdad that it lost its features by embracing all the components of the people came sectarianism to change the real features of its alleys and residents. The significance of the meaning of the symbol is obviously "because the text is organized at the level and through the creation of the functions of a violation, although this violation is analyzed in symbolic terms"(31).

The violation here concerns the human dignity and spirit, on the one hand, "Lost beloved". The result is pain and sadness. And represents the spiritual side of the death of the body go out of the soul, one of the symbols used by the demonstrators is the guilt one is associated with obedience and disobedience. I hired this item because it became a dictionary of politicians to bear the consequences of the people was not a reason to find them.

Third: The Code of the Interpretation

The logo is based on vocabulary with origins dictionary and semantic in the words of the Arabs and from this political vocabulary, politics is the term used by Hussein in the book of colleges "is the reclamation of creation by guiding them to the path of Survival in the urgent and the future"(32).

This item came in the books of dictionaries and language and has more than one of them "All the Emir's deity is his sponsor First and Ayala is the best and best patronized. And in the words of some of them, we have come back to us, and all that is to him, which is correct and easy. The assassination, "Reform and Policy"(33).

We understand from the lexicon and the terminology of the individual policy that it is a mandate, not honor, but it became the scourge of politicians, in sum, the demonstrators did not come out with this slogan to restore rights to their people because of the sectarian policies that led to the loss of the parish and the loss of loved ones. The message is a word that refers to a language and a message that refers to a format. The completion refers to the adequacy of the "The text is based on the suggestion of any second meanings that have the first meaning in theme is appointment located in the common language(34).

The slogan suggests that there is a sectarian policy with a certain lack of memory, but came in the plural of your policy, but those who are meant by the slogan of conscience addressing the address addressed to the address was not present at the moment of speech, it is inconceivable that the sectarian groups are present, in the yards of the demonstration. But the protestor created a fictitious address of power, this imaginary interlocutor is the present who is not physically present, it could have been said of their sectarian policy instead of your policy this imaginary interlocutor is often marked by rhetoric to increase attention to the goal for which the demonstrators came out, is a new but well-known industry. Did not generate in the immortality of the demonstrators the importance of the conscience of the addressee, but the impact of the speech was clear, this includes all those involved in the political process.

The second item, "sectarianism" which is one of the constituent forms of the logo fabric it must be standing to see the work of semantic, the word positive use in the books of dictionaries he said: Hebron "and a group of people and night, means: piece, and Taif which Balgor named by the wall that they built around in ignorance, fortified by, he said, "We have built a dead fortified... we will raise the enemies for our built".

In the pre-Islamic era, these vocabulary is a symbol of strength because of the existence of the rival sects, and in Islam, it is a symbol of publication justice and equality and love for others. This item came in the slogan of a new dress represented by a group of influential from the reality of sectarianism and discrimination and inequality is a symbol of the life of the first ignorance, and fed these individual ideas of the era of the Iraqi street. We find the demonstrators raised a slogan in which the phrases are clear, the slogan began in the first part with the letter "drag" and indicates the causality, indicates that sectarianism was due to the policies followed in that era that was the cause of the rupture of the fabric of Iraqi society, then moved in the second part to the actual sentence in the last verb "lost" using the conscience of the speaker which shows that he went out after losing everything.

The rhetorical image in the words of the logo is all news, represented by submission and delay. The most important is the neighbor and the traitor, the "politics" on the loss of love was lost due to a reason is "sectarian politics." due to the introduction in the

Arabic language has several faces as the desirable submission in order to thrill, or an indecent presentation of a case statement as the protester did and understood the connotation of the context. The result is that he no longer bears the losses that have been inflicted upon him, he went out against all those who stole his dreams, then follow the loss of the word "my love", which indicate the beautiful meanings was the holder of the logo tells them that they lost the dreams that they hoped by their acts of sectarianism, which not only provided havoc to the people, and the significance of the actual sentence here as told the people of the grammar to continue with the renewal of the event, which in turn shows that the beautiful meanings kill every day on the continuation of the event without a stop and renewed, not interrupted.

In his saying, "I am a Shiia and she is Sunni" came in a news form request with one confirmation and indication of news. I ask that the addressee knows the situation of the demonstrator and the result in the mouth of the demonstrator. Then, in the third section of the motto, he referred to the phrase "our sin" as the context of the case shows that it is not their fault to be of the doctrine and those who loved another doctrine, In the words of our guilt also mention conscience shows the combination as if he spoke the language of the two communities. And what happened to them from then and then separated in the form of speech and said i am "Shiia" and I loved "Sunni girl" and the collection on the tongue of the two communities.

If dealing with these names in the management of the country resulting in death, war, which is useless only ruin. With a closer look at this motto, the intensity of the contact between the owner of the slogan and his happen, until he reached the place of the call to publicize so love, which binds the knowledge entity, writing and calling him in Liberation Square is a desperate attempt - because he lost the beloved-to evoke the conscious recipient who can turn those confusing functions into working meanings, reach the meaning and give the desired help, but the recipient of that slogan - politicians - stood against him, not with him. We can say that the buildings and signs of the slogan are based on:

1.Sectarian politics → loss of human identity → the loss of the beloved, but the key sign that makes a clear sign is a word "Our guilt" as we have said, which came in the paradox of "no sin to us" these marks are formed within the cryptographic string of interrelated semantics.

2.Pronoun of the addressee Kaff and Maim.

3.Sectarian politics "without exception" that is, all those who govern are sectarian.

4.Loss of love, loss of life, sectarianism hatred, disintegration, and robbery of the most important values of life.

5.The equivalence between "I am Shiia" and "Sunni" or vice versa is an element of existence in society.

6.The conduct of semantics confirms that the diversity of sectarian exist in society,The evidence that the marriage is one of the most important social relations exist in this community for many years,that the existence of the sectarian policy of the ruler - whatever his belonging -Is what led the sectarian diversity to be a rival to the social relations sound, and to say that the sectarian rulers confined to the majority of them.

Fourth: The Code of the Current

Communities are diverse in their beliefs and languages, but that pluralism is within the unity. The message goes to the community as the code is clear, the speech, though directed at the government, is also directed at the people, due to the sectarian politics not only the government, Although it is the ones that reinforce their concepts in people's minds.

Sectarian politics → the government → Sectarian politics → People

Manifested Mark Semiotics, in the common understanding of the current code and its eventual final band. The loss of the beloved was a model. The notice in its style and its vocabulary indicates that the judgment that came at that time, was the cause of the spread of sectarianism, and before him, the occupation, which established the foundations of sectarianism, starting with the establishment of the government, the first word speaks of logic "Allocation Sectarianism".

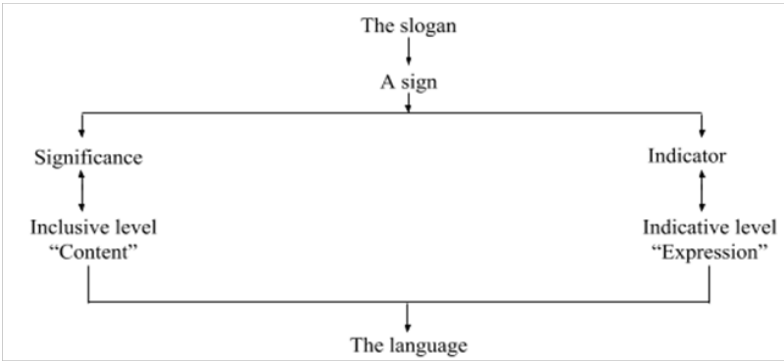


Figure 5: A diagram showing the language significance in the slogan by the mean of Inclusive and indicative levels

Semantic Analysis of the slogan

First: Indication of Pronouns

Words and words possess a moral identity embodied in preconceived ideas and behaviors, the word in its forms and vocal cuttings have a contribution to the manufacture of significance, which made us touch on the significance of the separate conscience in the slogans of the demonstrators because of their significance is important,

it is common knowledge among scholars that the word container contains a set of semantic signals, which in turn are formed to give meanings parallel to the main word, significance also does not depend on the sensory level of the words but extends to give other paths beyond the main container to a space of broad connotations.

Which contemplates the phrases that were formulated through the slogans of the demonstrators, he finds them indicative of a set of connotations. Conscience is an integral part of the language, it has grammatical representations and linguistic functions which in turn lead to the coherence of the texts, and give coherence at the level of the word and meaning. Conscience has been called Conscience, because it indicates "the secret and within the mind, conscience is the thing that you hold in your heart...And the thing went dark: I hid it" (35). Duo to the conscience of the hidden and the thumb as it must have something that removes the thumb comes here the role of the reference that progresses, often this reference is a visible name and the process of returning the conscience to that reference requires a mental process and reading in the texts that are the subject of analysis in order to show us what is the reference to which the conscience refers "Conscience is what is placed for a speaker or an addressee or absentee who is mentioned in a word, meaning or judgment". The purposes addressed by the consciences in the slogans of the demonstrators are as follows (36):

1. Abbreviation: refraining from the talker the speaker has been mentioned repeatedly and only to refer to him conscientiously to shorten the story, as in the motto "We" will not surrender, we triumph or die, in this slogan, the speaker changed the mention of those who will surrender shortly because they are known to the listener, "Protesters" came conscience "We" are hidden to express them, as well as logo "We not fear the afraid do not make freedom".

2. Accentuation: the consciences used to show the magnificence of the owner, as it is sufficient to mention a characteristic of his qualities and to correct his explicit name, the Koran used conscience "I / We" and other forms of pluralism which is for the maximization and strength of God Almighty and not for multiplicity as in the almighty "We have brought down the male". The person may speak about his or her group, and also about himself, and this is what we note in the speeches of some presidents if he issued a decision says that we decided and it is only one person, but through it to maximize, this was stated in the slogans of the demonstrators "We are the only generation that will never say," Let the youth come back a day". The demonstrator in his motto did not specify the group, but only the mention of the conscience, which shows them a sign that they are known even if they did not mention, as well as the slogan "We will not defeat".

3. Despicable: The pronoun is used to refer to the diminution of the reward and to diminish it as in the verse: "he is to you a clear enemy". Here, the Almighty did not

mention the devil, but merely referring to him with the conscience of "distraction" in "he" for contempt and diminution. This method was repeated in the slogans of the demonstrators such as: "Make fun of us and we will make fun of you". The demonstrator did not mention in his motto who are making fun of them but only mentioning the mention of the conscience of "Kef" to denote the three legislative institutions, judicial and executive.

NO.	Conscience	Repetition
1	We	١٢٥
2	You are	٩٨
3	You	٣٠
٤	I	٢٩
٥	He is	٨٣
٦	She	٤٢
٧	They	٤٩

Table (1) shows the total number of pronouns in the slogans of the demonstrators

The table above contains a number of pronouns as reported in the research community is as follows:

1. "We" In this conscience, it seems that the collective spirit, which in turn has turned into actions that contributed to the change that the demonstrators have left for it, and the spirit of the community that we see appear through the separate conscience which indicates the combination. "We" the Sons of Iraq, reject the government of the thief," said the research community in a repetition (125). "We do not reject a document that is not your honor, but we reject your existence." The slogan "We are Iraqis on change is united "Replacing our suffering".

Notes the conscience in the slogans came out to express the strength and will of the people and the unity of the common destiny of change and reform. It is an example of conscience that came in the form of arrogance in the slogans of the demonstrators, "We demand the removal of the head of corruption," and the slogan "when we are revolt will remove from the roots." Poor living conditions, insecurity and rampant corruption in state institutions are the main catalysts of their movement and their combination of one word. The manifestation of conscience in the slogans of the demonstrators was a symbol of the people demanding reform in all its repetitions.

2. You: There were many slogans of the demonstrators came on two levels the following are two semantics: Definition and Customization: The pronoun "You" came in the singular, repeated (37), times, and addressed to the symbol of the ruling power, for his demand for reforms as in the motto "You are a teacher and we learn from you," and a slogan "You steal and I pay the price."

Take responsibility: The conscience came to you in the plural and in a repetition (38). Politically oriented, in particular the legislature, for example, a motto "You are the cause of our suffering" and the slogan "You stole our lives, thieves". This conscience comes in the singular and plural form of the ruling power, whether overt or hidden. The demonstrators put the politicians in the dock and confirmed by repeating the pronouns that they were responsible for the destruction.

3. I: It indicates the single speaker in the slogans that were repeated on the tongue of the Iraqi citizen,(39), and has symbolic significance, psychological, social and political, and therefore required the use of clear language, to move away from the ambiguity that leads to the double significance indicated by the protester. Conscience "I" from the semiotic point of view "has an organic relationship with the active and productive self, forming a major structure consisting of two main axes in the process of discourse, the self-speaking, and the one that comes at a hierarchical level less than the self-source of speech"(40).

It is clear that the conscience "I" has a connection with the same person who is the speaker and who is the main producer of this conscience. It indicates what is in the same speaker, perhaps the function of conscience "interferes with the suggestive function that refers to the content, as a pole representing a nucleus transcendent transcendental height of "I" the form of conscience refers to the owner as a parallel to this standing and hugging the sky (41). This is the said of Mutanabi:

"I who looked blind to my literary..... And heard my words who have deaf"

It is meant to say that when God revealed to Moses peace be upon him in the Holy God said: "No God except Allah" to fix the personality and pay fear and mistrust for Moses. Therefore, the use of this conscience is not far from the historical uses that are part of the memory of the peoples. Word of conscience I am in the protagonist's slogans as in the motto of the protester "I sit down to reject your boycott," and the slogan "I pretend so achieve reforms" and slogan "I'm in Liberation Square," the motto "I'm pretending for Iraq" conscience in the slogans of the demonstrators came to declare the owner, and indicates the self-talk as well as belonging, to form in the end a phenomenon indicative of the elevation and superiority and the predominance and survival. This conscience has also emerged in the slogans to denote the breaking of the barriers of fear, set by politicians. By breaking these barriers, they expressed their opinion and demonstrated to eliminate corruption and demand reform, no matter how powerful and magnificence.

4."He, she, and they": the conscience of the masculine "is" in the slogans of the demonstrators in disguise and repeated 83 times to express the two levels:

Reference to the people: and the injustice, tyranny, and looting of liberties we find in the slogan "the people volcano for those who explode ... Unity for a destination

"Conscience after the act explodes shows the people who came out demanding reform, and will explode like a volcano will not stand in front of him anything, in the slogan, the protesters, who went out to reform and end corruption, stepped up. The slogan "people want an efficient government".

The Parliament: The demonstrators carried the members of the House of Representatives everything that happens to them, as we find a slogan "Iraqi parliament sold the people of Dinka Dinka" addressed directly to the Iraqi parliament, in an eccentric way "Glaucoma" of the phrase "Hala rib of the Dinka of Dinka", and a clear accusation of confirmation rather than inquiry.

As for the conscience (she), it is stated in the slogans of the demonstrators in a form that is also concealed and repeated (42). As an example of this is the slogan "The Engineers Syndicate supports the demands of the people". The slogan "peoples are always stronger than tyrants" in this slogan, the conscience of "He" pointed out that the peoples remain whatever the rulers rule because they are the source of authority and in the historical heritage, that is, The people cannot go and the government stay and vice versa right.

As for the conscience (they), the slogans of the demonstrators in disguise, except in one place, and has been repeated (43), to express in general the three institutions legislative, executive, judicial, for example "pilgrims faithful stole us by your name O Hussein", note that the conscience they came here to express a group of members of parliament who went to perform the rituals of pilgrimage while the people went out with demonstrations, they had a share of his motto. They also used conscience to refer to the army and the crowd as in the motto "They are fighting for our children let us pretend for their children, the slogan " they struggle we protest".

Second: Sources of slogans which was raised by demonstrators

The following presentation can reflect the diversity of the wording of the slogans in the subjects and the style of writing slogans is as follows:

NO	Source of slogan	Duplicates	Percentage	Rank
١	slogans according to the political situation of the country	٥٢٧	٥٧,٥٤	First
٢	The slogans of national unity	١٠٥	١١,٤٧	Second
٣	slogans of political humor	٩٩	١٠,٨٠	Third
٤	slogans of social status	٥٢	٥,٦٨	Fourth
٥	slogans inspired by history	٥١	٥,٥٧	Fifth
٦	Religious hair	٢٤	٢,٦٢	Sixth
٧	Temporary slogans to defend the demonstration	١٨	١,٩٦	Seventh
٨	Logos from folklore and technological slogans	١٧	١,٨٥	Eighth
٩	slogans influenced by Arab revolutions	١٢	١,٣١	Ninth
١٠	song slogans + Logos of serials and moves	١١	١,٢١	Tenth
١١	Total	٩١٦	%١٠٠	

Table (2) shows the sources of slogans raised by the demonstrators

The slogans came according to the political position of the country ranked first with frequency (527) and percentage (57.54%), and expresses the breaking of the barrier of fear among young demonstrators and took the courage and courage to express their rejection of any political position, which has spread to class, age, and class. The slogans of the demonstrations are formulated according to the events that the country is going through. This is what we observed on the ground in Liberation Square to one of the calligraphers with the words "the slogan and the paper on you and the line on us", as well as the political crises. "Abused" no electricity as well "Friday reform of the judiciary" and "Friday abolish the retirement of Parliament" and others. The slogans were circulated "Hash tag #" a day ago in social networking sites because of the need of the demonstrators to communicate their voice by means of a mass to the people, especially that their voices do not always reach the different regions. Examples include: "The voice of the people warn you and call for the dissolution of the House of Representatives, OAbad".

"If you want we stay in kindness resolve the parliament"

In the second place came the slogans that express the national unity of the country, repeated 105 and 11.47%, which was a reason to support the morale of young demonstrators and to raise awareness of the danger of sectarian strife, and the slogans raised, for example, but not limited to:

- "I am an Iraqi, I am against sectarianism", "Sunni and Shia brothers of this country do not sell", "I am Sunni, I am against sectarianism" In the third place came the slogans of political humor repeated (99) and percentage (10.80%), and express the "lightness of blood" of the Iraqi protagonist Examples:

If people ever wanted life, then the cow must respond. "Single serious looking for an absolute parliamentary because his salary is Top". In the fourth place came the slogans attributed to the personal suffering of the Iraqi citizen and repeated (52) and percentage (5.68%), which reflect the personal needs that the people demand. Examples:

"Where did my brother disappear in Liberation Square", "Where is my right from oil" "I want to work" "released my salary ". In the fifth place came slogans from the historical experience and repeated (51) and percentage (5.57%), inspired by historical positions that were launched to express their demands and examples:

Revolutionary Baghdad makes Haidar follow Nory", "God and bigger O everlasting no need corrupt in the country." In the sixth place came religious slogans and repeated (24) and a percentage (2.62%), which either use some Korana verses, as in the verse: "But the believers brothers, reconcile between your brothers," or from the prayer of the saying, "God and yes the agent of all corrupt" "May Allah reward us and yes the agent is not for us to reform the alternative" and "Oh God, we complain to you a lot of corrupt".

In the seventh place came the slogans to defend the demonstration after being accused of the engineers or an attempt to provoke chaos and others Fordat repeated (18) and by percentage (1.96%), and come as a reaction to some of those accused of demonstrations, as a hindrance to the reform process in the country if it continues, or trying to provoke chaos, examples of slogans include "accusing the demonstrators of being linked to outsiders by Baathist style" "Iraqi parliament does not see does not hear does not speak""Government media do not serve the people" "You are politicizing the mass reform movement" "I demonstrate and benefit for you".

In the eighth place came the slogans taken from the folklore and technological technology Fordert 17 times and a percentage (1.85%) despite the lack of these slogans in the arena of demonstration, but it expressed the inventory of the values and knowledge of the Iraqi personality and the inheritance of values and customs and examples "Hajjnjali Bajjnjali" "state for you and state or me" "barrel of you and barrel to me". Divide the people as follows: "Sunni Omar and Shaiit Ali"and if not to be with them will die. This slogan was also "BaliYabalbol".

The slogans that expressed the predominance of technological aspects of life.Examples of "Parliament is being deleted" "Parliament Shift + delet =" "The largest thieves in the world - Google - Results: Did you mean the Iraqi parliament" "The Facebook on every corrupt".

As for the ninth rank, the slogans influenced by what happened in the Arab countries revolutions and attempts to apply some of them to the Iraqi reality were repeated by 12 percentage points (1.31%). The most prominent of these slogans are "People Want to Reform the System""They will leave as Mubarak and Zine El Abidine left "It is an attempt to take advantage of the experience of the countries that preceded the revolution of the Iraqi people. The tenth rank came from slogans of lyrical or influenced by a certain melody or phrases that were quoted from serials and films, which were repeated by frequency (11) and by percentage (1.20%). In texts as in" After love and after ten we meet like strangers the contrite...We do not once pass your party corrupt ...And the eye of the eye to choose you a mistake passed and ended the caste of cheating. The pattern is your guess and the pattern is your guess""The sun is my sun and Iraq is mine".

Third: Issues put up in the slogans of the demonstrator

NO	Issue addressed by slogans	Repetition	Percentage	Rank
١	Demand reforms and fight corruption	٣٠٩	٣٣,٧٣	first ranked
٢	Call for services	١٥٢	١٦,٥٩	Second-ranked
٣	Personal demands	١٠٢	١١,١٣	Third-ranked
٤	Denial of sectarian confessionals	٩٨	١٠,٦٩	fourth-ranked
٥	Demand for the abolition of Parliament's retirement	٨٧	٩,٤٩	Fifth-ranked
٦	Demand for better education	٣٦	٣,٩٣	Sixth-ranked
٧	Crowding and Mosul Liberation	٣٣	٣,٦١	seventh-ranked
٨	Denouncing the suppression of freedoms	٢٤	٢,٦٣	Eighth-ranked
٩	Claiming the civil state	٢١	٢,٢٩	Ninth-ranked
١٠	Criticism of the document of political settlement	١٧	١,٨٦	The tenth-ranked
١١	Denouncing external interference	١٥	١,٦٤	twelve ranked
١٢	Criticism of the performance of security controls	١٢	١,٣٢	Twelfth-ranked
١٣	Criticism of the performance of the government media + release of detainees	١٠	١,٠٩	thirteen ranked
١٤	Total	٩١٦	%١٠٠	

Table (3) illustrates the issues covered by the slogans of the demonstrators

The slogans calling for reform and the fight against corruption in all its financial and administrative categories ranked first by (309) times and 33.73%, which is one of the most prominent issues in their slogans. The three authorities demanded that the demonstrators' demands be focused on a central slogan, Reform of the system, "as well as" the people want to reform the judiciary "and" the people want to reform the parliament "because of the country's social situation of poverty, inequality and instability, fighting corruption and eliminating corrupt people. "Do not let the corrupt steal the fruits of change," he said. The slogans calling for the provision of services came in second place (152) times and by percentage (16.59%). These figures give an idea of the situation in Iraq, which is characterized by the disparity between its children and the lack of services and the lack of Baghdad's alleys to the means of sanitation, clean water, it is their slogans.

"Enough is desolation," "Deputies doomed the dreams of young people," "We want a solution to electricity." The slogans that included personal demands according to the need of the demonstrator came in third place and were distributed by (102) times and by percentage (11.13%). Most of these slogans were attributed to the personal suffering of the demonstrators. There are those who went out to claim his salary which he did not receive from six months. To his son. The slogans denouncing sectarian quotas

came in fourth place (98) times and by percentage (10.69%), according to their slogans.

"No silent after the day on your sectarian boycott, " We demand a civil state and the abolition of sectarian quotas " the slogans calling for the abolition of the parliament's retirement came in fifth place with (87) repetitions and percentages (9.49%). The slogans calling for improving education came in sixth place (36) times and by percentage (3.93%).

-The demonstrators, through their slogans, criticized the continuous change of educational curricula while not being available on time and with the beginning of the school year.

- "The deterioration of education, the crisis of buildings and school curricula, the theft of the future of our generations, " "Save our future from loss" and "The Ministry of Education suffers quadriplegia". In the seventh place came slogans that glorify the popular crowd and the army during the launching of the liberation of Mosul, which was repeated 33 times and by 3.61 percent. The demonstrators considered these slogans as part of their response to them,

- "Our army and our crowd are fighting for our children so pretend for their children".

- "Our eternal call to you blessed and blessed your sacrifices" We are the all popular crowd. "

On the other hand, Al-Mutanabi Street was one of the places where such slogans were "against the closure of clubs, cultural, recreational and professional. The demonstrators considered these actions a violation of the constitutionally guaranteed public freedoms. In Iraq, for example, "freedoms first", "nations are not built under the suffocation of freedoms" "yes to the freedom of minorities". The slogans calling for the civil state ranked ninth with 21 recurrences, with a percentage of (2.29%) such as "civil state, "non-Shiite, non-Sunni, civil state," "civil state in the tenth place came slogans criticizing and criticizing the document of the political settlement, which was 17 recurrences and a percentage (1.86%), which was presented to solve Iraq's political problems and to provide the interest of the country, which adopts the principle of the opposite concessions. Which include:

The settlement document means that if they reconcile, they steal us and if they divide us, they kill us" and "no to the document of political disgrace". In the eleventh place came the slogans that denounce external interference in the internal affairs of the country came by (15) times and by percentage (1.64%), such as: "Baghdad is not going to be Kandahar" "No to the presence of Turkish troops on Iraqi soil" "Turkey is the capital of Baghdad and remains free". In the twelfth place, the slogans that addressed the security authorities came to investigate the criminals accurately. These slogans

were raised after the security breaches that resulted in the deaths of a number of innocent citizens, which were repeated 12 times and 1 percentage point (1.32%), such as: "The presence of street stalls obstructing the conduct of citizens".

In the thirteenth place came the slogans that criticized the performance of the government media not to pay attention to the transfer of events and attention to them. The release of the detainees was also among the demands that the demonstrators focused on, which was repeated 10 times and 1.09%. The slogans included "We demand the release of innocents", "Release prisoners of the Imam Mahdi Army" Do not see, not hear and not speak "Give me unscrupulous media give you a people without consciousness".

Fourth: the types of banners on which the slogans were written

NNO	Type of signboard	Repetition	Percentage	Rank
١	A light flex banner	٣٢٧	٣٥,٦٥	First
٢	Plain and colored cardboard	٢٥٢	٢٧,٥٥	Second
٣	Cloth	١٢٠	١٣,١٠٠	Third
٤	A٤ size paper	٩٣	١٠,١٥	Fourth
٥	Paper size A٣	٨٦	٩,٣٨	Fifth
٦	Writing on clothes and body	٣٨	٤,١٧	Sixth
٧	Total	٩١٦	١٠٠	

Table (4) shows the types of banners used in writing the slogans

The slogans written on the banner of the Flex came first with (327) times and by percentage (35.65%). Its mission is to convey the meanings of the protest movement and its slogans in an advertising manner. The slogans that were written on cardboard, both colored and ordinary, came in 252 times and 27.55%. This slogan is used on this type of paper for the simplicity of its idea since most categories of the people are of the working class and reach those who adopted simplicity in writing and language.

The slogans written on a piece of cloth of different colors were printed 120 times and 13.100%, which is one of the oldest traditional means of writing the logo. The slogans written on A4 paper were repeated by 93 and 10.15% (A3) was repeated by 86 (9.38%) and is no different from its predecessor in terms of cost and use. The logos which was written on clothes and bodies received by (38) and by percentage (4.17%) is a youthful way to express heart died to them.

Five: The language used in writing slogans

NO	Slogan language	Percentage	Repetition	Rank
١	Slang	٣٧٥	٤٠,٩٣	First
٢	Arabic fluent language	٣٥٧	٣٨,٩٧	Second
٣	Maxing the classical and the colloquial	١٤٨	١٦,١٧	Third
٤	English	٣٦	٣,٩٣	Fourth
٥	Total	٩١٦	١٠٠	

Table (5) shows the language used in writing the slogans

The language is a self-contained entity and occupies the first position of the elements of the tongue. It is a pattern of signs, symbols and through the demonstrators, through which their demands were ranked first in the common slang language, which was repeated in 375 and by 40.93%. The demonstrators used informal expressions to convey their messages. The kind of economy in language, as it is derived from the nature of daily life "and most of the slogans were in the dialect of colloquial, the language was the most offensive of the classic and slogans: "O government Stop stole will tell the police," he said, "You see corruption coming back .. If Medhat Mahmud remains".

The slogans in the classical language were repeated (357) and (38.97%), and their use indicates the culture of the holder of the logo and its frequency. "People want to reform the regime" and "We demand the opening of all files of corruption" and "Parliament and corruption are two sides of one coin". The slogans that were collected between al-clear and al-slang were (148) and by percentage (16.17%), and their slogans were "My love, you are beautiful as an extra hour of electricity".

The slogans, which were written in Arabic and specifically in English, were ranked fourth, 36 times (3.93%), which is an attempt by the demonstrators to deliver their messages and make them universal, such slogans "no for Turkish occupation" and bread ... freedom ... civil state ... social justice "" "the Iraqi revolution" where are the services and safety .. grisegovernment".

Sixth: Significance of Attribution

If "a lion is a group of sheep defeated" in the words of "Paul Valerie". The literary text, whatever its gender, is also a collection of the sayings of others and their texts, the new text has been digested, represented and converted. There is no word for a virgin to be spoken by others except for the word of Adam, as Bakhtin (44). And any new artistic or literary work funding itself from culture and humanity, and major events, and all of this confirms the fact that: "The phenomenon is not a phenomenon we en-

counter in one particular text, but the law of all texts" (45). Some said that harmony is the direct introduction of texts, or the indirect adoption of texts. We have observed striking examples of it, and its analogies here as a field of study dealing with interactions between texts.

The two types are in harmony with each other: the formality of the "craftsman" and the moral or content. The first: direct represent fragments of a text and inserted in another text after an appropriate introduction is a simple form. The second is that it is an indirect synonym, which is intended to convey the idea or the content of the text that corresponds to it. It derives from the text derived from the text of the text, its gestures, its codes, and its encodings" (46). "The concept of symbiotic juxtaposition developed by Julia Kreteva is related to postmodernist perspectives, which speak of texts as contains two axes".

First: is a horizontal link between the author of the text and its reader "We use this between the logo product and its user".

Second: Vertical links between text and other texts "In our search, the logo as a text and other texts quoted from it", and there are common codes between the two axes.

The demonstrators used slogans from the ancient Baghdadi heritage, as well as the lyrical heritage, against all types of corruption, they developed the names of songs and films to suit their reform movement. Notice that the logo "You are a teacher and we learn from you" it is addressed to the Iraqi Prime Minister "Haider al-Abadi", as echoed the famous phrase in the film "message" which is "Today and tomorrow, Hind," as well as the words Abu Jahl in the same film "Order of the night". proverbs in the motto "We reject Tantab Abu Rataba, O people of "Dakhul Shaeliya" with a picture of the Iraqi prime minister asleep, in reference to his failure to carry out the reforms promised. And used some texts of the Koran in the description of the President of the Supreme Judicial Council "Medhat Mahmoud" words "He is the one who taught them corruption". This is a quotation from a Qurantext as in the words of Pharaoh "It is for your master who taught you magic".

The slogan borrowed one of the cartoon character signs "Detective Conan", the protester asks the Government to call for the investigation of corruption in the country. A young demonstrator also toured liberation Square carrying a banner reading the Egyptian dialect "give the money that you took". In another quote about an Iraqi comedy series, entitled "Zark Wark" In a famous phrase for a role-playing actor, a protestor wrote "(325) members of the Iraqi parliament? This is wasteful ... one deputy enough". The symbols that have to do with the daily lives of Iraqis also have new energy to protest. As the demonstrators carried a coffin written by the Iraqi parliament and rode in liberation Square. The demonstrators addressed their demands to adopt thwarts of Iraqi songs, they sang, "My uncle, O oil stolen" and others.



Figure 4: About our Imam Hussein

What came out of cheerfulness, not bad and not unjust and corrupt, but went out to seek reform in the nation of serious, the masses went out to seek reform and take out spoilers and thieves"

The slogan shown above (figure 4) is raised by the demonstrators from the words of Imam Hussein when he came out to resist the injustice of Yazid and Ibn Ziad, in his will to his brother Mohammed bin Hanafiya, he said: "Hussein bin Ali attests that there is no God but God alone and has no partner and Muhammad is his servant and His Messenger ..., and I did not bring out the Ashra, nor the rain nor the spoiler nor unjust, but I went out to seek success and good in the nation of my grandfather Muhammad I want to enjoin good and forbid evil" (47).



Figure 5: This slogan was raised by the demonstrators entitled *The heater is a major cause of cancer, heart disease, and atherosclerosis"*

The slogan (figure 5) is quoted from the warning that is written on the cans of smoke "Smoking". And raised after the statement of the Minister of Electricity, "Qasim Fahdawi". As he pointed out in his explanation of the continuous power outages, that "His ministry asked a specialized statistics office to conduct a survey to determine the consumption of electricity by Iraqis, it was found that 12% of the population of Baghdad did not extinguish the heater "Electric heater" so far, despite the high temperature of the atmosphere in July. As a temperature of more than half the boiling point

(50) degrees Celsius in Iraq. "55 The fact that" the significance of a linguistic picture. Should be analyzed with regard to the important elements of the circumstances and the requirements of the speaker's position ". This is not the only slogan, but there are other slogans, there is a slogan "Wayne Ole Wayne Achilles ... Even Kaiserna Client" (48).

So that the speech is not characterized by stability and silence, and cannot be mold- ed in rigid molds, but is the product of the living speaker.

The Research Results

1.The historical heritage had a presence and was harnessed in the service of slo- gans, and its sources did not leave the impact of the Arab revolutions that took place in some other countries, which is called the "Arab Spring".

2.The slogans that were formulated were part of a spontaneous and colloquial lan- guage, some of which were reflective. Most focused on the reality of "political, social, economic" and exceeded sectarian agitation and propaganda. The slogan was not of a fixed ideology but varied in the diversity of individuals belonging to them and their intellectual backgrounds. Its main thrust was to seek reform and fight corruption.

3.The most important issues focused on the slogans applied reforms and fight cor- ruption, and demand the provision of services, and the condemnation of sectarian quo- tas.

4.Shortened the majority of slogans raised in the yards of demonstration with one slogan, which consists of four words is "the people want to reform the system," which is a central slogans in many countries whose countries saw what is called the Arab Spring, and that the Iraqi demonstrators in the structure of the projection To reform, reform was the main engine of the masses out into the street.

Note: All the references have been collected in Arabic language and translated to the English Language as shown below:

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16. The Tunisian researcher "Menia Obeidi" in her book critical analysis of the speech that the slogan "the people want to overthrow the regime" raised by Arab demonstrators in the revolutions launched against repressive regimes. And became the main slogan raised in most revolutions and protests. The slogan appeared in Tunisia against the regime of Zine El Abidine Ben Ali, chanted by demonstrators for weeks on Habib Bourguiba Street in Tunis. Used again in the Egyptian revolution that overthrew the rule of Hosni Mubarak, and became an icon associated with the Arab protests. And became a unit of concern and feelings, and also had a role at the beginning of the Libyan revolution. The biggest impact of this slogan in Syria was that a group of young people wrote the slogan on the walls in the

- city of Daraa in March 2011, which led to their arrest. This sparked a wave of protests in Syria. In the royal regimes, the slogan was changed to the people. The overthrow of tyranny to avoid reference to the person of the King to avoid the occurrence of legal problems". See Menia Obeidi, Critical Analysis of the Speech, Models of the Media discourse, Dar Knouz Al-Marafiah for Publishing and Distribution, Amman, 2016, p. 251. In Iraq, too, it has been amended more than once, in which the people want to reform the regime, as well as the demonstrators, used the people who want to overthrow the regime, as well as the people who want to run the mail barber barra. The people want a government of institutions".
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