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The Effect of Genderism on the Process and the Product of Translation

Asst. Professor Anas Kh. Ibraheem (MA.)

E-mail: anas.kh.ibraheem@almamonuc.edu.iq

Al-Ma'moon University College, Translation Department, Baghdad, Iraq.

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Abstract

Many studies have been made and still concerning the field of translation. Since the mid-90's a considerable amount of researches has tackled the problem of gender and its effect on the process and the product of translation. Simon (1996, p 508) points out that when comparing women and men as translators and writers through history, women seem to be the weaker side. This paves the way to feminist movements which produce prominent studies concerning gender as a concept and translator's gender as practice on the quality and the accuracy of the translation.

Flotow (in Meschia, 2012, p 1-4) outlines several issues that can be examined concerning gender and translation, these are historical studies, theoretical contemplations, translator's identity, post-colonial questions, and cultural questions. This research deals with two aspects of identity, i.e. gender: the gender of the translator (and its effect on the translation if there is any) and the gender of the evaluator of the translated text (and its effect if there is any).

The aim of this paper is to find out whether there is any negative influence of the identity on the process and the product of translation. For this purpose, 40 students from the Department of Translation at Al-Ma'moon College University, in addition to 20 postgraduate, have been asked to assess and analyze through a questionnaire (that tackles the identity of both translator and evaluator) and an assessment of Shakespeare's Sonnet (no. 18) and four translated versions of it.

The study remarkably shows that the gender-bias effect of the identity of the translator and the evaluator have an influence on students with 12.5% for undergraduate and 5% for postgraduate students. The majority of 87.5% and 95% believe that gender does not affect. This proves the research's hypothesis that there is a difference in the language of the two genders, yet it will not affect the gender of both of the translator and the evaluator.

Keywords: Gender, Translator, Evaluator, Effect, Bias

PART ONE

THEORETICAL FRAMEWORK

0. Introduction

In the last two decades, many researchers and theorists have focused on the issues of gender within the process of translation. These issues vary according to some factors which affect the outcome of translation, most important of which are: text type, language variation, cultural effects and gender involved (Chamberlain, 1998, p 96).

Any translation is a process of dealing with two languages having one message. The translator's job is to convey the form and meaning of this message. The meaning of the message can be rendered in many shapes and forms depending on how the translator performs his job and the way he does it. According to Moghaddas (2013, p 3) gender is one of the factors that can have an impact on the process, production and accuracy of translation. Thus, the evaluation and analysis of the translated text will be affected.

In matters of authenticity, writing was considered as a prior activity when comparing to translation. This happens when women were discouraged from participating in society as authors. Therefore, they resort to translation as an alternative of writing. In gender terms, this carried a negative inferiority to authorship, but it was a means so their voice could be heard. It was, here, from this perspective the feminist theory emerged. This theory defines translation as "a production of language to create meaning." This meaning will be used to change the effects of male domination on the cultural reproduction (i.e. translation) of language (Andone, 2002, p 136).

Most translation studies agree that when translating a certain text the translator must produce on the target readers as nearly as the same effect the writer produces on the source readers. This might differ according to whether the translator is a male or female especially on the word level Fairus & Fauzi (2017, p 275). Females may have certain words to use which differ from that used by males in the same situation. This rise the question on whether the gender of the translator affect the production of translation or not?

1. Gender

Gender has always been considered as an integral part of language. No language can exist without individuals who work as key elements of this. However, the language may differ according to the difference between males and females. Holmes (1995, p 12) explains that researchers have language, and those individuals are simply referred to as "gender". proved that the language of males is different in many aspects than that of females.

In the past, society settled the norm that women are lower in rank and rights than men. Nowadays, women have announced themselves as different individuals from men in many aspects, the most important of which are the: mental, emotional, cultural and nonetheless psychological aspects (Coates, 2014, Women, Men and Language, <https://www.researchgate.net/publication/>). Nevertheless, they retains the same rights as men. Stockwell (2002, p 59) familiarizes the new concept of "Genderlect" which refers to the set of linguistic and semantic choices made by females and males.

The distinction of these choices is clear in the language assigned by each part (Moghaddas, 2013, p 3). Any oral interaction between women and men presents a good example of those choice. Observing such an interaction will show that women lack sureness in their intonation, using much politeness, euphemism, indirect speech, do no swears and use tag phrases even in inappropriate situations. Where men do not care so much for such restrictions, and by that they show their superiority, authority, confidence, masculinity, prestige (Coates, 2014, Women, Men and Language, <https://www.researchgate.net/publication/>).

The differentiation between males and females in using language leads to some distinctions which characterize the language of each of them. Recent studies have shown that the center of perception differs from men to women and thus result in seeing things differently. This is because they have different brains (Fairus & Fauzi, 2017, p 276). Saragih (2016, p 23) explains the variation of language usage between men and women in some points:

1. Women lean towards using more adjectives in writing than men do. This is because adjectives are more coherent for them in matters of appreciating feelings, merits and attributes. Whereas men have the habit of using nouns and verbs more than women do. This is because nouns and verbs can demonstrate facts, actions and changes.
2. Women can notice, react and describe specificities in everyday life which men cannot. Men tend to observe generalities, and care much less for details.
3. Women have a tendency to be nurture whereas men depend on nature.
4. Women prefer to follow rules and abide by it. Whereas men are more likely to break rules and challenge it, they tend to find rules that suit them. That is why men have more grammatical mistakes than women.
5. Women have the tendency to taking care of the family's matters and emotional issues. While men attracted to exploring the world outside the family with the desire to make a change.

1.1 Sex and Gender

The distinction between sex and gender, i.e. biological and social gender as two semantic levels is one of the most vital issues in defining gender (Karoubi, 2020, p 528). These levels are interdependent and integrated with each other. Shapiro (1981, p 701) clarifies the difference between them as follow: 'Sex' refers to the biological differences between men and women, whereas 'Gender' refers to the social, cultural and psychological notions built upon the biological differences. Biological differences and gender concepts vary from language to language in the way they interact based on cultural norms, social acceptance, religious approaches, and linguistic trends.

However, McElhinny (2003, p 21-43) states that such distinctions as Shapiro's (1981, p 701) are inadequate both in conception and assumptions, because to say that 'gender' refers to social notions and 'sex' refers to biological differences indicates that there are two genders based upon two sexes. Thus, she (McElhinny, 2003, p 21-43) prefers the clarification made by Wodak (1997, p1-20) who describes gender as the understanding of how and what it means to be a woman or man changes during the course of time between different groups of people as well as members of those groups in different social classes (Litosseliti & Sunderland, 2002, p 6).

Karoubi (2020, p 528) states that social gender can be seen clearly through a stereotypical classification. Cameron (1992, p 37) explains that to stereotype someone in terms of a set of common sense norms, we have to construe his/her behavior and personality then applying it to the group he/she belongs to. Romaine (1999, p 2-3), on the other hand, defines the stereotypes of gender as the sets of beliefs that characterize both males and females. Talbot (2003, p 472) claims that social gender, thus gender stereotypes, are interconnected with gender ideologies. Those ideologies govern the norms, behaviors, expectations, personalities and attitudes of men and women in which they have to act accordingly.

Concerning translation, Livia (2003, p154) states that translators in their work as interpreters of the target text and guiders to the culture of the target language have to deal with the social expectations of the two languages which are very different. To do this, they have to find a kind of system on how to deal with the differences and how to translate them. Translators and

interpreters must know what they are going to adopt, what they are going to explain and what they are going to consider as exotic.

1. 2. Male versus Female

Differences between males and females have been and still the center of many studies, researches and art works over history. Galavar (2009, p 2) compiled the conclusions they reach as follow:

1. Lunsford (2000) stated that female evaluators make more ethical judgments than males. 2. In (2002) Colbrann concluded that males judges are better than females in management skills. 3. Eagly and Carli (2003) argued that females have advantages over males in typical leadership style, but suffers from damaging evaluations in their competence as leaders. 4. In (2005) Luthar reached the conclusion that males inclined to evaluate other males higher, whereas females were partial to females.

However, a notable number of similar researches and studies concerning the language differences between males and females have been done. Many researchers and theorists have tried to find out and study the differences on how men and women acquire, learn, use and communicate the language.

Thus, in this study we investigate the gender of the translator and the evaluator, and to find if there is any difference or effect on the translated text.

2. Gender in Translation

For centuries, translating classic works was done by men whereas the contemporary works which are less important done by women (Harlitz-Kern, 2020, What happens when women translate classics, <https://theweek.com/>). In Europe, translating classic works was considered an important part for enriching the national language and building up the nation, while translating contemporary works was just "a little more than a pastime" (Candler-Hayes, 2008, p 321).

The first woman to translate an important classic work was Anne Lefébvre Dacier, who translated 'The Odyssey' into French. In her commentary, she ridicules men translators, who translated 'The Odyssey', for using pretentious language style far away from Homer's poetic style with the intention of

elevating themselves above the original language (Ferrari, 2020, Does the Translator's Gender Influence the Interpretation of a Text?, <https://www.capstan.be/>). However, Emily Wilson (2017, How Modern Bias Is Projected Onto Antiquity, <https://theweek.com/>) was the first English woman to translate 'The Odyssey'. She stated, after going through men's translated versions, that there were major differences which have to do with gender between her and their versions in comparison with the original text (Emily Wilson, 2017, How Modern Bias Is Projected Onto Antiquity, <https://theweek.com/>).

According to Fairus & Fauzi (2017, p 273-282) translation is the reflection of the translator's language. Nevertheless, every translated text has the same features as that of the human language since it is its product.

It was not until the 20th century that feminism was recognized as field by its own, and hence gender started to play a greater role in translation. These feminist movements clarify the fact that earlier translation works have taken cultural transmissions from partial perspectives not universal ones (Hsing, 2011, p 70). Sherry Simon (as cited in Hsing, 2011, p 70) brings up the idea that feminist movements reframed the concept of 'fidelity' in translation. It is no more concerned with the writer or the reader, they directed it towards the writing project which includes both of them.

2.1. Translation Problems of Social Gender

As has been mentioned earlier, social gender is based on a number of ideologies, norms, beliefs, cultures and concepts. All of these are changeable variables which affect the choices made by any translator, and thus cause problems in the process of translation.

Nissen (2002, Aspects of Translating Gender, <http://www.linguistik-online.de/>) shows us how translators interact with these problematic variables while translating gender into different languages and how it affects their decisions. He took a sentence from a scene in Maurier's novel 'Rebecca' they took five translations each one from a language. A married couple invited relatives to have dinner; after dinner one of the relatives said: *Same cook I suppose, Maxim?*

The five translators have to deal with gender of the word 'cook'. Three of them associated the social gender to be a female, and to assigned it to be a male. Their choice is on the basis of what the word correlated with in their community. He (Nissen, 2002, Aspects of Translating Gender, <http://www.linguistik-online.de/>) concluded that with the absence of any reference to gender in the text, translators have to make their choice in line with the knowledge they have of the target community.

2.2. Gender Bias and Sexism in Language

Languages use gender in different ways based on the characteristics of each one. Some languages do not have nouns to differentiate between masculine and feminine like French. This linguistic feature is called 'grammatical gender'. Other languages use gender-specific pronouns instead of the grammatical gender like Turkish and Finnish. This feature is called 'neutral gender'. However, there are many languages which are genderless like Armenian, Hungarian, Japanese and Korean. This would not be a serious problem if the translator is aware of these features and characteristics that differentiated the two languages he/she is working on. Yet, it will be problematic if he/ she is using machine translation or any modern artificial tool (Jacob, 2019, Gender Bias and Sexism in Translation, <https://www.comtectranslations.co.uk/>).

Feminine movements have started since the 18th century with the aim of equality between the two genders. Since then, many theories and approaches have emerged tackling all sorts of women issues. However, they all appear to share a common goal which is to fight against sexism, i.e. discrimination based on gender (Camus & Castro, 2017, 10). The term feminist linguistics has emerged due to the intersection between feminism and language, thus gender. This branch of linguistics intends to identify and reveal the gender bias in language within society (Talbot, 2010, p 144).

Language and ideology have an integrated relation. For ideology is believed to be one of the most influential tools on language (Camus & Castro, 2017, 8-9). Many theorists and scholars have, over the years, investigated the relation between them from different perspectives.

In (1982, p 3-7), Hall defines ideology as the reproduction of dominant discourse, which refers to among other discourses to racist and sexist discourse. This discourse shows the use and usage of the language in which issues of discrimination are exemplified. On the other hand, Thompson (1984, p 131) states that 'the analysis of ideology is essential to language', in which he explains that language is the carrier of meaning and it holds the relation of domination. Similarly, Gruber (1990, p 195) proclaims that ideology is generated through language , for it cannot be expressed only through linguistics forms. However, Hatim and Mason (1990, p 161) affirm that ideology uses language to express itself. Hence, the way we use language to express ourselves reflects the ideologies of our community both semantically and syntactically.

Language is never neutral; men and women use the linguistic forms of their language in which the ideologies of their societies are embedded within. In terms of gender, sexist language is the clearest form of discrimination in language (Leonardi, 2007, p 38). Concerning translation, it is curious to observe how non-sexist text can be twisted to sexist one either consciously or not. In order to eliminate such twists in translation gender- neutral language can be used through either neutralization (using unmarked gender forms) or feminization (keeping the feminine forms as it is without twisted them), or even both ways (Camus & Castro, 2017, p 133).

2.2.1. How to Avoid Gender Bias and Sexism in Translation

Languages are different from each other in many aspects. Translators have to carry this fact in mind while translating. As this might be easy for them, being gender bias is problematic. To translate from a 'genderless' language to a 'genderlect' one, or vice versa, is what translators should be careful with. Nonetheless, machine and tech tools of translation make translators' job even harder, for it cannot provide a neutral language.

Translators can, through the assigned text, know how to interpret and translate gender references. So, reading the text and knowing the features of both languages can be a source of help. If not, they can always use other resources as the author, publisher, reviewer, or similar works (Jacob, 2019, Gender Bias and Sexism in Translation, <https://www.comtectranslations.co.uk/>). However, if gender-specific is

unreachable, they can use gender-neutral form through 'neutralization' or 'feminization' or both (Camus & Castro, 2017, p 10).

In our modern days, there has been a need for tech tools to do the job of human translator especially to translate large texts in little time with a minimum cost. These tools no matter how efficient are unable to solve gender related issues; hence, a translator must be involved either as a proofreader or editor (Jacob, 2019, Gender Bias and Sexism in Translation, <https://www.comtectranslations.co.uk/>).

3. Translation Studies and Gender Studies

In the last three decades, these two fields of studies have been developing significantly in comparable levels and by doing that they exemplify the relation between woman and translation, i.e. 'Feminine Translation'. As a result, this relation gets the attention of most of the academic disciplines (Flotow and Scott, 2016, p 349).

Translation has been playing an essential role in bringing societies, cultures, ideologies, beliefs and languages closer to each other, and by doing that it paves the way to globalization. It has entered every aspect of life and introduces every single language to the rest of the world. However, gender, or more broadly 'differences of sex', has to some degree do the same thing. It infiltrates all and every aspect of our life, and changed the way our world look and think about it. It has even gained the international acceptance and entered in every national and international organization, besides the academic field of course (Wallmach, 2006, p 2).

During the 1990s, translation researchers, scholars and theorists start to focus in their studies on concepts such as feminism and gender, their studies have an impact on many academic studies worldwide. These studies have an influence on both gender and translation studies.

For example, Kathy Davis , in her book 'Our Bodies' (2007), studies how her book has reached into diverse languages such as Arabic and Chinese. She examines the way the target culture, thus language, has an impact on what health information is allowed in their norms to be translated. Her study

reveals the challenges, linguistically and culturally, which translators encounter in translating such texts.

However, translation and gender issues have departed from the academic circle and are, nowadays, in everyday events. Joan W. Scott brings forth several issues concerning the translation of the English word 'gender' to other languages, how it embedded in national and international situations and the international acknowledge of its use (Flotow and Scott, 2016, p 351). Scott's essays on translation problems concerning this word raises many questions of which are: how to maintain the translatability of some universal concepts, which must be changed or altered, when rendered into other languages, and how the English language as a source text may affect other languages in the way it deals with human sexual differences (Flotow and Scott, 2016, p 351).

Gender, as a concept, provoked many debates and arguments since the beginning of civilizations. Religious text books like the Glorious Qur'an and the Bible, which have been translated and rewritten to many languages, have set rules for gender and the relation between sexes. Nevertheless, it stills stirred disputes and arguments between conservatives and liberators and thus affects the way in which they are translated.

4. The Translation of Gender

The realm of translation has been and still a deceitful field, for those who work in it. For it is indeed a problematic area for translators. Cultural, historical, ideological, dialectical, grammatical, linguistic, idiomatic and religious differences are all barriers confronted by translators in their work. Even, at the word level, they might face problems and the word 'gender' is one of these words.

Both the terms of 'translation' and 'gender' are debatable in their reference and accountability. These terms roused serious questions since they were introduced to our languages and the answers to these questions are argumentative between those who see it as a need and those who see it as unnecessary addition (Flotow and Scott, 2016, p 354). However, what we are concerned with is the question of translatability and credibility.

Tsing (2005, p 52) refers to two terms namely 'universal' and 'particular'. She says that "universalisms are a flexible medium for translation." For her, translation is a mediation between 'universals' and 'particulars', i.e. they are not opposite terms rather they are a mix field which grant the solidity and transparency of the original term. However, since universals can only be recognized via particulars, new meanings for those universals will always be produced, and this explains how same words can gain new meanings over time and usage.

Internationally, the word 'gender' has more than one reference, it may be used as an alternative expression for women, as euphemism for sex, or simply refers to the differences in female and male's behavior. So, to translate the word 'gender' or any of its references may obstacle the translation of a text, or at least create a problem for the translator. Magyari-Vincze (2002, p 65) states that translation becomes " a way of understanding the complex relationship between languages and social circumstances", and translating gender is "a way of exposing a complex system of power relation", to find words in the target language which stand for the actual words in the source language.

The differences in translating the word 'gender' has to do with the resistance of the target culture, and even language, to the thought that social roles are determined. If gender is not determined by sex, then what justifies the enforcement of the norms that govern male's and female's behavior. This question will move from the source to the target language during the course of translation (Flotow and Scott, 2016, p 354). An example of this resistance in Arabic will be the use of the nouns 'Nau' and 'Jins' (i.e. kind, species or sort) to translate 'gender' which emphasizes ideas of separation and difference. If this happens, then all the other meanings for gender in the source language are lost (Mehrez, 2007, p 112).

PART TWO

PRACTICAL FRAMEWORK

1. The Study

This study tries to assure that there is a relationship between the gender of the translator and the language of the translated text. Despite the difference, readers will choose the more accurate text regardless of the gender of the translator.

Nevertheless, despite the effect of gender of the translator over the evaluator, the evaluator will ultimately choose the accurate text regardless of the gender.

1.1. Research Questions

The purpose of this research is to find out the answer to the following questions:

1. Is there any effect of the gender of the translator on the translated text? 2. Is there any effect of the gender of the translator on the gender of the evaluator?

1.2. Research Hypothesis

In order to examine the research's questions, the following hypotheses were established:

1. Due to language differences between males and females, the translated text will differ .
2. The evaluator of the translated text will choose language over gender, he/she will not pay much attention to the gender of the translator as to the translation.

1.3. Subjects of the Study

The subjects are 40 students of the Translation Department at Al-Ma'moon University College, unsystematically selected from among 150 students in the fourth and third grades (20 from each grade).

1.4. Data Collection

1. As an assessment, the students are given a literary text translated by two male translators and two female translators, and asked to choose the most accurate and coherent one. The text is a poem (Sonnet) written by Shakespeare (Shall I Compare thee to a Sumer Day).

2. The students are given multiple-choice questionnaire to answer.

2. Results

2.1 Questionnaire

Let us have a look on the main questions and their answers:

Chart (1) Do you prefer to read for male writers or female writers?

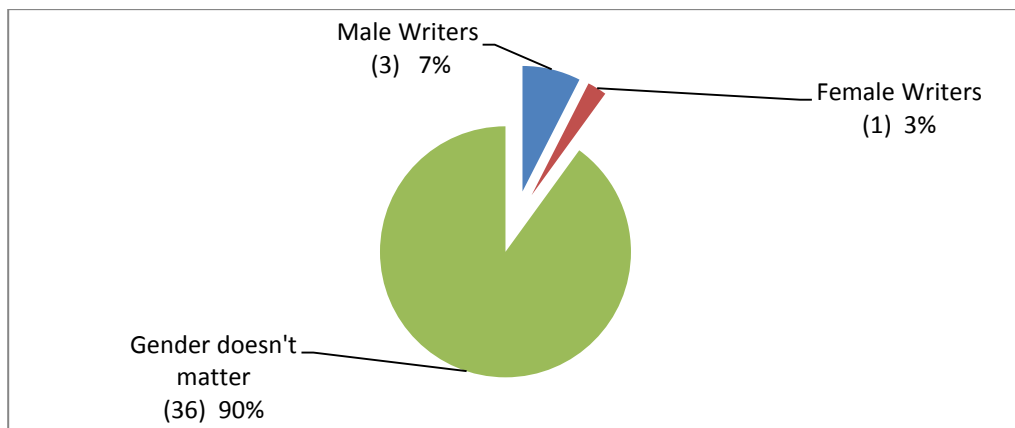
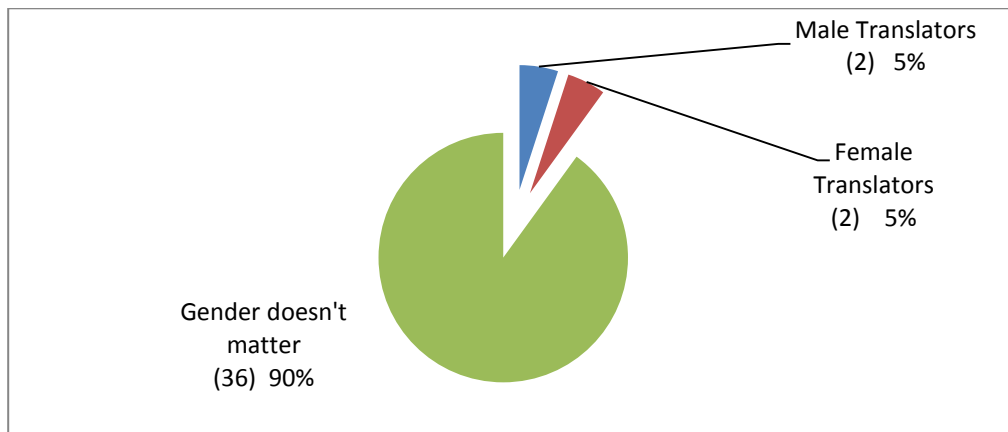


Chart (2) Do you prefer to read for male translators or female translators?



From the above two charts, one could easily notice that gender doesn't mean that much for the students, for both the fourth and the third grades. Students' answers are almost identical concerning the effect of gender concerning translation. 36 students out of 40 (90 %) agree that gender plays a minor role in determining which text to be read and which not, whether the gender of the writer of the text or the gender of the translator of the text.

However, 4 students (10 %) of the students show a bias towards gender for writers and translators. 3 students prefer to read for male writers, and 1 prefers female writer. 2 prefer to read for male translators and 2 prefer female translators. Let us have a detail view on their grades:

Table (1) Students who show bias towards gender

Choices	Fourth Grade	Third Grade
Male Writers	2	1
Female Writers	---	1
Male Translators	---	2
Female Translators	2	---

In the fourth grade 4 students show gender-bias effect, 2 for male writers and 2 for female translators. On the other hand, in the third grade 4 students also show this gender-bias effect, 1 for male writers, 1 for female writers and 2 for male translators. Nonetheless, one could notice that Female Writers and Male Translators were absent from the fourth grade choices and the two students who choose Male Writers are not the same who choose Female Translators.

This suggests that the students' choices do not really reflect biasness rather they reflect preferability.

As for the third grade students, only the student who chooses Male Writers chooses also Male Translates. This is a gender-bias effect. Whereas, the choices of three other students also reflect preferability not biasness. For they did not stick with the gender as a category, rather they just choose what they prefer.

Chart (3) Concerning the quality of the text, which translator is better?

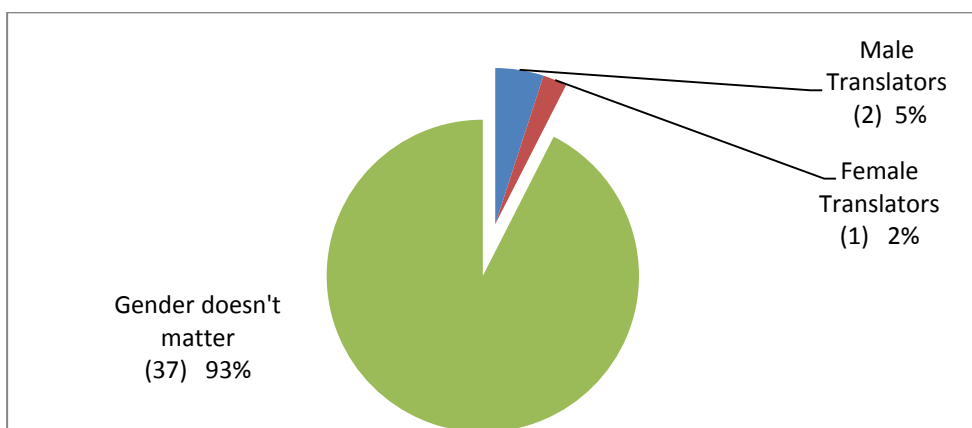
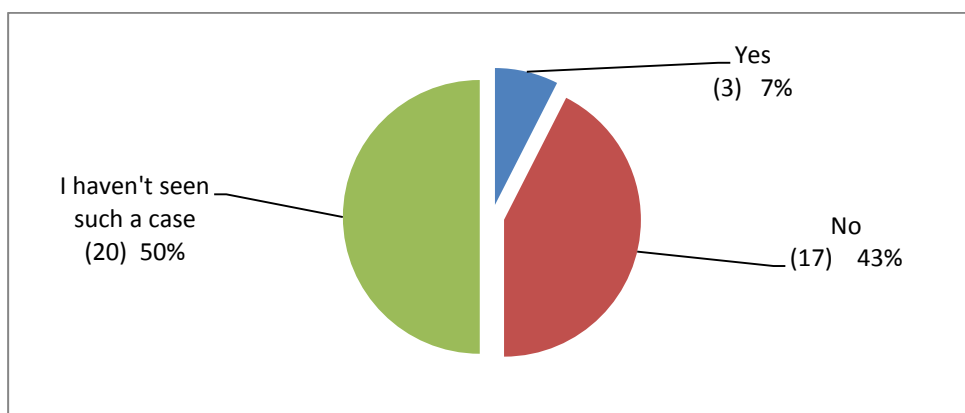


Chart (4) Does the gender of the translator have an effect on the quality of the translated text?



Concerning charts (3) and (4) on the quality of the translated text, 37 students (equals to 93 %) agree on the principle and show no bias of any kind; for

them the quality of the translated text relies on the quality of the translator regardless of his/her gender. Only 3 students show this gender-bias effect. Let us have a look at their grades and choices in the following table:

Table (2) Students who show bias towards gender

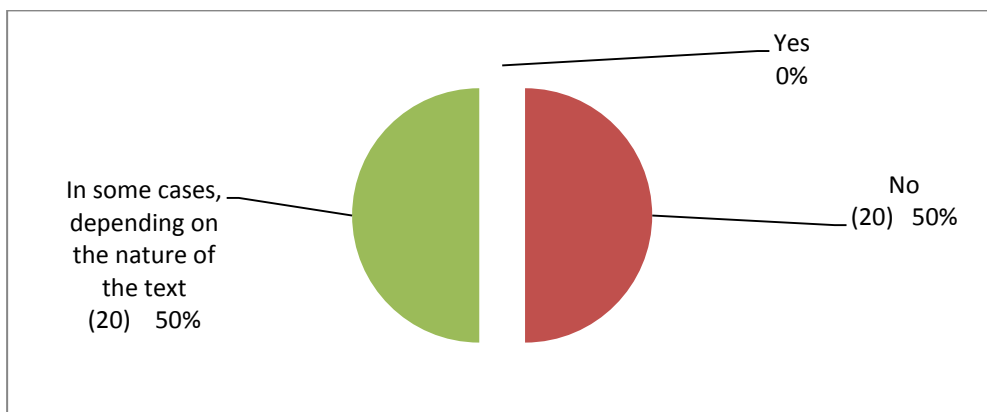
Choices	Fourth Grade	Third Grade
Male Writers	---	2
Female Writers	1	---
Yes	1	2

Regarding the fourth grade, the same student who chooses Female Writers is the one who chooses Yes. This indicates that the student believes in gender-bias effect and shows this clearly through the choices.

As for the third grade students, they are not the same. Those who choose Male Writers are not the same who choose Yes. Once again this refers to the preferability rather than biasness.

Now, overall there is one student from the third grade and one from the fourth grade who clearly show their gender bias. However, the rest of the 11 students show preferability rather than bias.

Chart (5) Do you think the gender of the evaluator matters when evaluating the translated text?



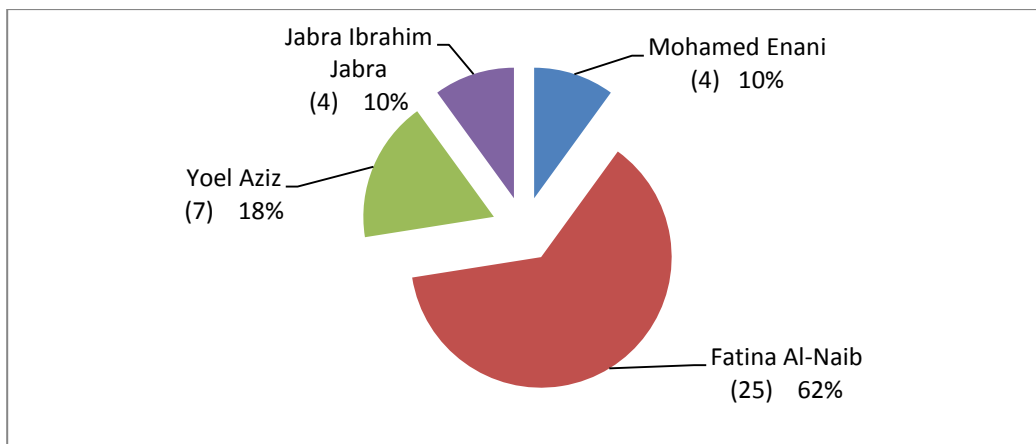
Last, we come to the gender of the evaluator. In this case, 50 % of the students (20 students) confirm that for them concerning the gender of the evaluator it does not have an effect while evaluating the translated text. Yet, 50 % (20 students) express the idea that in some cases and depending on the nature of the text itself such effect might come to the surface. Here, although they agree that this happens, they didn't agree on it as constant factor , they specifically indicate the probability of happening and only in some cases. Hence, they agree that there is no effect, but there is a possibility of its happening. Overall, all the students suggest that there is no effect on the wide range of evaluation.

2.2 Assessment

Students were given Shakespeare's sonnet 18 (Shall I Compare thee to a Sumer's Day) with four translations of it done by Mohamed Enani, Fatina Al-Naib, Yoel Aziz, and Jabra Ibrahim Jabra and they were asked to assess the translations then answer some questions.

Concerning the translated poems their choices are as follows:

Chart (6) Assessing translated Poems



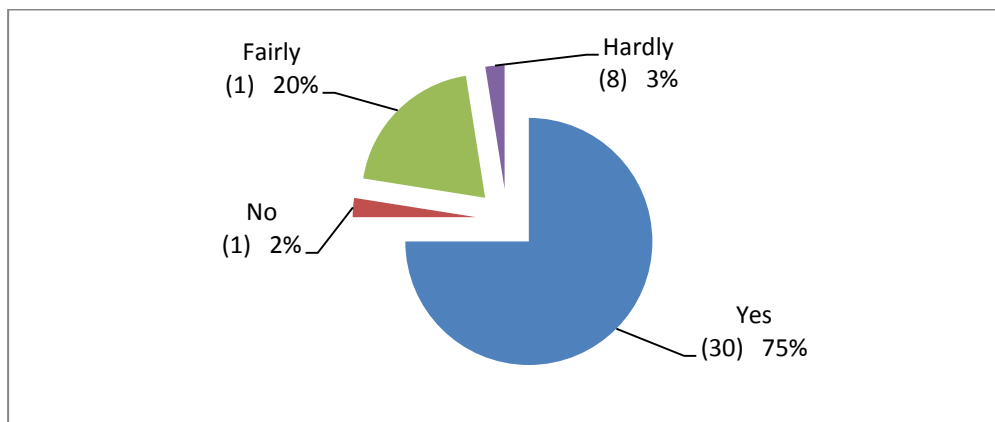
8 male students out of 25 (representing 32 %) chose Fatina as their appropriate translation. 3 female students out of 4 (making up 75 %) chose Mohamed as their best translation, 1 female student out of 7 (that is 14.28 %) chooses Yoel and 2 female students out of four (that is 50 %) choose Jabra. Now consider

this, 6 out of 15 (which equals 40 %) who choose male translators are female students.

These numbers indicate that there is no gender-bias effect from the students while assessing the translated versions. If there is such a thing, taking into consideration the number male and female students who chose Fatina, it is at its lowest level because Fatina's version is indeed considered by many translators and poets as the appropriate translated version of sonnet 18.

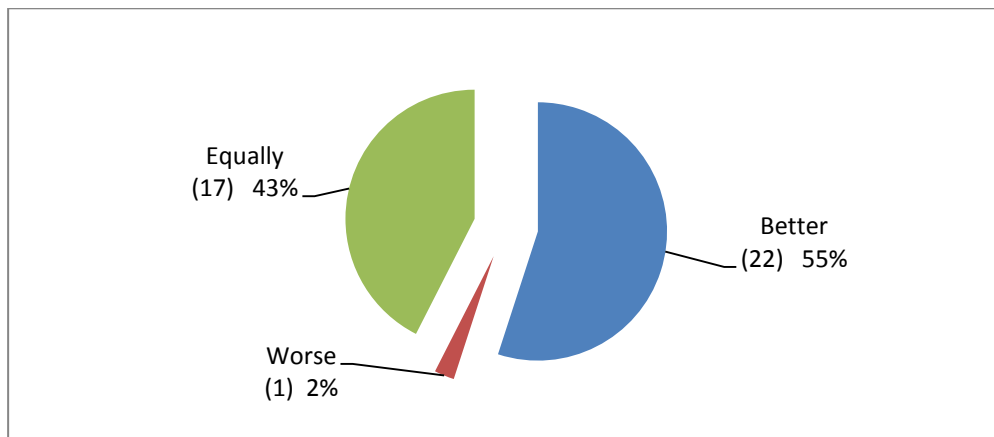
Then, students were asked if Fatina Al-Naib, as she is the only female, succeeded in translating the sonnet in comparison to the other translations done by male translators, and their answers are as follows:

Chart (7) Do you think the female translator has succeeded in her translation?



From the above two charts, one could see that more than half of the students (25 students representing 62%) have chosen the female translator over the male translator. Now, let us see if their choice has any kind of bias. Students were given a question regarding the evaluation of the female translated version when compared to the rest of male versions.

Chart (8) How do you evaluate the female translated poem in comparison to the male's translated poems?



The chart shows that 22 (making up 55 %) students say it is better than the male versions, 17 (that is 43 %) students say it is as good as the rest of male versions and only 1 (2 %) student says it is worse than male versions. To have a clear picture on whether there is any kind of bias, we should consider the choice according to the gender of the students. See the following table:

Table (3) Choices according to students' gender

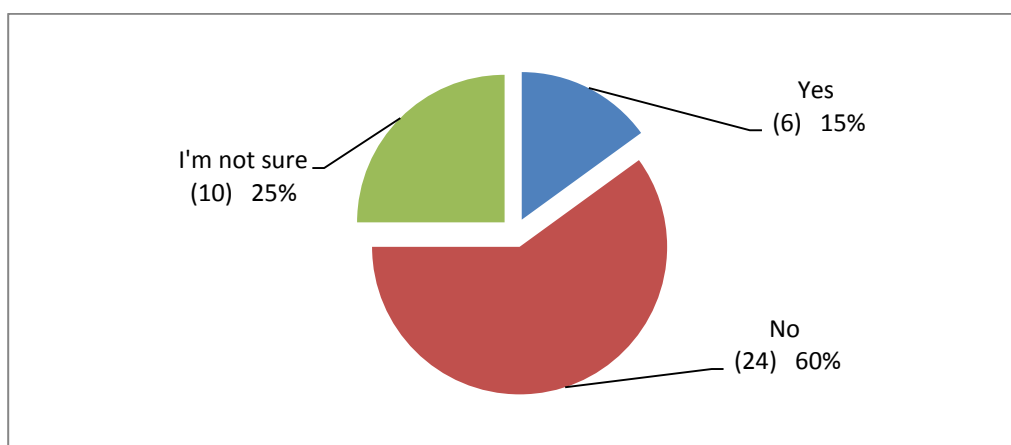
Choices	Male	Female
Yes	11	19
No	1	---
Fairly	3	5
Hardly	---	1
Better	8	14
Worse	---	1
Equally	9	8

Looking at the numbers, we see that 11 male students out of 30 (representing 36.66%) say that the female translator has succeeded in her translation, and 3 student out of 8 (making up 37.5 %) say that she fairly succeeded. Only 1 student (that is 2%) says that she failed. No male student says that she hardly succeeded. No female student says that she failed, yet the only student who said that she hardly succeeded was a female. The numbers of female students and their choice show that too. 6 female students out of 25 (representing 24 %) gave negative indications to their choice (Fairly and Hardly).

As for the second part, 8 male students out of 14 (which equals 57.14 %) say that the female version is better than the male versions, and 9 out of 17 (that is 52.94%) say it is equally good, and non says it is worse. On the other hand, the only student who says that her version was worse than male versions is the female student. This clearly shows that there is no gender-bias effect from the students who undertake the assessment. However, if there is such a thing, it is barely noticed.

After giving their assessment, students were given two direct questions concerning gender and asked to answer them (almost the same as the two given to them in the questionnaire, in order to study their answers after assessing translated texts and to see if it will be the same or differ). Let us have a look:

Chart (9) Do you think that the gender of the translator has something to do with the quality of the translated text?



The only difference between this question and the one asked in the questionnaire is that the answer (I haven't seen such a case) is replaced by (I'm not sure). For now, he/she can't say that he/she hasn't seen such a case, if there is a bias he/she will see it. However, the answer (I'm not sure) will satisfy their need if he/she starts to question their answers previously. Let us have a look on their answers previously and recently to have better indications:

Table (4) comparing students answers

Answers	Questionnaire	Assessment
Yes	(3) 7%	
No	(17) 43%	
haven't seen such a cas	(20) 50%	
Yes		(6) 15%
No		(24) 60%
I'm not sure		(10) 25%

As you can see, concerning the effect of the gender of the translator on the translated text, students who believe that there is such an effect were only 3 (representing 7%) in the questionnaire and now they become 6 (that is 15%) out of the total number of students. The number is doubled now after examining some translated texts. As for those who answer with "No", their number is increased by 17 % , this reflects their awareness after examining a real case in which if there is a gender-bias effect it will be seen, yet they haven't seen such a thing. It should be noticed that this increase comes from the same students who stated before that they are not familiar with such cases, now they have been familiar with it.

All the changes that happened were from those who stated that they haven't seen such a case, keeping this in mind we could see that 3 students change their answers to Yes, and 7 students change their answers to "No". 10 out of the 20 students nearly maintain their answers by saying they are not sure. This indicates that they start to question their previous answers and didn't yet have reached a specific one. So, they chose to change their answers from (I haven't seen such a case) to (I'm not sure).

Now, let us see how many females and males (out of the 10 students) have changed their answers and into what. Consider this table:

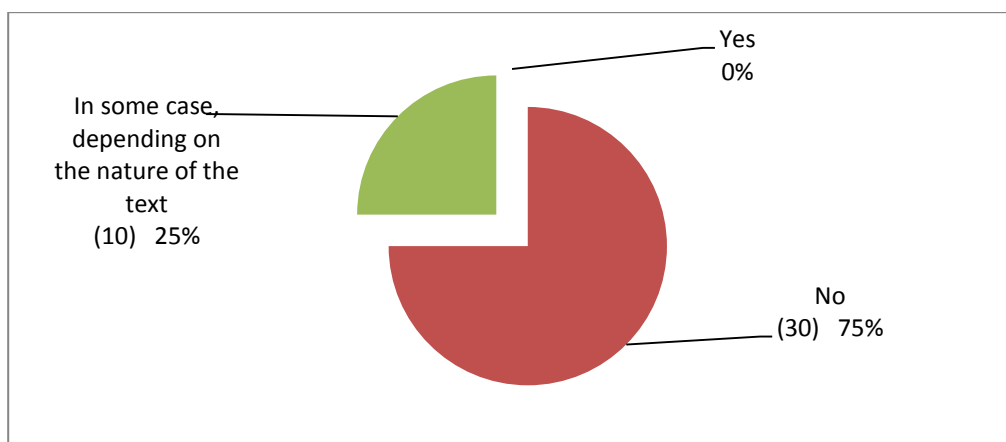
Table (5) Males and Females who change their answers

Gender	Number	Before	After
Males	1	haven't seen such a case	Yes
Males	4	haven't seen such a case	No
Fema	2	haven't seen such a case	Yes
Fema	3	haven't seen such a case	No

3 students, 1 male and 2 females, changed their answers to "Yes", this indicates that they have seen a gender-bias effect. 7 students, 4 males and 3 females, changed their answers into "No", which clearly states that they are now sure that there is no gender-bias effect. This shift in the students answers is important, for it gives us a clear picture of how they change their answers after being subjects to something that they did not examine before.

Moving towards the second direct question, Let us have a look:

Chart (10) do you think your gender as an evaluator has any influence on you while evaluating the translated texts



The same question was given in the questionnaire and the students answers were 20 (which equals 50 %) for "No", 20 (that is 50 %) for "In some cases", depending on the nature of the text and zero (0 %) for Yes. Now, their answers haven't changed that much, "Yes" is still the same as (0 %). The only change is that 10 students (which is 25 %) have changed their answers to "No". This is a good sign that half of those who believe that there is a gender-bias effect (in some cases) changed their answers to that "there is no such an effect on the evaluator while evaluating". This happens when they examine by themselves the status of being evaluators in order to discover that the gender-bias effect did not affect their evaluation and thus their judgment. Hence, it is safe to say that this 25 % of the increase is a healthy one which will improve the work of those whom gender do not have an influence on them.

3. Findings

After examining the students' answers, analyzing their choices in the questionnaire and the assessment, we come up the following:

A. Gender-bias effect is a fact that has to be taken into consideration while examining, studying, or evaluating any given data concerning translation or translators. Taking into consideration that 5 students out of the 40 (that is 12.5 %) show such an effect.

B. Although such an effect exists in the field of translation, yet its percentage does not reflect the supposed impact on the product as a whole. After all only 5 students (12.5 %) show this effect in comparison to 35 students (that is 87.5%) show their indifference to such effect even when it is found.

C. Students and/or translators will eventually maintain their course while evaluating any given translated text. When the same task was given to postgraduate students (40 students) the results have witnessed another shift towards the unimportance of the effect of gender while translating or evaluating. Only 2 students (which equals 5 %) get the impact of gender and show biasness in their judgments which means that 38 postgraduate students (that is 95 %) have no such an effect.

D. Some female students (2 students, representing 5%) do prefer to read for female writers and translators but not on the account of the quality of the product (only 1 female student out of the 2 shows that). The same with male students, 3 of them show this preferability (that is 7.5 %), yet at the end only 1 student (making up 2.5 %) has the gender-bias effect.

E. There is much difference between what students might feel and what they might adopt while working as evaluators, consider the shift in their answers when answering the questionnaire and after engaging in the assessment. 10 students out of 20 (that is 50 %) change their opinion from gender affecting towards gender affectless.

F. Most of the students, whether graduates or not, deal with the gender as preferability not biasness. In the questionnaire, 4 out of 7 students (that is 57.14 %) show this preferability, and 3 out of 5 postgraduate students (that is 60%) show this too. While in the assessment, 7 students out of 10 (which

equals 70%) show this preferability, and 9 postgraduate students out of 10 (that is 90 %) show this too. Hence, it is preferability rather than biasness.

G. Gender as a factor did have a negative impact, throughout history, on all the kinds of people whether they were writers/translators or readers. Yet, due to the feminism movements, women's rights advocates and right groups activists this factor has started to fade. This study is an evidence of this fact.

Conclusion

Gender has played a significant role in translation and linguistics studies during the last four decades. The main purpose of these studies was to show to the world the gender-bias effect that was established throughout languages, written or spoken, all over the world and try to eliminate it during the recent time. They manage to do that, and time appears to be a true healer of such effect.

Language and gender are interrelated with each other via the involvement of both males and females in their daily social activities. This interrelated connection is displayed through the choices which both genders make while speaking or writing. These choices in the style, politeness, certainty, words choices and directness all form a distinctive trend that distinguish males from females.

Translation was a very important tool which helps women to present themselves in the world of literature and writing, and which helps them to overcome the concept of inferiority imposed on them during history. Hence, women place themselves in the right level as their correlated men partners.

The conclusion of this study is that gender still has an effect but not as it was in the past. There is a slight effect with the percentage of 12.5% displayed by undergraduate students and 5% by postgraduate students. This also means that 87.5% of undergraduate and 95% of postgraduate students do not have such an effect on them. This proves the hypothesis presented by this paper, which is:

1. Due to linguistic differences between males and females, the translated text will differ.
2. The evaluator of the translated text will choose language over gender, he/she will not pay much attention to the gender of the translator as to the translation itself.

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About the Author

Assist. Prof. Anas Khalid Ibraheem; M.A degree (2005) in Translation and Linguistics from the College of Arts/ Baghdad University. He is an instructor at Al-Ma'moon University College/ the Department of Translation since 2005. He published 10 research papers in the field of Translation and Linguistics outside and inside Iraq, and he is working currently on publishing 3 other research papers.

Email: anas.kh.ibraheem@almamonuc.edu.iq

اثر الجنسانية (الهوية الجنسية) على عملية الترجمة ونتاجها

ا. م. أنس خالد إبراهيم

كلية المأمون الجامعة - قسم الترجمة

المستخلص

لقد اجريت ولا زالت تجرى الكثير من الدراسات في مجال الترجمة. لكن ومنذ منتصف التسعينات تناول عدد لا بأس به من البحوث مشكلة الهوية الجنسية واثرها في عملية الترجمة ونتاج الترجمة على حد سواء. ويشير Simon (508: 1996) الى حقيقة ان وعند مقارنة النساء والمترجمين بالرجال و الكتاب عبر التاريخ فأن النساء هن الطرف الاضعف. و مهد هذا الامر الطريق لظهور الحركات النسائية والتي نتج عنها دراسات واعدة عن الجنس كمفهوم و عن الهوية الجنسية للمترجم كتطبيق فيما يتعلق بنوعية الترجمة ودقتها.

حدد Flotow (in Meschia, 2012, p 1-4) عدة قضايا يُمكن ان يتم الاستقصاء عنها فيما يخص كل من الترجمة و الهوية الجنسية وهي: الدراسات التاريخية و الافكار النظرية و الهوية الجنسية للمترجم و قضايا ما بعد فترة الاستعمار واخيراً الحثيات الثقافية. سيتعامل هذا البحث مع مُخرجين يتعلقان بالهوية الجنسية وهما هوية المترجم (واثرها على الترجمة إذا ما كان هناك من اثر لها) و هوية المُقيم للنص المترجم (واثرها على الترجمة إذا ما كان هناك من اثر لها).

يهدف هذا البحث الى الاستقصاء عن وجود اي تأثير ذو اثر سيء للهوية الجنسية في عملية الترجمة ونتاجها. ولهذا الغرض تم الاستقصاء عن طريق الطلب من 40 طالب من قسم الترجمة في

كلية المأمون الجامعة بالإضافة الى 20 من الخريجين القيام بتقييم و تحليل وذلك عبر توجيه استبيان (يتعلق بهوية المُترجم و المُقيم) و تقييم ترجمي لقصيدة (شكسبير) رقم 18 مع اربع ترجمات لها.

ولقد اظهرت الدراسة ان هناك اثر طفيف لظاهرة التحيز الجنسي لدى الطلاب وصل الى ما نسبته 12.5% و 5% لدى الخريجين. وهذا يوضح ان ما نسبته 87.5% من الطلاب و 95% من الخريجين لم يكونوا عرضة لمثل هذا التأثير. ولقد اثبت هذا ما طرحته فكرة البحث من وجود اختلاف طفيف في اللغة المستخدمة لكل جنس لكنه لا ولم يؤثر في الهوية الجنسية للمُترجم او المُقيم.

كلمات مفتاحية: الجنس – المُترجم – المُقيم – التأثير – التحيز