

The Translational Impact of Gender Sensitization on the Palestinian Society

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Abstract

Recently, an encyclopedic volume of research has focused on the concept of gender in translation. This study examines the impact of gender sensitivity on the Palestinian society through analyzing academic regulations, newspaper advertisements, and official circulars in both Arabic and English in Palestinian institutions. It also shows that cultural differences in Arabic and English adversely affect how gender issues are addressed, revealing that Palestinian translators tend to resist the gender sensitivity that restricts their translation. This research recommends that translation trainees be directed to pay particular attention to the social, ideological and cultural elements to control gender issues in their translations. Source texts should also be deeply analysed and scrutinized so that the translation at issue avoids gender bias. Customs and traditions should be taken into consideration to yield more accurate renderings.

Keywords: Gender sensitivity, impact, translation, ideology, translator trainees, gender bias.

Introduction

During the last two decades, gender sensitive language has become a major issue in a number of institutions especially educational establishments and public organizations around the world. The issue was first addressed at a UNESCO conference which recommended that gender bias in language use be avoided in the organization. In a special document, the UNESCO later made the issue a part of its policy at the European Council, acknowledging that “sexist linguistic usage in EC member states is hindering the establishment of equality between women and men since it obscures the existence of the women as half of humanity”. (www.accessmylibrary.com).

Mills (2003) considers that “[t]he problem of gender-discriminatory language still persists because whilst significant changes have happened in the type of language used to describe women or the relative merits of either sex within these institutions, it is clear that their non-sexist policies are not always being adhered to in practice in many documents and interactions. (www.extra.shu.ac.uk/daol/articles/closed/2003/001/mills2003001-paper.html).

This observation takes into account a related issue which could be seen to have later become a serious problem for such institutions. This has become a more urgent issue in translating their documents with gender-bias free language. This issue is seen to have caused contradictories in the principles of institutions. They had to pay a particular attention to the social expectations of gender in target cultures, and hence their translators had to adopt a gender sensitization policy to encompass the differences in both languages and cultures. Nissen (2002) sees that “[A]lthough translation has been described as a ‘cross-cultural transfer’, it is important to note that this transfer implies an ideological transfer as well” (p. 25). In other words, translators have to develop a deeper understanding of the ideologies of the different societies they deal with in their translations. They have to make a close connection between grammatical and pronominal types of gender and social gender and its standards.

Translational problems of gender may arise because there exists a wide variety of parameters for translators to choose from genderwise. This is especially true of the translation of expressions and texts based on gender use, “where the determination of social gender has turned out to be more complex and ambiguous than the selection of expressions which inherently belong to a specific gender” (ibid, p 35). Consequently, dealing with gender in translation entails dealing with ideologies.

Methodology

Official written materials, including circulars, taken from educational institutions, NGO’s, and governmental departments in Palestine, were closely analyzed for their ideological, cultural, and social perspectives.

Literature Review

Historically, the feminist movement has influenced thinking in social sciences and humanities over the years. “Since the 1960s, the scope of feminist thought has become wider and more diverse and its impact more profound” (Litosseliti, p 1, 2006). As a political movement, feminism has tried to improve the visibility of women’s experience, identify the gender theory, and combat the source of gender inequalities. It embraced the distinction between biological sex

and the social construct of gender in the 1970s. This distinction began to be applied to almost all feminist contexts. It was applied to literature, legal documents, and official documents at international organizations. At a later stage, however, the meaning of the term extended to include the term 'sex' in different areas to the extent that it has become, in some cases, a replacement of the latter and sometimes a synonym to the word 'woman'. This gradual development or change of the issue of gender could be traced to the 1980s. It began to have a significant mark in scientific literature when the Food and Drug Administration started using 'gender' instead of 'sex' in 1993. Moreover, at this time, "the term is commonly used to refer to the physiology of non-human animals, without any implication of social gender roles." (<http://www.TranslationofgenderinginEnglish.html>).

Not all gender specialists or theorists support such views. Smith explains that communities agree on the biological entities of male and female. That is, what norms of character and conduct are associated with these bodies, and who is male or female, whereas Palmer seeks to confront gender studies with an argument for the need to analyze lived experience and the structure of power and subordination. However, recent developments of gender theory take into account such a social fabric based on biological differences. Thus, it can be understood that gender is a basic element of social relations across cultures and time. It enables us to examine the relations between men and women, and other social relations grounded in unequal relations of power and privilege. Therefore, according to what is mentioned above, gender can be defined as "[a] term used to describe the characteristics, roles and responsibilities of women and men, boys and girls, which are socially constructed. Gender is related to how we are perceived and expected to think and act as women and men because of the way society is organized, not because of our biological differences". (<http://www.genderandhealth.ca>). This definition is broadly used since the theory of gender has been developed as a result of the feminist movement to achieve its political goals in the first place and to enhance its roles in society as a complementary factor to that of males', not as a subordinate one.

Gender and Language

Studying gender in relation to language means dealing with the subject from a discourse view, not to forget the influence of phonological, lexical and other kinds of linguistic analyses. Not a few writings discuss the subject from one or similar perspective built on the differences between male and female of using language in daily life, actions, conversations and using words. This part of study focuses on studying language and gender from different perspectives based on the use of gender theory and its impact on translated documents, advertisements, regulations, and circulars in Palestinian institutions.

Definition of Grammatical Gender

Grammatical gender can be defined as: "a category in inflected languages governing the agreement between nouns and pronouns and adjectives... in Indo-European languages, it is usually based on sex or animateness" (www.thefreedictionary.com). It refers to both females as well as to objects classified as feminine, e.g. table, طاولة, or refers to males or to objects classified

as masculine, e.g. كرسي, and it can also refer to inanimate objects (neither masculine nor feminine, in other words, gender of inanimate objects is grammatical, e.g. شمس, sun, فأس, axe. While animate objects in English can be classified as personal e.g. ‘baby’, which can be indicated by ‘he, she, it’, and nonpersonal such as ‘family’, inanimate objects are related to nonhuman objects such as ‘box’. Hence, gender is a built-in lexical property of the word, whereas grammatical gender, as classified, is defined as a system for nouns themselves.

Gendered nouns are common in languages. Nouns vary in gender from one language to another, i.e. some are classified as masculine or feminine in many languages such as Spanish, German, and Arabic, whereas this difference does not exist in English language at definite levels. For example, the words ‘teacher, nurse, lawyer, and kid’ are gender-free unlike the case in Arabic, where they are gender-specific, the تاء مربوطة signifies the feminine gender e.g. male teacher معلم - female teacher معلمة – male lawyer محامي – female lawyer محامية – male child طفل – female child طفلة - ممرضة - female nurse ممرض - male nurse -

Part of the grammatical system has gender in its content; this can be applied to many languages such as Arabic and English, which means that “language also requires gender morphology even where the grammar morphemes appear to be gender neutral” (Shitemi, 2009, p 9).

Gender in Arabic

Sadiqi (2006) observes that the study of Arabic from a gender perspective is still at its beginnings in spite of the fact that “Arabic sociolinguistics has attracted the attention of many scholars” (p1). There is no significant attention being paid to the use of gender as an analytical tool to explain the men and women relationship between Arabic users (ibid). She suggests that the interaction between Arabic and gender can be attested on two levels: the formal level ‘grammatical level’ “where Arabic exhibits grammatical and semantic gender usages which may be qualified as male-biased, and the sociolinguistic or relational level, which Arabic is more used in male-associated than female-associated contexts” (ibid). Arab scholars find that Arabic grammar contains extensive accounts of gender as a grammatical category. These accounts of Arabic terms are often presented in androcentric terms. Sadiqi cites Ibn al-Anbari, an Arab grammarian who investigated the gender system of Arabic grammar in detail. According to him, Arabic exhibits two types of gender markers, masculine and feminine. These markers are found in verbs, nouns, adjectives, determiners and quantifiers, and sometimes are used in signal grammatical agreement between these various categories. Therefore, we find that adjectives in Arabic generally agree with the noun they modify in person, number, and gender.

Another example of grammatical androcentricity in Arabic is what is explained by some Arab grammarians about the precedence of the male over the female in expressions. Arab grammarians argue that masculine precedes feminine as femininity is indicated by inflectional morphemes, i.e. additions to the root are secondary (ibid, p. 4). Sadiqi argues that such analysis of masculine and feminine expressions is due to “their background and particular kind of language ideology which leads to stereotypical and sex bias view in societies” (ibid, p.5).

On the other hand, the feminine gender marker in Arabic contains one more sound or letter than the masculine marker. Hence, femininity is a product of masculinity. Arabic grammar books

advocate grammatical rules that emphasize this derivation. However, this derivation may be questionable as long as “human languages are naturally subject to economy as a result of speaking these languages” (ibid, p. 5). The masculine form is the major, unmarked category and even higher than the femininity and this is due to the remarkable status of masculinity in the Arab cultures and societies. At the syntactic level, the Arabic language shows a full agreement between the subject and the verb, even in the dual form of nouns and verbs. To illustrate this point, consider the following examples: 'the boy and the girl came' and 'the girls and the boy came' 'جاءت البنات والولد' and 'جاء الولد والبنات', respectively. These two examples explain that gender agreement obeys the principle of proximity in which the verb agrees with the closest subject.

Arabic is also an example of a language with only two genders, masculine and feminine, and does not include a neuter nominal class. Nouns that designate entities with no natural gender, such as objects or abstractions, are distributed among the masculine and the feminine.

Gender in English

Gender marking in English is minimal. However, some loanwords show gender inflections such as in 'actor/actress' and 'steward/stewardess.' Meanwhile, the third person singular pronouns 'he, she, it' are gender specific. It is noteworthy that these pronouns coincide with the real gender of their referents rather than with the grammatical gender of their antecedents. The choice between 'he', 'she' and 'it' comes from the way they present masculinity, femininity, or unknown sex.

Textual Analysis

Interest in gender issues from a translational perspective began to have a status taken in the middle of the 20th century. It prompted the necessity of rethinking the strategies used in translation when it comes to gender issues since it is lost in patriarchal language. The task of the translator is to transfer and re-create the complete truth from one language and/or culture to another. Rethinking translation also implies reconsidering the identity of the translating subject as author of the translated texts. In other words, translators must have knowledge and wide background about the culture, beliefs and ideology of the society they translate into, which makes them forced to realize more intended meanings of the target text. Thus translators become increasingly aware of their role in analyzing and interpreting the source text in order to determine and render meaning. The more fluent the translation, the more invisible the translator becomes, and the more visible the writer and the meaning of the foreign text. As for the second aspect, such practices of translation provide readers with experience of recognizing their culture in the culture of the other. One might consider that within the major concern of the translator is to render the message of the (SL) into the (TL). In this regard, he/she may encounter both linguistic as well as cultural problems. As translating involves decoding meaning in the SL and encoding it in TL, the varying grammatical systems in both languages challenge the translator. Gender in Arabic could be said to be more dependable, whereas English is less so. In other words, Arabic presents more gender clarity since masculinity and femininity are overtly stated, and its grammatical system is designed to make a distinction between both sexes by using

additions such as 'تاء التأنيث'. English tends to be more pronominal, and its grammatical system is not based on classifying gender into male and female in many language usages.

In linguistics, grammatical genders refer to one of three classes: masculine, feminine and neuter. Masculine gender includes most words that refer to males. Feminine gender includes most words that refer to females. Neuter gender includes mostly words that do not refer to males or females. The gender of a noun affects its pronoun (subjective, objective, reflexive, demonstrative, possessive form, article, adjective, and verb). According to Pauwels "languages with a 'grammatical gender' system categorize nouns into gender classes on the basis of morphological or phonological features" (http://www.linguistik-online.com/heft1_99/pauwels.htm). In the grammatical gender group, words follow special rules. In other words, based on a grammatical pattern, the gender of a noun is recognizable. In Arabic, for example, most feminine nouns and their modifiers end with 'تاء التأنيث' or 'ta' marbuta', such as 'beautiful woman امرأة جميلة'.

Languages can be classified according to grammatical gender, as there are those that operate two genders thus implying the existence of two classes of nouns, which can be distinguished syntactically. Hence, in the following discussion, we distinguish between languages that show grammatical gender (e.g. Arabic) and language that shows pronominal gender (e.g. English) However, one has to bear in mind that there is a considerable overlap between grammatical gender and the sex of the referent. Apart from the common use of generic reference where the masculine form refers to men and women, it becomes a standard criterion in many cultures to distinguish feminine nouns denoting human beings referring to females from masculine nouns referring to males. Therefore, in most cases, translating from a language that shows pronominal gender into a language that shows grammatical gender does not constitute a technical problem. For instance, the sentence 'Interested students and graduates should register...' transferred to the masculine gender in Arabic by saying 'الطلبة المعنيين والخريجين'. So, language may show a syntactic problem in grammatical gender in a way unavailable to a pronominally-gendered language, and then difficulties may arise for the translator as to how to supply the information about the sex of the person in question.

Translation Problems due to Grammatical Gender

Grammatical gender may cause a number of difficulties for translators when they translate from the SL in which gender is differently grammaticalized compared with the TL. These difficulties may be particularly intensified when grammatical gender coincides with the sex of the referent; for example, when the "[SL] shows no gender distinction in the first-person pronoun but grammatical gender agreement patterns which may produce the effect of gendered self-reference through gender concord, and the target language shows not only no gender distinction in the first person pronoun, but also no grammatical gender agreement" (McConnell-Ginet, 2003, p 89). For example: a circular contains regulations for the employees as follows 'فئة قليلة من موظفي وموظفات الجامعة' presents an example in which SL (Arabic) shows grammatical gender syntactically in a way unavailable to TL (English). It ensues, therefore, that difficulties arise for the translator as to how to convey the information about the sex of the person in question. According to Nissen (2002), "similar problems may occur in many other cases, in fact, everywhere where the SL by

means of agreement structures, operates differently from the target language, which is in connection with noun-modifications, pronoun uses, pronominal references, and so forth” (p 27).

What follows is yet another example for the difficulties that grammatical gender may pose for translators. In Arabic, it is not possible to say something such as “Sales representatives required” without indicating the sex of the person referred to. Thus, ‘مندوب مبيعات’ means not simply ‘Sales representatives’, but also the addressees are males, and the advertiser specifies the sex of the applicants for the job by using a male voice in the whole advertisement.

Comparing English and Arabic, we can say that Arabic speakers are obliged to make such distinctions of status and gender. These distinctions have been made obligatory in Arabic, whereas they have not been made so in English.

Analysis and Discussion

A. Translational Differences of Gender Sensitivity:

Translating gender differs from one text to another. This is due to the fact that translational differences are formed by the translators’ background of the society they are translating into. This part is considered sensitive and accurate since it tackles all the elements that shape the society in question. To illustrate this sensitivity, the researcher attempts to analyze the translated material of this section through job advertisements, institutional circulars, and academic regulations.

1- Gender Sensitivity in Job Advertisements and Newspaper Announcements:

In any commercial or advertisement in the media today, most of the advertisements try to appeal to a certain gender. Whereby, the advertiser assumes that a certain gender is important to be shown. One of these types of advertisements is advertisement for jobs. Sometimes they are classified as gender-segregated, and sometimes they are not. It is due to the ideological, cultural, and social demands of the advertiser.

To begin with, the first category includes a job advertisement placed at al-Quds Daily Newspaper by non-governmental institution (PKF). It is seeking ‘translators/interpreters’. The advertisement is written in English. It is noticed that the advertiser tends to use two ways for job description: the use of noun, and the use of adjective. It does not mention the sex of the candidates.

1- PKF Accountants & business advisors

Seeking Arabic-English translators/interpreters

The translators/interpreters should have 2 years’ experience...

Be prepared to work in an area with a technical emphasis...

Preference will be given to a candidate with an international project experience

On the translational level, the translator must be aware that the advertiser does not give any clues to the candidates' sex. In this case, he/she must be sensitive to and accurate in his/her translation.

Gender-bias can be avoided in such an ad in Arabic either by using the 'passive voice', or the 'gerund'. If the translator renders this advertisement as it is, his/her translation may end up being something like:

تسعى لتوظيف مترجمين تحريريين وفوريين لديهم خبرة لاتقل عن سنتين- على استعداد للعمل...- PKF
الأفضلية/ الأولوية ستعطي للمتقدم
يتوقع من المترجم أن يقوم بترجمة...
على المتقدمين أن يكون لديهم خبرة في...

While if the translator takes gender sensitivity into account, he/she may translate it as follows:

A suggested translation:

PKF تسعى لتوظيف

مترجمين/مترجمات لديهم/ن خبرة
ستعطي الاولوية للمتقدم/ة... يتوقع من المترجم/ة ترجمة...
يجب أن يكون للمتقدمين/ات خبرة

2- Gender Sensitivity in Institutional Circulars:

This category includes a circular of a governmental institute 'the Governorate of Hebron – Governor's Office'. It is written in a 'male voice' in singular and plural. It begins with:

.... تهديكم محافظة الخليل
...ولمن يرغب بالمساهمة
يرجى تعميم النموذج لكافة موظفيكم
أو لأي شخص لديه رغبة بالمساهمة
.... من قبل الموظف

The circular begins with gender sensitivity by using 'والأخوات الأخوة', but at the same time, the adjective is in a male voice. It is also noticed that the rest of the circular is based on using male voice; it uses the pronoun 'they' and the pronoun 'he'. According to gender sensitivity, this circular can be written as follows:

تهديكم/ن....ولمن يرغب/ترغب....يرجى تعميم النموذج لكافة موظفيكم/موظفاتكم أو لأي شخص لديه/ها رغبة بالمساهمة... من
قبل/ الموظف/تب

In Arabic, there are gender-sensitivity-free words, e.g. 'شخص، فرد', i.e. 'individual and person' respectively, since they cannot be made gender-specific in the grammatical system of Arabic. These words include both sexes in Arabic and English. On the other hand, such a circular must be based on gender sensitivity, since it begins with unbiased gender. Besides, there should be a

gender agreement in using nouns, pronouns, verbs, and adjectives. The above circular can be rendered into something like:

Ladies and Gentlemen,

Whoever wishing to participate...please circulate the application to your employees, or to any person/anyone willing to participate... by the employee.

When translating the circular into English, the translator will not face gender-related problems, since English is a pronominal language, and gender issues do not play a pivotal role in English, whereas they do in Arabic.

3- Gender Sensitivity in Academic Regulations, Circulars, Announcements, and Signs

The data of this section is taken mainly from two universities: Bethlehem University and al-Quds University. It includes regulations, circulars, and a number of signs in both English and Arabic.

The following example includes a number of regulations for students in case of emergency. It is taken from Bethlehem University.

The regulation takes gender sensitivity into consideration as follows:

Stay calm	حافظ/ حافظي على الهدوء
Do not panic	تمالك/تمالكي أعصابك
Go to the nearest building	ادخل/ ادخلي الى أقرب مبنى
Follow the directions	اتبع/اتبعي الاشارات إلى أقرب مكان
Keep away from windows	ابتعد/ابتعدي عن الشبايبك
Avoid pushing	تجنب/ تجنبني التدافع
Do not listen or spread rumors	تجاهل/تجاهلي الاشاعات ولا تروج/تروجي لها
Do not block stairs or sit on them	لا تجلس/ تجلسي على الأدراج
Leave the building	اخرج/ اخرجي من البناية
If you observe a starting fire	إذا شاهدت/ شاهدت بداية حريق
Call campus phone	اتصل/ اتصلي بهاتف الجامعة الداخلي

Bethlehem University tends to take gender sensitivity into consideration in its academic policy whether it is related to students, administration, or staff. The above example presents a gender sensitive language in a list of regulations for students. It is noticed that English does not show gender in regulations. So, it makes no difference between both sexes, while Arabic makes such a

distinction between males and females. In addition, the regulations in Arabic add a new material to distinguish the female factor, which is 'ya' حرف الياء. Moreover, in order to show gender equality, the translator changes the spelling of Arabic regulations to indicate femininity. This is obvious by using 'ya' for the word شاهدتي، شاهدت. This strategy conflicts with the grammatical system of Arabic, since it is considered a spelling mistake that should be avoided.

B. Social Differences of Gender Sensitivity in Newspapers

Social considerations play a significant role in shaping the society and forming the translated texts that depend on societal background in the first place. The following examples illustrate the effect of these considerations on expressing gender in daily life actions.

1- Gender Sensitivity in Job Advertisements and Newspaper Announcements

To better illustrate the gender sensitivity of job advertisements and newspaper announcements, take the following example:

Researchers' suggested literal translation	Original text in Arabic
Kamal and Company	مكتب كمال ومشاركوه:
Opening for a female secretary / female admin assistant	يعلن عن حاجتنا لملء وظيفة <u>سكرتيرة/ مساعدة إدارية</u>
The female secretary / female admin assistant will perform the following responsibilities & duties: perform administrative duties, do bookkeeping	<u>ستقوم</u> المساعدة الإدارية بتقديم المساعدة الإدارية متابعة الامور المحاسبية...
She who has the competence...	على من تجد في نفسها المواصفات...
Only those female candidates seen to be competent shall be called for interview.	سيتم الاتصال <u>بالمقدمات</u> للوظيفة اللاتي ستتم دعوتهن للمقابلة فقط

This job is meant to be for females only, since the advertiser specifies the sex of the candidate. The advertisement shows the social element in mentioning the sex of the candidate. There are nouns that are generally considered feminine like 'secretary', and these nouns are considered a reflection of normative social conditions. In such a case, the translator should realize the social demands of the source community when translating such terms. Therefore, the translator may mention the choice of gender as follows: female/woman secretary/female/woman administrative assistant.

2- Gender Sensitivity in Institutional Circulars

Consider the following example taken from the Ministry of Education and Higher Education

Researchers' suggested literal translation	Original text in Arabic
Education Department Personnel	<u>أسرة</u> التربية والتعليم <u>المحترمون</u>
Educating all members of our society including teachers, students and workers.	توعية كافة شرائح مجتمعنا بمن <u>فيهم المعلمون والطلبة</u> <u>والعاملون</u>
Schoolmasters Teachers and Students	<u>مديري المدارس</u> أو معلميها أو طلبتها

Education Leaders

القادة التربويين

The circular starts with a term that includes male and female رؤساء i.e. heads of departments, but in the same line it ignores gender equality by using male voice by saying 'المحترمون' i.e. respectful. This is due to social considerations that govern the Palestinian society in daily life, especially in the workplace. The circular does use gender equality, but uses the male voice. This use stems from the beliefs and traditions of the society about the superiority of men. It is worth mentioning that the project of gender sensitivity is applied in all Palestinian ministries. Some circulars must be written in a way that copes with gender equality as follows:

أسرة التربية والتعليم المحترمون/ات
توعية كافة شرائح مجتمعنا بمن فيهم المعلمون والمعلمات والطلبة من ذكور وأناث والعاملون والعاملات...مديري/ات المدارس
أو معلميه/معلماتها لو طلبتها
القادة التربويين/ات
نشكر لكم/ن صدق انتمائكم/ن

The use of the term 'القادة' may include both males and females in English and Arabic. If the translator is asked to translate this circular, he/she must use gender sensitivity as much as possible, even if it becomes necessary to manipulate or change words, keeping the same content: Heads of education departments including teachers, students, and employees...heads of schools... education leaders...

3- Gender Sensitivity in Academic Regulations, Circulars, Announcements, and Signs

It includes a sign too:

...لديك كتب وترغب بمشاركة الآخرين بها
...لديك ألعاب ترسم بها بسملة على وجه طفل
...لديك رغبة بلهخال السعادة إلى قلوب المرضى
...شارك معنا
الرجاء إحضار ما تودون التبرع به

While the whole announcement is written in a masculine tone, it is not considered a problem in English, since English does not mention the sex of the person, but excluding females in Arabic poses a problem. This exclusion does not mean that his announcement is directed to males only, but it draws on the fact that the male voice includes 'males and females' in Arabic. This is more to do with the social structure than with the grammatical system of the language.

The announcement could be as follows:

STOP could be translated into:

توقف/ي
...لديك/ك كتب وترغب/ترغبين بمشاركة الآخرين بها
لديك/ك ألعاب ترسم/ترسمين بها بسملة على وجه طفل أو طفلة
لديك/ك رغبة بلهخال السعادة على المرضى
شارك/ك معنا

...الرجاء إحضار ما تود/ين التبرع به

Or it is better if the announcer uses the pronoun 'they' or 'you', which includes both sexes.

Cultural Differences of Gender Sensitivity

As for cultural differences of gender sensitivity in newspaper advertisements, academic regulations, and institutional circulars, this section presents circulars, advertisements, and announcements which clarify the impact of culture on presenting gender in the Palestinian society and how it affects the translation process of rendering gender terms.

1- Gender Sensitivity in Job Advertisements:

In the following example, the Water and Sanitation Authority is seeking an administrative and financial manager:

مدير مالي واداري
-إلمام بمعايير المحاسبة- خبرة- قدرة جيدة في تحليل- المقدرة على التواصل
سيتم الاتصال بالمتقدمين الذين تنطبق عليهم الشروط

The advertiser tends to hire a male manager since the nature of the job does not suit a female. So it is meant to be in a male voice. This advertisement reflects the cultural effect on the Palestinian society. This study makes sure of the sex of the manager by asking one of the heads who works there, explaining that the position does not suit females, since it deals with a lot of problems, hard tasks, and tough people.

مدارس الإيمان
تعلن عن حاجتها إلى معلمي لغة عربية وتربية إسلامية
للمرحلة الأساسية في مدرسة الإيمان للبنين
على أن يكون المعلم....
يفضل من لديه خبرة في التعليم...
يرجى ممن تتوفر فيه الشروط.....

The advertisement is based on the cultural beliefs that are basically related to religious considerations. As the ad is announced by a school for boys, it seeks male teachers, since the Palestinian society is governed by cultural and traditional thoughts and religion. So the translator should cope with the terms of the ad and translate them as they are without mentioning any gender sensitivity, and most importantly, taking into account the religious and cultural considerations of the advertiser. To emphasize the male voice in such an ad in English, the translator may add *al-Iman school is interested in males*.

2- Gender Sensitivity in Institutional Circulars

السادة الوكلاء المحترمين

يرجى من كافة الموظفين المعنيين
وكل موظف لديه استفسار مراجعة...
السادة والسيدات مدراء/ مديرات ، موظفي/ات الفروع

السادة/ السيدات...
 يرجى من كافة الموظفين/ات المعنيين/ات
 وكل موظف/ة لديه/ها استفسار....
 In English: ladies and gentlemen
 Heads of departments/employees
 We ask all the employees concerned
 If you have any questions....
 For further information, please contact...

This circular is taken from an insurance company which heavily uses a male tone of voice in all its circulars. This is due to the cultural beliefs of those running this company, controlling most of the institutions in Palestine, given that the influence of women and their roles in society is limited; this is clearly spotted in the workplace.

3- Gender Sensitivity in Academic Regulations, Circulars, Announcements, and Signs

It is taken from al-Quds University, Faculty of Arts.

It is a circular directed to teachers and employees of the faculty. It is written in plural, but uses a male tone of voice. This choice of language reflects the common belief that a male voice includes a female one too, but since women are still considered a minor part of society, people prefer to use the male voice, for their knowledge and beliefs that Arab society is governed by masculinity all the time, which gives them the prerogative to use the style of writing based on a gender-biased language.

رؤساء الدوائر ومنسقي البرامج
 أود أن أنتهز الفرصة لأهنئكم وأثمن جهودكم
 توزيع قوائم بأسماء المرشدين
 تعيين أعضاء هيئة التدريس
 رفع أسماء مساعدي البحث والتدريس والفنيين
 التأكد من توزيع الطلبة على التخصصات
 شاكرًا لكم حسن تعاونكم

Usually most of occupational titles do not apply gender sensitivity because the grammar system of the language does not accept such a change, especially in Arabic. But it can be applied to the rest of the circular to help show the two sexes

أود أن أنتهز الفرصة لأهنئكم/كن وأثمن جهودكم/كن

The word أعضاء includes both males and females, since it is not acceptable in Arabic to say

‘عضوة’
 رفع أسماء مساعدي/مساعداات البحث والتدريس والفنيين/الفنيات
 شاكرًا لكم/لكن حسن تعاونكم/كن

Concluding Remarks

After reviewing gender as new concept in the field of translation, one may conclude that Arabic and English share some aspects in translating gender, and some other aspects are restricted to one language than the other. The differences between the two languages are due to the changes of the language itself through time. The study highlighted the impact of translating gender in the Palestinian society, and some of the problems that face Palestinian translators when they translate text involved gender terms in both languages.

1- Arabic and English are two culturally different languages. Gender aspect is considered less important in English than it is in Arabic, since it affects the whole sentence in Arabic e.g. nouns, adjectives, verbs, while in English it is more relevant to pronouns.

2- Grammatical gender in Arabic is very important. It pays more attention to gender since it determines the selection of grammatical forms. While in English biological gender is important only in the selection of the personal pronouns 'he', 'she' and 'it'.

3- Arabic and English differ on the linguistic level. In terms of gender; forms of Arabic are divided into masculine and feminine. Whereas in English, there is no need to inflect the determinative and the adjective to agree with head noun of the phrase, which stays unchanged.

4- Social gender forms a major part of institutional organizations and human interaction. This part is a result of both personal and cultural constructions.

5- Cultural, Ideological and Societal factors play a significant role in translating gender in both Arabic and English, since these factors are changeable over time.

6- In translating gender, translators have to be discourse analysts for analyzing the source text before translating it.

7- The process of translating gender requires a deep knowledge and ability to strike a balance when rendering gender-sensitive texts.

8- After all, if we cannot be really faithful to the texts we translate, and if we cannot avoid being faithful to our own circumstances and perspectives, we should simply make an effort to accept and be open about our 'infidelities' and try to forget the unnecessary guilt they bring.

Recommendations

To help researchers interested in the translation process and gender theory in both Arabic and English, the following recommendations are suggested:

1- Gender theory is a new discipline which cannot be easily applied to the Palestinian society, since this society is governed by religion and traditions. So, it is important to educate people about this subject before applying it.

2- The main purpose of gender sensitivity is to avoid bias in our daily life. Therefore, it is essential for translators to be aware of the text they are translating, namely if it is based on gender equality or not.

3- When handling gender-related issues, it is also important to keep in mind the social, cultural, and ideological considerations of the Palestinian society.

4- Translators play the role of discourse analyst and mediator. In translating gender, they deal with two different cultures with different standards. In other words, there are texts in English language cannot be gendered in Arabic one. This is due to the culture of the society itself. This point may cause a problem for the translators if they do not have a deep knowledge and ability to analyze the whole text before they translate it.

5- It is recommended that researchers and translators be aware of the grammatical system of both Arabic and English when translating gender-sensitive texts. It is considered more important in Arabic because it has a more complex grammatical system.

6- Translating gendered texts does not mean changing or manipulating the language system. Some of the collected data show some mistakes in presenting gender and avoiding gender bias. For example, translators may make deliberate spelling mistakes to clarify gender sensitivity. The translation process requires accuracy, fidelity, and faithfulness. These codes of ethics should be applied to the whole process, from translating to analyzing and finally delivering the target text without committing any grammatical mistakes.

7- When translating gender from English into Arabic, it is recommended to use techniques that avoid gender bias when the text requires so, especially if the sex of the referent is not stated. For example, translators may use the pronoun 'they', the 'passive voice', the 'gerund', or words where gender is unmarked.

8- Further research on the translational impact of gender sensitivity and its effect on other types of texts, such as religious ones, and the Holy Qur'an in particular are recommended.

9- Finally, we can say that gender sensitivity is a project that has a limited impact on the Arab world in general and Palestinian society in particular. This is due to two reasons: the first is to do with the ideology and the culture controlling this society and deeply influencing it, which makes it very difficult to apply such a project to Palestine. Besides, the Palestinian society, like any other Arab society, is a masculine one; it has the same beliefs and ideas about the superior role of man and the inferior role of woman. The second reason is that Arabic, compared with English, is a very complex language, so it is difficult to manipulate the system of such a language, which makes the gender issue more complex too.

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