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MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
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A Linguistic Analysis of EFL Learners' Interpretation of Generic Pronoun Shifts Through the Cultural Projection of "Dhameers", Using Translated Novels as an Example of Professional Interpretation With Reference to ("The Forty Rules of Love" by Elif Shafak)

A Dissertation Submitted in Candidacy for the Master Degree in Linguistics

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2020/2021

Declaration of Authenticity

The conductor of this research hereby declares that the study this paper reports was carried out under the supervision of Dr. Ahmed MEHDAOUI in the Department of Letters and Foreign Languages, section of English, University of Ibn Khaldoun Tiaret. We further declare that to the best of our knowledge, no part of this paper has been submitted here or elsewhere. All sources used have been duly acknowledged and referenced.

Abstract

The present research investigates the interpretation of generic pronouns by EFL leaners, by taking the translated novel "The Forty Rules of Love" and its Arabic derivative as an example of a professional interpretation. Thus, studying the effect of Arabic as a language with a wide variety of gender specific pronouns "dhameers" and a carrier of its culture, on the shift from the gender-neutral, to the male-based generics. The first part of this paper gives a theoretical overview of notions such as gender and ideology, in relation to the critical study of language and translation. While introducing feminist translation theories, with an emphasis on the criticism of the sexist language. The second part consists of a practical research carried in the English language departments at: Ibn Khaldoun university of Tiaret, Mohammed Boudiaf university of Msila and Ammar Thelidji university of Laghouat, Algeria. A sample of 50 students from the master's students of both linguistics and literature majors, and 10 teachers was used alongside the "forty rules of love" novel and its Arabic translation. This research adapts a case study in which a hybrid of both qualitative and quantitative data collection methods are used through triangulation. The data is collected from the learners through an online questionnaire and a translation task. The first tackles the learners' familiarity with the workings of gender references, and to what specific gender they would relate them in decontextualized settings. The latter aims to see how the learners' mother tongue affects their interpretations. On the other and, teachers were given an opinionnaire to account for their opinion on the ambiguity of generic pronouns for readers from an Arabic background i.e. the speakers of a language with opposing cultural and linguistic systems (EFL learners). We also analyzed the novel and its translation as an example of a professional translation in terms of miss-shifts, to test the effect of the translator's cultural awareness on the accuracy of his interpretation of generic references. The results reveal that unlike the professional translator, EFL learners; meagre cultural awareness causes them to miss interpret gender-neutral references as male based due to the effect of their cultural and linguistic backgrounds

Key Words: Arabic Background, Analysis, Culture, Dhameers, EFL Learners, Generic Pronouns, Interpretation, Male-based.

Acknowledgements

Dedication

To our dearest friends and family

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EFL: English as a Foreign language

AI: Artificial Intelligence

General Introduction

General Introduction

The aim of this research is to inspect the generic pronoun shift in the Arabic translation of Shafak Elif's "The Forty Rules of Love" by comparing the original text to that of the translated version, which is used as a reference. This allows us to question the normalization of generic references, pronoun use, and the interpretation of the latter by EFL learners. While aiming at uncovering the prioritization of the patriarchal language in the framework of the translation by the professional as a guide, and by the sample in hand, especially the pronominal forms, such as the use of male-based generics "man" and "he" to encompass both genders in the process of translation. As Kleinman(2007)argues, 'male-based generics are another indicator – and more importantly, a reinforcer of a system in which "man" in the abstract and men in the flesh are privileged over women (emphasis original), which reflects the co-constructive relationship of the language and the social norms through expressions that convey meaning. We used the novel as an example of a professional translation as we aim to analyze advanced EFL learners' interpretation of the generic pronoun shifts through cultural projection of the Arabic pronominal system i.e. "dhameers".

The Purpose of the Research:

The purpose of the research is to focus on the representation of linguistic gender forms in the interpretative process (in relation or as opposed to the writers' intention), and how the translation/interpretation is guided by the translator/reader's background to divert from its intended meaning in the source text. By merging interpretative feminist translation theories, text linguistics and discourse analysis, we will try to uncover lapses that took place in the linguistic shift. This concerns the use of generic male pronouns in the targeted text affecting the channeling of thoughts, the textual fidelity of the translation and altering of the intended meaning due to the asymmetry of female/male generic representation in the Arabic version of the novel. As well as in, the interpretation of these references by EFL learners

whose mother culture May influence the interpretation of these references since they are used to the full and direct gender representation of pronouns.

Research Questions and Hypotheses:

In this research, we are finding the link between the translator's linguistic background, where language plays the role of an ideological and cultural carrier and its effect on translating and interpreting the pronoun generics In Shafak's 'The Forty Rules of Love'. And how it affects the writer's intended purport; and the reader's interpretation of the shift from gender-neutral to male generics. The following set of questions shall be used as a blueprint to what we intend to establish in this research:

1. How does the professional translation as an act of interpretation differ from that of an advanced EFL learner?

2. Does the language as a carrier of its Culture affect the process of the translation/interpretation of the source text?

3. How would advanced EFL learners from an Arabic background perceive the generic references in a decontextualized setting?

The following set of hypotheses shall be taken into consideration for the research

1. Due to cultural awareness, the interpretation of a professional translator differs from that of an advanced EFL learner.

2. Language as a carrier of its culture impacts the process of translation/interpretation of the source text

3. An EFL learner from an Arabic background will perceive generic references as male based due to the interference of their ideological background.

Research Methods:

In this study, we will be analyzing the EFL learners' interpretation of the generic pronoun shift, with reference to their cultural background i.e. the cultural projection of the

wide variety of the gendered pronominal system In Arabic. The novel "the forty rules of love" by Elif Shafak, which is used as references of a cultural representation and its Arabic derivative as an example of a professional translation/interpretation, will be textually analyzed. Alongside a questionnaire and a translation task for the advanced EFL leaners. That test the learners' recognition of the gender identity behind the generic pronouns. And a teachers' opinionnaire that collects the teachers' thoughts on the matter.

The Structure of the Research

The analysis is divided into three main parts. In the first part, we deconstruct Shafak's text in terms of pronoun use. This would allow us to design a model, which can be applied in the deconstruction of the Arabic text. The model recognizes the interpretative shifts in the target language text permitting us to determine the linguistic reformation/reconstruction from English to Arabic.

In the second part we shall compare the interpretation of the translator to the intention of the writer, and how the ideological ground of the latter impacts the reformulation of the intended meaning. By relying on the works of Emek Ergün on the subject matter, we get an overview on the basis of our analysis of the translative process. and how to deal with the gendered conceptualization across languages .i.e. the generic referencing in the translator' s interpretation.

The third part deals with the influence of Arabic as language that carries its culture on the adaptation of the novel and the interpretation of generic pronouns by EFL learners. By looking at the shared beliefs of sampled readers and their interpretation of the writer's intention, both in English as a source language and Arabic as a translation. Here we shed light on notions such as power and ideology in relation to language and translation.

Chapter One

Literature Review

Introduction

Interpretative translation theories that found their principles on sociolinguistics have had a large impact on the perception of generic references and their shifts. Mainly through attempts to change the linguistic behavior towards sexist language such as the use of male based generics, or in considering translation a production instead of an ideologically motivated process of mediation that is described in gendered terms.

Feminist sociolinguistics aims at criticizing the sexist language from a larger perspective of language, while feminist translation aims at drawing the readers' attention towards the textual and ideological manipulation of gender in texts trough the visibility of the translators.

This chapter aims at introducing feminist translation theories while discussing notions such as gender and ideology and how they are related to the critical study of language and translation. Furthermore, it reviews the translation strategies developed by Canadian theorists in their translation from French to English. This chapter also investigates the possibility of applying these strategies in the process of analyzing works translated from English to Arabic.

1.1 Male Based Generics

A linguistic sign can be the actual representation of gender; it is "a highly structured system of signs, or combinations of form and meaning. Gender is embedded in these signs and in their use in communicative practice" (Eckert and McConnell Ginet, 2003, p. 74). This is clearly visible in the case of English. Where we can notice the gendered representations either in pronouns, such as the case with the third person singular pronouns: (he/she) or in lexical items, where a clear binary opposition is visible, as it is the case with adjectives like (spinster and bachelor). Where despite conveying the same meaning (not married) the first is

specifically meant for males and the second is for describing females due to some social/cultural backgrounds concerning gender hierarchy.

Male generic pronouns are widely used, where "MAN" and "HE" are meant to represent all of humanity. The latter has been one of the most debated topics in sociolinguistics, most particularly in languages where the pronominal systems are differentiated in terms of gender. while the masculine form is often constructed as a generic reflecting the "othering of women" as related to the generic "Man" De Beauvoir, H. M. (1953).

1.1.1 Generic Pronouns

The generic "He" was first used by grammarians in an attempt to change the long established use of "they" as a singular pronoun. It was rendered official in 1950's where the newly released law said, "words importing the masculine gender shall be deemed and taken to include females" (Barker and Moorcroft, 2003). Similarly, scholars such as Ann Bodine (1975) traced the deliberate legislation of the use of male generics in that era, stressing the construction of language in practice. However, this was considered "sexist" in the early foundations of language and gender research and continues to be a widely discussed aspect of liberal feminist linguistics where the use of the plural pronoun "they" was re-suggested to replace the generic pronoun "He"; yet there was a disagreement on whether "they" should ever be allowed to be singular.

Authors Kersti Börjars and Kate Buridge (2019) in the book "Introducing English Grammar" argued that the English language has many examples of "exceptions" such as the use of a third person form to refer to the hearer in cases of extreme politeness. In the same vein, "they" can appear as a gender-neutral third person singular pronoun. However, this remains a controversial topic, where even academic contexts stressed the normalization of the

generic pronoun use, such as the public declaration made by the Harvard University's department of linguistics, where it was stated that the use of masculine pronouns to represent people in general is a mere fact of language. Livia, A. (2001) . For example: (every student must bring his book to class) (McConnell Ginet, S,& Eckert, P.2003, p 03)

Any feminist reaction to the previously mentioned was dismissed as pronoun envy. Since language has always been viewed as a system beyond the reach of those using it. Making the use of male generics merely a linguistic non-social phenomenon. As Curzane puts it "generic man is often paired with generic he in discussions of the masculine as unmarked in English, and the gender binary reflected in he/she plays out in perhaps even more dramatic ways in the lexicon, as masculine and feminine words often follow notably different semantic paths over time"(2003). Therefore, the wide use of male generics is agreed upon as a neuter with no relation to the social despite the "feminist paranoia".

1.2 Gender in Arabic and English Languages

Language fosters gender, and one of the most obvious ways by which it does so is by forcing the user if the language to indicate the gender of the referent. Such as the case of Arabic, where even animals and objects can take a masculine/feminine representation. This is elaborated in the following table that compares the pronominal systems of "English" and: "Arabic" in terms of gendered content.

English		Arabic	
Pronoun	Content	Pronoun	Content
You	Masculine /singular	/ʔanta/	Masculine /singular
	Feminine /singular	/ʔanti/	Feminine /singular
	Masculine&feminine/dual	/ʔan.tʊ.ma/	Masculine&feminine/dual
	Masculine /plural	/ʔan.tʊm/	Masculine /plural
	Feminine /plural	/ʔan.tʊn.na/	Feminine /plural
He	Masculine/ singular	/hʊ.wa/	Masculine/ singular
She	Feminine / singular	/hi.ja/	Feminine / singular
		/hʊ.ma:/	Masc&fem/dual
We	Fem&masc/plural	/naħ.nʊ/	Fem&masc/plural
They	Fem&masc/plural	/hʊm/ /hʊn.na/	Masculine /plural Feminine /plural

Table 1.1: English pronouns and their equivalents in Arabic

The inanimate "it" which usually refers to an object or an animal is also gendered in Arabic, since animals or things may take a female/male representation. While English, lacking a full-blown grammatical gender system might ignore the sex of some animals and still refer to them with gendered forms. Although "Conventions of deictic reference dictate

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that a pronoun should agree with the social gender -- ascribed sex -- of the individual to which it refers" (Eckert and McConnell Ginet, 2003, p. 81). This leaves us with a gap to be filled in the process of translation from one language that may or may not have the previously mentioned gendered representations to other asymmetrical languages.

EFL learners from Arabic backgrounds can be affected by the specific gender representation in their mother tongue. As they try to relate generic uses of gender neutral references back to specific genders as they are used to in Arabic. Especially in a setting that is decontextualized; that is to say, in a setting in which we cannot deduce the gender of the referenced subjects.

1.3 Translation

Translation is supposed to transfer the meaning from one language into another, following a set of prescribed rules and processes that give importance to accuracy, clarity and genuineness of the transferred meaning. Much importance is given to receiving equivalent information from the source text to the target text. Newmark, P. (1981). Defines translation as "rendering the meaning of a text into another language in the way that the author intended the text.

Kohlross (2009) claims that the act of fully reproducing a text by transferring it from one language to another has been encroached, leaving the room for a possible and temporary way of managing the foreignness of the source language. He argues that the most meticulously faithful translations come short when aiming at translating one's personal thoughts thus restricting the full reproduction of the intended meaning. Walter Benjamin (2012) addresses the possibility of recreating meaning in a way that it produces an echo and not a copy in the targeted text. In what he calls a textual caress, allowing the cultural and historical material conditions to affect and therefore influence the recreated text, and

surpassing the transfer of semantic equivalences by focusing on projecting semiotic linguistic representations.

Meanings that are culturally transmitted via translations may be distorted in the process, due to the specificity of the receiving language. in what Deleuze Gilles, Félix Guattari, and Robert Brinkley called the deterritorialization and reterritorialization of writing and cultural spaces, arguing that languages function through translatability, where signifiers are both placed and displaced within geographical contours i.e. deterritorialized and reterritorialized (Spurlin, 2014).

Apter, E. (2011). specifies that meanings with contradictory natures may find their way into translated texts ordering us to pay a closer look to what we lose in translation and we have such cases in the Arabic translated version of Forty Rules of Love. Meanings and signs that cannot be carried by the target language must not be repudiated but rather moved and conveyed giving a chance for feminist translation to be effectuated from English to Arabic.

Literal meaning in translation may be deficient since words do not always reflect the dictionary definitions they are supposed to represent; therefore, these words must not be literally reproduced in the receiving language permitting the translator to use interpretative translation. Interpretation here is nothing but manifesting cultural meanings thus communicating them. This forces us to inspect how the translator decodes and deconstructs the culture of the source language (Yifeng, 2007). The same direction can be used in translating texts that are feminist in their nature i.e. the author's intention is to deliver a message defending their cause, the role of the translator is to forward that message in the target text by detouring from literally translating words to interpreting them thereby projecting the intended communication.

1.3.1. Translation as a form of Professional Interpretation

Translation is the act of professionally interpreting the writers' thoughts through deconstructing the meaning and the intended meaning of the text. This usually goes through the process of forming an analysis of the discourse being communicated through contextualization that invests the cultural surrounding of the environment that produced the text (yifeng, 2007). Here, the interpretation is rather indirect as the understanding of the text is not done on the surface but it goes much deeper than that. We can refer to interpreting generic pronouns and references as a form of professional interpretation that seeks to include the authorial intention behind such use of references.

Students' interpretation of generic pronouns can follow a different pattern in interpreting generic references through the direct projection of the latter to their mother tongue, leaving no room for gender inclusivity. Especially when the social contour of the source language pushes for the implementation of generic references that are gender inclusive; the learners interpretation can either be patriarchal and allots the generic references to male subjects or ambiguous due to the inability of attributing these references to a specific gender (Eckert & McConnell-Ginet, 2013).

1.3.2 Translation in Relation to Power and Ideology

The term ideology was first introduced by Count Destutt de Tracy (1796), originally in French (idéologie), to refer to a science of ideas, and the study of concepts and the workings of the mind, before gaining its negative sense, mainly due to the Marxist sense of false consciousness. In a similar vein, linguistics and translation studies are concerned or affected by the negative connotation of ideology, as the latter serves as a mediator that opens one culture to another, as demonstrated by Lefevere, A. (2016). "Translation is the most obviously recognizable type of rewriting. It is potentially the most influential because it is

able to project the image of an author and/or (a series of) works(s) in another culture, lifting that author and/or those works beyond the boundaries of their culture of origin". By doing so, the work(s) will be read within the target ideology as originals, since language functions as a carrier of its culture, and any miss shift is very likely to go unnoticed, unless it was carefully analyzed by scholars interested in studying the translation shift.

Although translation appears to be a simple restating of one set of truths in the language of the other, the process is profoundly enmeshed in unequal power relations (Collins, 2017). It is not a simple transfer of knowledge from one audience to another, it is the concept of breaking boundaries and bridging cultures, and it is a production rather than a reproduction of works.

The translator's visibility is a debatable topic as it is seen as an unnecessary "noise" that disrupts the flow of the text (Von Flotow, 1996). While examples such as Cemile çakir's Turkish translation of Leslie Feinberg's "stone butch blues", are considered very enriching in terms of increasing the political impact of feminist critique to the sexist language, and challenging social hierarchies across and beyond boundaries. An example where the translator was faced by the challenge of the difficulty of maintaining a positive female visibility, using the genderless Turkish pronoun. However, translators with different histories of intellectual activism can find themselves confronting one another in the same interpretative space (Collins, 2017), which is one of the reasons Wallerstein (2009) requires mutual specialization between the author and the translator instead of "affinity". He argues that the translator must be someone specialized in the field of the text and not merely skilled in translation.

The aforementioned, is because language serves as a carrier of its culture. The text can go against the ideologies of the target audience. And here comes the translator's role as a "power broker" as labeled by Collins (2017). To communicate through cultures. since it is

believed by Tymoczko (1999), that some texts make severe demands on the audience requiring them to conform to the cultural background, ideologies, and literary formalism of the source texts' culture; while other works conform more to the dominant audience's expectations.

Beyond simple opposition to inequality, translators often use their status to create a mutual intelligibility in between different ideological backgrounds, while recognizing the intricacies of power and therefore the importance of the process of translation, in which the progressive translator is given a small space to act ethically in., which is why sharing ideas via translation requires trust. The recognition of gender as central in translating processes can be considered as a form of power and identity and commitment to social inequality issues. According to Eshelman (2007), feminist translation is an inclusive term that covers studies of how gender has been translated in already-published works, in addition to statements and written reflections "by practicing translators who describe the relationship of feminism to their work" (Eshelman, 2007, p. 16). The latter may indicate that "feminist translation studies" is one of the existing labels for the study of gender in relation to translation.

1.3.3 The Position of Gender in Translation

Nicole Ward Jouve states that the translator occupies a "(culturally speaking) female position" (Jouve, 1991, p. 47). While Susanne de Lotbinière-Harwood similarly said, "I am a translation because I am a woman" (de Lotbinière-Harwood, 1991, p. 95)-. Summarizing the double inferiority that translators and women share as the weaker figures. Where translators were inferior to authors as women to men, due to the hierarchal authority of the original over the reproduction as that of the masculine over the feminine.

Feminist translation studies aim at detecting and criticizing the perplexing of concepts that aim at downgrading both women and translation to the bottom of the social and literary

ranking. Translation however was a permissible way for women to express their identity and political views in the times of gender discrimination and the exclusion of women from authorship. First wave feminism was a movement in which women's translations played a significant role in the social movements that women participated in, such as the renewal of literary traditions. The French, Russian and German modernist works of the 19th and 20th centuries were translated by women as a way to express their political beliefs. In other words, translation was the available strong mode of expression for women, allowing them to reveal the hierarchal positions mirrored in the world of literature. In times such as the English renaissance, women were allowed to translate the bible while forbidden to be involved in any kind of creative writing, as the latter could be considered a form of power. As it is stated, "The location and organization of difference are crucial to a culture's self-representation and its distribution of power" (Poovey, 1988, p. 199). This highlights the strong links between the literary and social fields in terms of gendered representation and power distributions.

1.4 Feminist Translation

Feminist translation theories were first introduced in the late 1970's and early 1980s as a result of a rise in the feminist critique of literature in the second wave of the European and American women's liberation movement in the 19th-century. It emerged as a political praxis in bilingual Quebec, Canada. as an interdisciplinary structure for the study of gender politics and translation, bringing power and ideology to the center of the larger discipline of translation.

The most well-known pioneers to the feminist translation movement are sherry Simon (1996) whose article "gender in translation" served as an introduction to the study of feminist issues in translation. She argues that promoting feminist perspectives through the translation of feminist texts is a cultural intervention that seeks to bring the needed social change since

according to her "we all live in translated worlds" (Simon, 1996, p. 135) due to the globalization of cultures. These translation techniques may use generic representation in the original text as a way to transfer the correct or the right shift in target language through the inclusive interpretation of the generic references.

Von Flottow (1997) focused on the textual manipulations in both gender studies and translation that serve ideologies, highlighting the different methods in which translation has been approached by feminists and the changes that marked these approaches. Moreover, Spivak (1998) considered translation as an important approach in pursuing solidarity; she also gave significant importance to the female voices of the third world as she considered language to be a clue to how gendered agencies work. In more recent works, Emek Ergun's (2013) Turkish translation of Hanne Blake's "the virgin" demonstrates how feminist sociolinguistics and feminist translation share a common ground in criticizing the sexist language and the manipulation of pro/nominal gendered systems, which facilitates interdisciplinary exchanges.

The feminist translation of the gendered language in Olga Tocarczuk's Polish "house of day house of night" by Urszurla Paleczek, serves as a fine example to the importance of the translator's visibility and its role in challenging the patriarchal structures of the language in bringing the text to the audience. As a feminist text, "dom dzienny dom nocny" questions the conventional patriarchal linguistic systems making the task of translation both important and extremely difficult. However, there are barely any collections of works that fully focus on feminist translation and openly claim the political title "feminist". Rather, existing collections (Federici 2011b; Federiciand Leonardi 2013; Flotow 2011b; Flotow and Farahzad 2016; Larkosh 2011; Santaemilia 2005a) and special journal issues (Castro 2013a; Godayol 2013; Malena 2015; Phoenix and Slavova 2011; Postigo and Martinez 2013; Raguet 2008; Santaemilia and Flotow 2011; Sardin 2009; Spurlin 2014c) generally explore

connections between gender and translation or women and translation. Louize von Flotow, for instance, argued that gender studies and translation are two different subject areas despite the connections established between them, where she focused on three practices in which feminists approached translation: supplementing, prefaces, footnotes, and hijacking.

1.4.1 Supplementing, Prefaces, Footnotes and Hijacking

Supplementation and the need for an intervention by the translator can be due to gaps or differences that are found in the source and target languages. Perhaps one of the most renowned examples is that of Barbara Godard's translation (1983) of L'Amèr, a novel by Nicole Brossard where the wordplay used in the title included three terms in one word, mère, mer and amer, literally translated as mother, sea and bitter. The seemingly untranslatable title was to be substituted or compensated by something of a similar effect in the target language. In this case, Godard (1983) used the previously mentioned technique and translated it to "These Our Mothers".

Prefacing and footnoting simply involves the explanation of unnatural or new elements in the translation. it is used more often than not by feminist translators, as remarked by von Flotow (2007).while pointing out Godard's edifying role in her prefaces and footnotes where the latter outlines her translation strategies while pointing out the writer's intention.

Hijacking is "the appropriation of a text with no particular feminist stance by the feminist translator" (James, 2011). This means feminizing the translation by rewriting the text with an ideological intention in order to achieve visibility "because making the feminine visible in language means making women seen and heard in the real world. Which is what feminism is all about (de Lotbinie`re-Harwood, 1989, p. 9).

Louize von Flotow (2007). Offered the example Lise Gauvin's Lettres d'une autre and its feminist translation by Susanne de Lotbinière-Harwood where the latter avoided the originally used male generics written in French by "correcting" the language. In her preface, hardwood explained, "[her] translation practice is a political activity aimed at making languages speak for women. So my signature on a translation means: this translation has used every translation strategy to make the feminine visible in language" (Gauvin, 1989, p. 9). In this translation, de Lotbiniere-Harwood replaced the masculine generics with feminine pronouns in order to bring women's existence through textualization, since feminist translators "foreground female subjectivity in the production of meaning" (Simon, 1996, p. 13) by challenging the conventional principles of translation theories.

1.5 Visibility in Translation

Translation scholar Lawrence Venuti (2011) views the domination of the domesticizing theories upon translation through history. He recommends fluency above all, as he points out that the invisibility of the translator does "violence" to the text, where he promotes "foreignising" translation as an effective strategy that aims at stressing the differences of the original text while disrupting the prevailing ideological codes of the target language in an attempt to compensate for the unequal cultural exchanges.

Foreignising translation, according to Michelle Hartman, can be seen as "a form of resistance against ethnocentrism and racism, cultural narcissism" (2012) and in our case the unconscious sexism in translations since Venuti himself acknowledges that the twisted translations are not necessarily a result of the translator's skills or intentions.

1.6 Fidelity in Translation

Contextualized feminist translation is biased, and it does not focus on fidelity in the textual travel as much as it does with the cause. Cultural differences can be bridged and

linked to reinforce the collaboration between the feminist writer and the feminist translator, developing the dialog among those who adhere to the cause. (Castro et al). In our case, there is more than one translation to the forty rules of love, and in this research, we chose the one that seemed more appropriate for our theme

1.7 Shafak's Writing, Self-Translating in/to English

In the entry on "self-translation" for the Routledge Encyclopedia of Translation Studies, it specifically discusses the asymmetrical power relations between major and minor languages in recent times, which "may compel the writers of the latter to translate their work into the dominant language" (Grutman,2009, p. 258). Although this entry does not focus on the case of bilingual writers, "the forty rules of love" by Elif Shafak written first in English as a dominant language and then self-translated into Turkish can be a fine example of a work that paves the way to the author/translator to act as a go between two cultures and ideologies

The encyclopedia of translation studies focuses the interest on power imbalances. And how language dominance can facilitate the translator's work as a mediator. Shafak by writing in English presents a rather distinct case of displaying the power relation embedded in the act of writing, and therefore transmitting a culture. Interestingly, the Turkish translation of Shafak's English original novel "the forty rules of love" was published first, allowing her some time to make some changes on the original version, which she confirmed revisiting in a talk she gave on November 17 2009 (DEU IZMIR).

Shafak's writing in English also invites comparison to that of "minority" writers whose task is "similar to the task of the translator" (Tymoczko 2007, 229-230). Such comparison becomes possible when considering Shafak as a writer who belongs to a minority literature (Turkish) compared with a wider dominant one (English). In other words, this "minority status" relies on the core/periphery model applied to the flow of translations (Heilbron, 1999, 2008) especially in a global setting.

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The power held by the author as a self-translator plays a significant role in the reproduction of her work and therefore linking east and west. The idea that Shafak's rewritten works can be considered a self-translation was first set by Saliha Paker in her review of The Saint of Incipient Insanities (2004) where she proposed that that the novel "in a conceptual sense […] may be considered a translation, the self-translation of a nomadic multilingual writer" (2004, 17). Others such as (Eker, 2006; Erol, 2006; Oztabek-Avci, 2007; Birkan Baydan, 2009) have also emphasized the idea that Shafak's "the Saint" can be viewed as a self-translation, arguing that by writing in English, the author translates not only herself but also her culture and background to the western readers. As it is acknowledged, "translation is always a metonymic process" (Tymoczko,1999, 41-61; 2007, 128), which in this case seems to be more so, given the author's involvement in writing her own minority in a dominant language. Self-translation gives a clear representation of the intention of the writer in using generic references, as it directly reflects the authorial intention behind such use; especially if the target language has a pronominal structure that is gender specific; which is the case of Shafak's self-translation of "Forty Rules of Love".

1.8. Translation Change and its Reception by EFL Learners

The re-contextualization of a text to fit the historicity of the receiving language while still relying on the historical aspect of the original text aims at reproducing the text to apposite the author's intention while focusing on the readership's relevancy, and therefore relocalizing the text (Bruke, p &hsia, R. P. C. (Eds). (2007).

A text may lack historical and cultural context, or the latter may be too complex to be received in the target language, limiting the translator's ability to transfer both the meaning and the intention of the writer. Here, the translator can choose to contextualize the text according to the readers' culture (in our case the reader is supposed to be represented by the Algerian advanced EFL learner), enabling them to come into contact with text. Luckily, there

are universalities and likenesses between languages and cultures due to anthropological, historical and sociological grounds. This permits both the translator and the advanced learner to identify with the text by relating the latter to their culture or its aspects.

Contextualization has an effect on the learner's textual reception. It may demand and assume a different understanding from what seemed to be carried by the words in the text. Thus, leading the advanced EFL learner towards a distorted meaning from that of the intended by the original author. And this brings us to the notion of translatorial intention. Having texts that need to be accepted by both the authority and the general culture of the receiving language. This may give different motives to the translator to utilize the text as a means to implement change, as a tool for engaged literature or what is known as literature of commitment and as a way to express distress about certain social issues. This can favor the intention of the translator by making the culture of the original text as a mere projection to the culture of the target language (letcu-fairclough, 2008).

Dong Leshan re-contextualized George Orwell's nineteen eighty-four to meet the Chinese cultural specifications in order to criticize the politics of the Mao in the cultural revolution of china (yifeng, 2007) which is another example of the power of translation in fostering change .

A translated text can be contextualized to serve a feminist cause within the culture of the receiving language, as it can be invested to highlight certain issues the translator finds worthy of defending Alvarez et all (2014). This turns the target text to an instrument of implementing change by not only carrying the message of the original author but also of that of the translator. It uses the text to introduce feminist concepts to the reader (Castro and Ergun, 2017) - Be it a simple reader or an advanced language learner. This puts the translated text in what we refer to as a third space in translation where the text no longer adverts the author's culture and primary cause nor to the culture of the target language, leaving it

standard in the middle (House, J. 2008). The concept is known as the translator's ethical space of practicing visibility.

Conclusion

This chapter provided an overview about male generic pronouns and how the latter is used across languages by discussing the theoretical intersection between both feminist translation studies and feminist linguistics. Terms such as power, ideology and change have been dealt with in highlighting the translation as an act of production rather than a reproduced work, which brought the concepts of fidelity and visibility in translation and generic pronouns, and how is the latter viewed and interpreted by EFL learners.

Chapter Two

Field Work

Introduction

This chapter provides an overview of the methodology used in this study. This includes the research design, the data collection methods, data treatment and sampling. By describing the research procedures used in this study, we aim at detailing the gender-neutral pronoun shift both in the novel as a guide and by EFL learners'. In addition to its mechanisms in order to explore the possibility of a successful gender comprehensive translation. However, before this, it is useful to provide a brief overview about the novel used in this study.

2.1. An Overview on "The Forty Rules of Love" Novel

The forty rules of love (a novel of RUMI) written by Elif Shafk, one of the most celebrated authors in Turkey. The novel was written both in English and Turkish and translated to many languages including Arabic, tackling controversial subjects such as love in between east and west, past and present and even spirituality and religion. The story takes place in two different centuries, connected by the power of love. It is the love of a writer who decided to write about the people who inspired him the most. The two men who helped make him become the man he is: "Jalal ad-Din Rumi", one of the most celebrated Muslim scholars of his time and "Shams of Tabriz" a wandering dervish with unconventional thoughts. Their story takes place in the 13thcentury. The story changes the life of a simple housewife in Northampton in the 21stcentury. One who decides to abandon all in search of love.

Our protagonist is a simple housewife in her forties whose first assignment for the literary agency she works for is to read a manuscript by an unknown author in order to write an extensive report about it, oblivious to the fact that this unknown author and his manuscript are an essential part in the turning point of her life. In a time when even her husband's disloyalty could not shake her stable lifestyle, meeting this author did. Aziz. A. Zahra a whirling dervish and the writer of "Sweet Blasphemy" a Sufi from Amsterdam who wanders

the world to spread love. The two fall in love after exchanging emails, Changing one another. Meanwhile in Konya eight centuries astern, the unique relationship that ties the newly encountered "Shams" and "Rumi" transforms the latter from a conventional cleric to an advocate of love and a poet who dares to break the norms and ideotypes. One who stands for a universal spirituality in a world of religious wars, leading the powerful bound that tied Shams and Rumi to become the target of misunderstanding, hatred, envy and worse. Eventually, they were tragically separated, by those who considered shams a heretic, culpable of violating their standards and ruining a fine scholar. He was one who deserved to die. The story comprises different perspectives to the same story creating sub-stories in each part.

2.2. Aim of the Research

The corpus-based investigation provides the application of different corpora types in translation studies, focusing particularly on the corpus used for this work. The main aspects of this research are illustrated through the following description of the corpus used in this chapter "the forty rules of love" includes the English original and the Arabic translation; as an example of a professional interpretation, Used as a multilingual parallel corpus to compare the original to the translated version. In order to investigate the generic pronoun shifts, and its realization by EFL learners.

As stated earlier, this study aims at tracing the use of the generic pronouns and the shift of the latter from the English to the translated Arabic version as a guide. It is an attempt to test the possibility of a gender comprehensive translation using Arabic. It also seeks to find answers to some major questions such as the effect of the professional translator and the EFL learners' mother tongue as a carrier of its culture on the interpretation and therefore the shift from gender neutral to the use of male generics.

The research also sheds light on the users of English as a foreign language and their interpretations of the pronoun ambiguity in the novel. We rely on both quantitative and

qualitative approaches. The quantitative, investigates the problem in a manner that reduces it to quantifiable variables it observes, analyzes and hypothesizes about the phenomenon by employing different methods of probing that vary from experimentation to surveying with the goal of yielding statistical data. On the other hand, the qualitative approach seeks to investigate concepts that are socially constructed due to the historicity of their conditions with the aim of theorizing or finding patterns and systems that were behind the phenomena, it usually employs ethnographic and phenomenological studies as a primary source of data collection and treatment. Whereas the hybrid method inclines towards basing its knowledge on pragmatic grounds, by focusing on collecting data that revolves around the problem itself through both quantifying the data and by exploring the social constructivist perspectives (Creswell, 2003). Since both approaches are believed to have their limitation, the former with the lack of in-depth data and the latter concerning the sufficiency of assessment models. This research adopted a combination of both.

To fulfill the mixed techniques approach criteria, the use of multiple tools to quantify the same variables was adopted, with the intention of enhancing the quality of the research findings in terms of validity and reliability as well as the profundity of knowledge into the subject of study (Miles & Huberman, 1994; Nachmias & Nachmias, 2000; Patton, 1990). In order to spot the intercultural differences in interpretation and considering the contrastive nature of the language pair under analysis, three different methods are used: online EFL learners' questionnaire, a translation task and teachers' opinionnaire.

2.3. Research Methods

We triangulated our methods by mixing an online: students' questionnaire, a translation task and a teachers' opinionnaire to inspect the effect of culture on the interpretation of generic pronouns and the ambiguity that might result from the cultural clash

of both language backgrounds. We also provided a linguistic analysis to the professional translation of the novel to be later compared with the EFL learners' interpretations.

2.3.1 Students' Questionnaire

The first tool is the students' questionnaire. In which respondents read the questions, interpret what is expected and then write down the answers (Kumar, 2011, p .386). it is meant to test the learners familiarity with workings of gender references and to what gender they would relate them in decontextualized settings. It also aims to see how Arabic as the learners' mother tongue affects their understanding and therefore interpretation of generic pro/nouns.

2.3.2 The Translation Task

This tool aims at assessing the learners' ability to translate and therefore interpret generic references. The participants are supposed to interpret segments from the novel to see if their background as Arabic language natives affects their interpretation due to the possible ambiguity of these pronouns. They are also asked to translate a few sentences from the same novel based on their intuition; their translations are to be compared with the official translation of "Khalid el Djebeili".

2.3.3 Teachers' Opinionnaire

This research tool, which is a hybrid of both qualitative and quantitative approaches is, intended to deliberate the teachers' opinions on the comprehensiveness of English in terms of generic pronoun use. In addition, the main aim of the opinionnaire is to spot the ambiguity of pronouns such as "they" and "them" for readers from an Arabic background i.e. EFL learners, and how it may or may not affect their understanding of the generic references. Therefore, the shift from gender neutral to male generic pronouns.

2.4 Analysis of the Professional Translation

We used Khaled el Djebeili's Arabic translation of Elif Shafak's the forty rules of love as an example of a professional interpretation. (Translation is a form of a professional interpretation), where the generic pronoun shifts are highlighted for a comparison to be made between the professional translation (as an act of interpretation) and the perception of the generic references by EFL learners.

By referring to Khaled el Djebeili's translation of the novel that we pertain to use as a form of a reproduced understanding and interpretation of the intended message. It gives us an idea on how the reproduction of meaning in Arabic is a form of re-communication that transfers the culture of the source text to the recipient language, through the process relocating the concepts (Yifeng, 2007). What differs is the interpretation of the translator from that of the advanced learner is the high familiarity and awareness of cultural concepts and the pragmatics of the source language. That does not only cover the language items of the source language but also the metalingual aspects that serve the channeled written message i.e. the written text Nida, E. A. (2001).

2.5 Data Treatment

Using "AI" softwares, we created digital searchable copies of the novel the forty rules of love (both the original and the derivative) where we traced the repetition of the pronouns "you" "he" and "they" as generic pronouns, in comparison to their equivalents in the Arabic version. In addition, we traced the shift from the former to the latter in order to analyze the suitability of the transfer. We also traced lexical items such as "man" and "men" and their possible translations.

English		Arabic			
Pronoun/lexicon		Equivalent			
Generic	Specific	Singular	Dual	Plural	Generic
You	You	انت/انتِ	انتما	انتم/انتن	انتم
They	They	هي /هو	هما	هم/هن	هم
He	He	هو			هو
Man	Man	الرجل			الانسان
Men	Men	الرجال			البشر

Table 2.1: Generic vs Specific Pronouns/Words in English and Arabic

2.6 Techniques of Analyzing Data

In the process of analyzing data, we use the techniques as follow:

1. Analyzing the novel "the forty rules of love" and its translation to be used as reference

2. Identifying the generic pronouns in the source language and their equivalents in the target language

3. Interpreting the validity of the shift i.e. does it fit the interpretative standards of a possible gender comprehensive translation (interpretation)

4. comparing attached dhameers in Arabic to the pronominal system in English

5. Collecting data via an Online Questionnaire across 03 different universities

6. Collecting data via a translation task

7. Collecting teachers' opinions via an online Opinionnaire

8. Analyzing the data collected from the previously mentioned tools

2.7 Sample and Sampling

The study is conducted on a sample of foreign language learners across three different universities, which are, Ibn Khaldon University of Tiaret, Mohamed Boudiaf University of Msila and Ammar Thelidji University of Laghouat, from the population of master students in the departments of English.

The selection of such a sample was simply for the sake of the language proficiency; it was also based on the consideration that these students are already familiar with the concept of generic pronouns and are aware of the basics of translation, which means that we chose the non-probability sampling randomness, using the snowball technique. We also selected a random sample of EFL teachers from the same previously mentioned universities. For the example of professional translation and for the sake of the generalizability of the research outcomes, we randomly selected 05% of each pronoun to be analyzed in both novels.

2.8 Methodology Procedure

The research consisted originally of an analysis of a novel to be used as a template, a questionnaire for EFL learners and a follow up focus group interview which was later replaced with an online teachers' opinionnaire.

In analyzing the novel, we digitalized both novels (original and translated) in order to render them searchable to facilitate the process of pronoun comparison and shift analysis. We also designed a questionnaire to be primarily distributed to 10% of master 01 linguistics students at ibn Khaldon University, choosing 10% of each sex to be represented. Despite the respondents' familiarity with the generic pronouns, we explained briefly, what they meant and represented by providing them with examples. However, the answers were far from serious, where most participants skipped most items. As for the focus group, we selected a random sample of 13 students of both sexes. The session originally scheduled for half an hour

lasted barely 15 minutes and had to be stopped due to the lack of an appropriate space to work in. All the data collected from the questionnaire and focus group interview were discarded. And replaced with an online questionnaire, and a translation task across three different universities. While maintaining the original sample of ibn Khaldoun University, we also asked literature students from both Mohamed Boudiaf University of Msila and the University of Ammar Thelidji in Laghouat. And the focus group interviewing was replaced with an online teachers' opinionnaire where we personally emailed the form to the teachers individually.
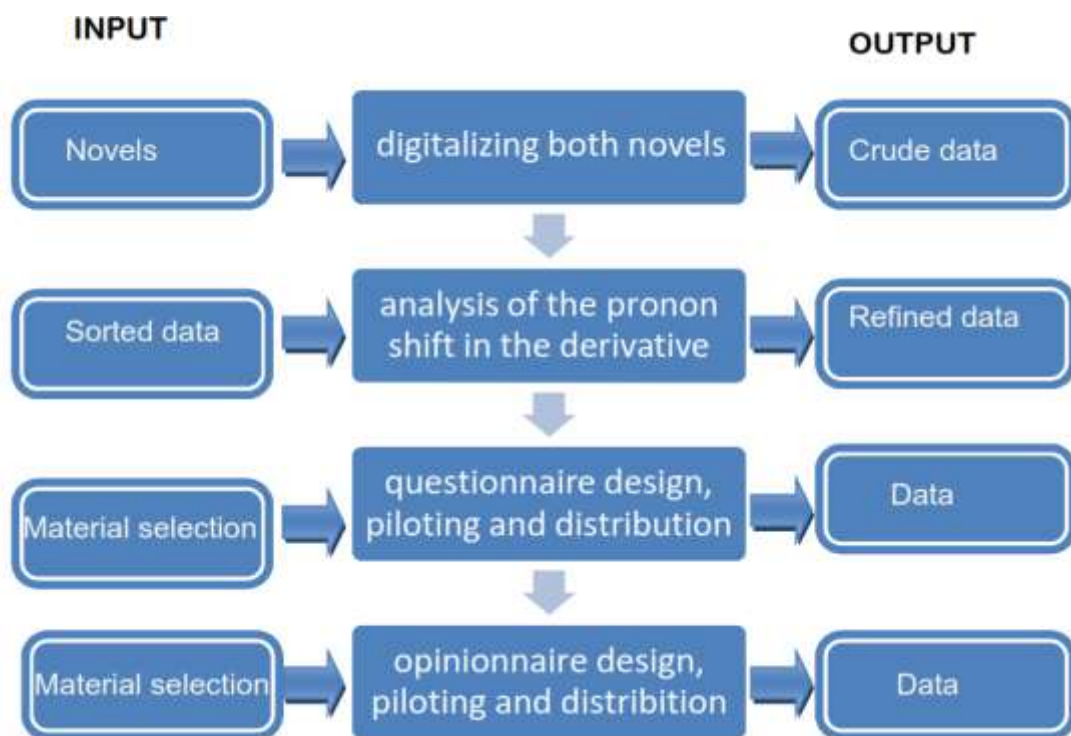
Figure 2.1: Data Collection Procedure

2.9 The Online Students' Questionnaire

The questionnaire consists of two sections and a total of (12) question. The first section starts with the following quote: *"culture is a means of communication. Language carries culture, and culture carries, particularly through orature and literature the entire body of values by which we come to perceive ourselves and our place in the world" Ngũgĩ,*

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.T. (1986) decolonizing the mind: the politics of language in African literature. Lead by the following preamble *"due to the diverse nature of Arabic pronouns in describing and representing gender and drawing from the fact that linguistic background of the interlocutors is shaped by both the culture and the language that carries it".* And contains (07) with one question suggesting adding another question, It is dedicated for personal questions (gender and mother tongue and it is meant to test the students' reaction to the ambiguity of pronouns in settings with no context provided. For the second section, we used a Likert type scale for the remaining (05) questions in order to see the respondents' perception of generic pronouns in relation to their mother tongue Arabic.

2.9.1 Description of the Students' Questionnaire

Part One:

Item 01: Gender

Due to the binary perception of gender in the Algerian society, we provided our respondents with two options, male and female

Item 02: Is Arabic your first language? If no please specify below

Due to the existence of different language varieties in Algeria, we provided the respondents with a third choice by giving them the chance to mention their first language for example, Tamazight

Item 03: in a setting that does not give you a context about the subjects being referred to with generic pronouns, to whom do you usually relate the pronouns to?

The students were given the choices as follow, men, women, an ambiguous group of people, and men and women together.

Item 04: how do you perceive and imagine "**they"** when hearing or reading it in a context that does not specify or hint about the gender?

The respondents were asked to identify "they" as a representative of one of the following, men, women, an ambiguous group of people, or men and women together.

Item 05: do you feel the need to relate generic pronouns in English to specific genders?

The students were to answer with either yes or a no, and if yes, they were to answer the sub question that follows

  ➢ If yes, how often do you do that?

  Here they were given a scale of:

- Rarely

- Sometimes

- Often

- Most of the time

- Always.

They are to answer by selecting one of the options above.

Item 06: how often do you find yourself confused in trying to relate the generic pronouns to the gender of the subject being referred to?

The students were asked to select one of the choices from, rarely, sometimes, often, most of the time and always.

Item 07: how often do you miss to relate the generic pronouns or subjects with gender-neutral names to their exact gender?

The respondents were also given the sane choices as the previous question to select from, which are: rarely, sometimes, often, most of the time, and always.

Part Two:

General Item: please complete the following segment by placing a cross in the appropriate box

In order to collect their perception of generic pronouns, the students were asked to put a cross next to one of the following choices: strongly agree, agree, neutral, disagree, and strongly disagree, for each of the following items

- Due to the diverse nature of Arabic pronouns in describing and representing gender, it is easier to figure out the gender of the subjects spoken about.

- Due to the diverse nature of Arabic pronouns in describing and representing gender, it is less likely for us to misinterpret the gender of the subjects.

- Even with the diversity of pronouns, Arabic is still not gender comprehensive.

- Since we are used to Arabic being diverse with pronouns depicting the gender of the subject we find a hard time in attributing the right gender to the subjects represented by generic pronouns when using English.

- Due to the lack of gender representative pronouns. English is not gender comprehensive.

2.10 The Online Translation Task

This research tool consists of a total of (06) question, with the first three items providing short passages from the novel "the forty rules of love". Each one containing generic references to test the learners' recognition of the gender identity behind the generic pronouns such as "they". The remaining three items provide (03) different sentences from the novel that the participants were required to translate.

2.10.1 Description of the Translation Task

Item 01: read and answer by putting an (X) next to your answer

*"Over breakfasts and dinners **they** talked about the day's events in composed, adult voices, as though discussing the annual return the annual return on their stock investments"(p.117)*

The respondents were asked to guess to whom **they** in the text refers to, and were given the

choice of two men, two women or a man and a woman together.

Item 02: read and put an (X) next to your answer

*"In the beginning I thought **they** would soon get bored with each other, but no such thing occurred. If anything, **they** have become more attached. When together, either **they** are strangely silent or **they** talk in an incessant murmur interspersed with peals of laughter, making me wonder why **they** never run out of words. After each conversation with shams".(p.118)*

The respondents were given the same choices as the previous item, two men, two women or a

man and a woman together

Item 03: read and put an (X) next to your answer

*The bond that unites them is a nest for two, where there is no room for a third person. **They** nod, smile, chuckle, or frown in the same time, exchanging long, meaningful glances between words. Even their moods seem to depend on each other.(p.118)*

The students were asked to guess whether they in the text refers to two men, two women or a

man and a woman together

Item 04: translate to Arabic the following sentence:

- *Though none of her feminist friends from Smith College approved of her choice.*

  (p.12)

Item 05: translate to Arabic the following sentence:

- *When I was a child I saw God,*

I saw angels;

I watched the mysteries of the higher and lower worlds. I thought all men saw the same.

At last I realized that they did not see…(p.06)

Item 06: translate to Arabic the following sentence:

- *Once he beat a girl so badly that even the boss, who loved money more than anything, had to ask him to leave and never come back. But he kept returning.(p.89)*

2.11 The Online Teachers' Opinionnaire

The opinionnaire was a hybrid of both the questions of what was originally meant to be a focus group interview, and a few parts of the students' questionnaire. It consists of the total of (08) questions, in which we used a Likert scale type, aiming at collecting the teachers' opinions concerning their learners' recognition of the gender identity behind generic pronouns, and one optional item for them to leave any further comments.

2.11.1 Description of the Teachers' Opinionnaire

In all eight questions, which were formed using a Likert scale type, the teachers are required to select one of the following options:

➤ Strongly agree

➤ Agree

➤ Neutral

➤ Disagree

➤ Strongly disagree.

The items are as follows:

Item 01: sometimes my learners miss to recognize the gender identity behind generic pronouns.

Item 02: my learners usually identify "they" as male subjects.

Item 03: because my learners are used to Arabic identifying subjects with gender specific pronouns, they find it hard to accurately relate generic pronouns when reading.

Item 04: I think that Arabic is better at associating subjects based on their gender because of attached dhameers

Item 05: from what I have noticed, Arabic attached dhameers influence my learners' interpretation of generic pronouns to the extent they try to relate generic pronouns to their cultural background.

Item 06: as an EFL university teacher, I believe that Arabic is gender comprehensive because of its grammatical system.

Item 07: the confusion might happen because of the cultural influence of Arabic that uses a wide variety of dhameers in describing the gender of subjects.

Item 08: cultural exposure to English would remove the "confusion" in identifying generic pronouns

Item 09: please, if you have any further comments mention them below.

Conclusion

This chapter is set up to demonstrate the methodology used in this research. Firstly, it provides an overview of the novel under analysis (the example of the professional translation), while describing the aim of the research and the components of the research design. This chapter also focused on the methods and tools used for the study of EFL learners' perception of generic pronouns. By providing, a detailed description of the students' questionnaire and translation task, which were administered online to a random sample of master students across three different universities, and the teachers' online opinionnaire, which was emailed individually to EFL university teachers.

Chapter Three

Findings and Recommendations

Introduction

This chapter analyzes the generic pronoun shift interpretation by EFL learners through cultural projection of dhameers. It also analyzes the shift from the English original novel "the forty rules of love" by Elif Shafak to its Arabic derivative "قواعد العشق الاربعون" by Khaled el Djebeili as a guide to how professional translators interpret cultural references. The analysis is divided into two parts, the first part includes the EFL learners' interpretation of these pronouns i.e. the analysis of the questionnaire, the translation task and teachers' opinionnaire, and the second part includes the analysis of the novel, which is used as a model of a professional translation. The results are presented and interpreted through statistics illustrated by tables and graphic figures.

3.1 Analysis of the Questionnaire Results

Part One

Question One: gender
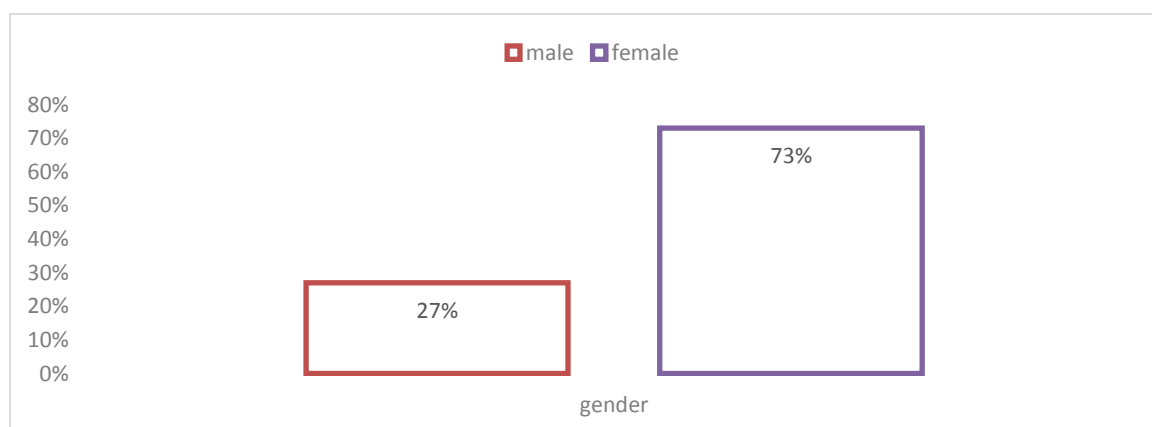
Figure 3.1: Students' Gender

The data above show that 73% (37 out of 51) of the participants are females. While the remaining 27% (14 out of 54) are males due to the binary nature of gender in Algeria.

Question Two: first language
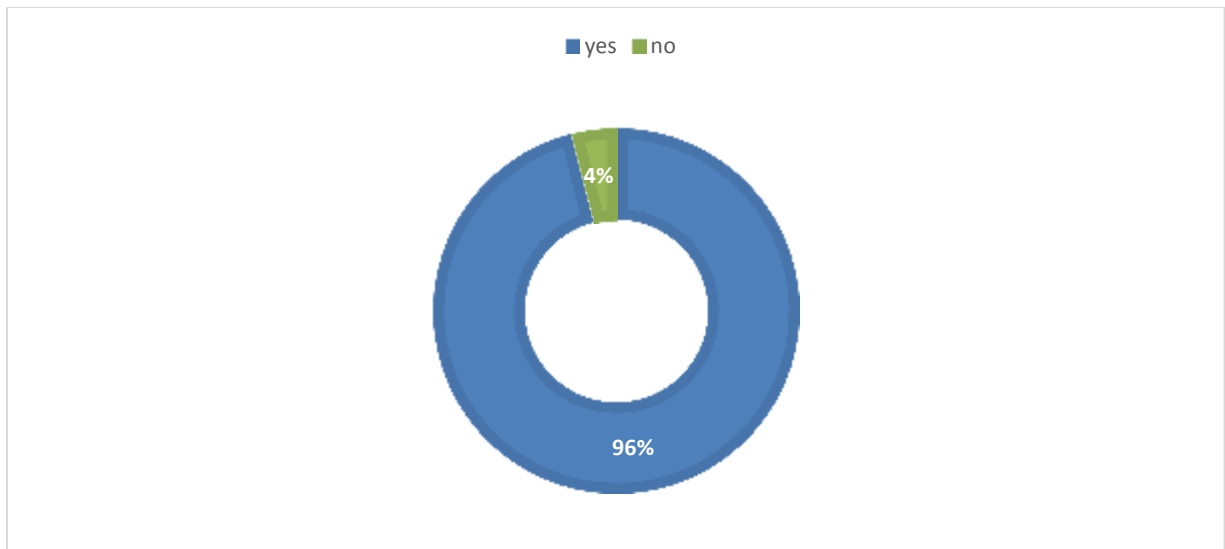
Figure 3.2: the Learners' First Language

As the pie chart illustrates, the vast majority of 96% (49 of 51 respondents) answered that Arabic is their mother-tongue, because Algeria is an Arabic speaking country. Meanwhile 04% reported that French or Berber (Tamazight) was their first language.

Question Three: In a setting that does not give a context about the subjects being referred to with generic pronouns, to whom you usually relate the pronouns to?

a. men ☐　　　　　**b.** women ☐　　　　　**c.** an ambiguous group of people ☐
d. men and women together ☐
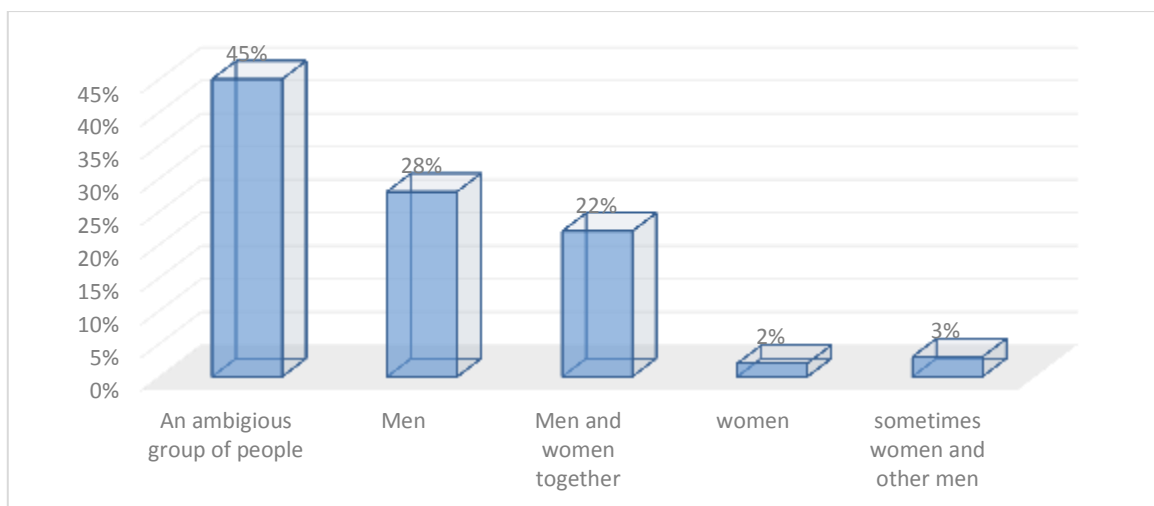
Figure 3.3: To whom the Learners Relate Generic Pronouns in Decontextualized Settings

The illustration shows that 45% (23 of 51) answered that they relate the pronoun to an ambiguous group of people, which naturally is the result of the vagueness of the generic

pronoun representations and the cultural differences between the languages, which reinforces this ambiguity. Meanwhile, 28% (14 respondent) said they would refer the pronoun to a man, which could be the result of a word-to-word translation/interpretation or the effect of the patriarchal background where men are meant to represent all, even in the presence of a full gendered system in Arabic. Moreover, 22% of our respondents stated that they relate the pronoun to both men and women together, thus covering both genders and excluding any chance of ambiguity. 03% said their reference varies to cover sometimes men and others women while one respondent selected the option "women" Which could be an attempt to challenge the structure of the generic (male) in both cultures.

Question Four: How do you perceive and imagine "they" when hearing or reading it in a context that does not specify or hint about the gender? As a representative of:

    a. men ▭   **b.** wo▭   **c.** an ambiguous group of people
    men and women together ▭
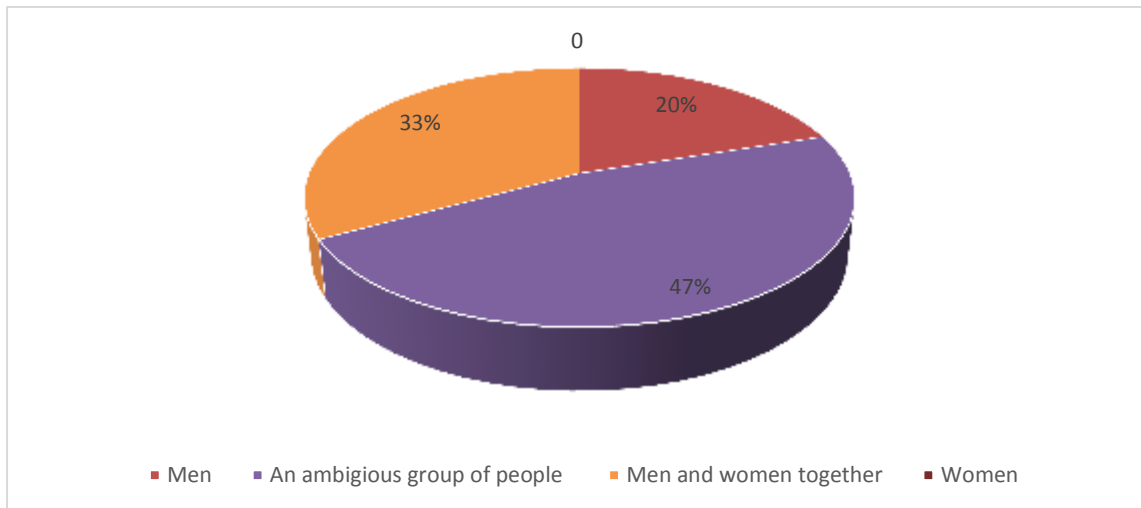
*Figure 3.4***:** Learners' Perception of the Pronoun "They"

The data above illustrates that 24 respondents (47%) said they would relate the pronoun "they" to an ambiguous group of people, which could be due to the generic nature of the pronoun i.e. it is meant to represent all genders. And for the same reason 33% of the learners said they relate it to men and women together, thus treating it as a generic reference.

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While the remaining 20% stated that they relate it to men, which is what the pronoun would refer to in a literal case, although the Arabic equivalent of he is also used generically sometimes.

Question Five: Do you feel the need to relate generic pronouns in English to specific genders?

yes. ☐   **no .** ☐

If yes how often do you do that?

Rarely   Sometimes   Often   Most of the time   Always

○   ○   ○   ○   ○
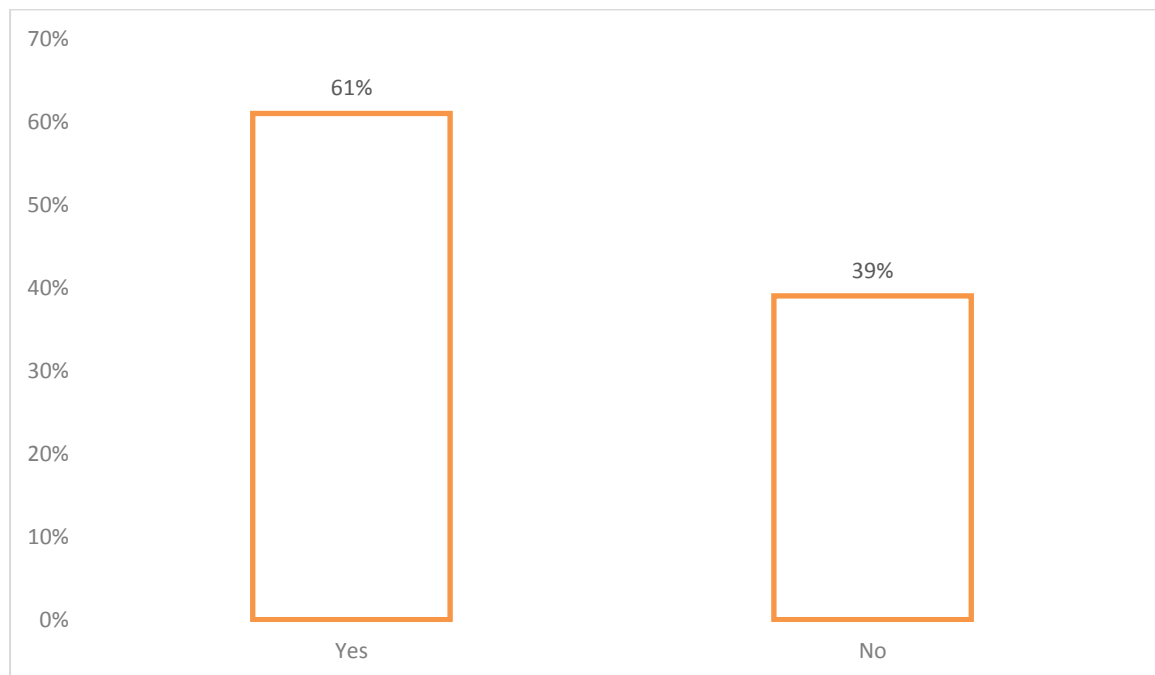
Figure 3.5: whether Learners Need to Relate Generic Pronouns to a Specific Gender or Not

As the bar graph demonstrates, the majority of 61% said they feel the need to relate the generic pronouns to a specific gender. Which might be caused by the presence of specific genders for everything in their mother tongue (Arabic). Meanwhile, 39% of the respondents did not feel the need to relate them to any specific gender, which could be the result of their constant exposure to the culture of the target language, since the latter is taught with its culture and not as a lingua franca in Algeria.

When asked to specify how often they feel the need to do that, only 36 of the respondents answered this question. 44% of them said they often do it and 06% answered using "always", while 19% said they did it most of the time. Possibly, because of the need to reach a full understanding as their mother tongue is rich with specific gender representations, making the idea of an ambiguous pronoun a bit difficult to grasp. Moreover, 25% of the learners declared that they only did it sometimes, while 06% said they rarely associated the generic pronoun with any specific gender. As they may be aware of the vague interpretations of the generic pronouns.

Question Six: How often do you find yourself confused in trying to relate generic pronouns to the gender of the subject being referred to?

Rarely	Sometimes	Often	Most of the time	Always
⚬	⚬	⚬	⚬	⚬

The answers for this item varied from always to never, where 41% of the 51 learners who answered the questionnaire said they sometimes had a difficulty trying to relate the generic pronoun to a specific gender. Which could be caused by the ambiguous nature of these pronouns. while 23% (12 learner) answered using "rarely", which could be the result of their constant exposure to the use of such pronouns or the culture behind them. By contrast, 20% stated that they often do, while 12% said they encounter the confusion most of the time. Which is natural due to the opposing diverse nature of Arabic "dhameers" and their specific gender representations. Only one respondent (02%) said he/she never finds him/herself confused in relating the generic pronoun to the gender of the subject referred to, while another leaner (02%) said he/she always encounters such a confusion due to cultural/pronominal opposition between the target language (English) and his/her mother tongue (Arabic).

Question Five: How often do you miss to relate the generic pronouns or subjects with gender neutral names to their exact gender?

Rarely	Sometimes	Often	Most of the time	Always
◯	◯	◯	◯	◯

Examples

➢ One cannot be sure to whom Austin brought the flowers to.

➢ Dr. Alex forgot to tell me about what happened yesterday.

The majority of 43% said they sometimes miss related the generic reference to the right gender, this probably happens because they rely on stereotypes in relating the gender to the subject being referred to, for example, the surgeon is always a "he" while the nurse is considered a "she" despite the absence of any gender markers. This bias might also mislead them as well because of the cultural/ideological differences. Explaining why they only face this confusion "sometimes". In addition, 23% or 12 learners answered "often", and one respondent said "always" while 14% declared that they fail most of the time at relating gender-neutral pro/nouns to their exact gender in a decontextualized setting, which could be caused by their unconscious bias as well. Leading them to relate any ambiguous pro/noun to a male figure. Which might cause a considerable amount of misunderstandings. By contrast, 18% (09 of 51) stated that they rarely face any difficulty in relating the generic references to the right gender of the subjects being referred to, which could be due to their constant exposure to the culture of the target language through media and culture classes, since English is not taught in isolation from its culture in Algeria.

Part Two

Item One: Due to the diverse nature of Arabic pronouns in describing and representing gender, it is easier to figure out the gender of the subjects spoken about.

The responses show that 57% of the informants strongly agreed with the statement, which could be due to the variety of options offered by Arabic as a gendered language in

representing gendered items. Also, 33% agreed that Arabic facilitate the process of gender representation. While Only 06%, which is 03 respondents, said they felt neutral about the latter, and 04% (03 learners) said they disagree, this could be due to the use of male-based generics by the speakers of Arabic despite the presence of various gendered pro/nouns, which is caused by the long established patriarchal social/cultural structure.

Item Two: Due to the diverse nature of Arabic pronouns in describing and representing gender, it is less likely for us to misinterpret the gender of the subjects.

The data gathered for this question reveal that twenty out of fifty-one respondent (39%) expressed their agreement, while 20% strongly agreed, since Arabic fosters a diverse gender representation system, which could be the reason why misunderstandings concerning gender referencing are less likely to happen. In opposition with the previous category, 23% disagree and 10% strongly disagree. Because even in the presence of a diverse nature of gendered dhameers, male-based generic are still used predominantly in describing the all i.e. similar to "they" in English. Thus presenting some sort of ambiguity. The remaining 08% remained neutral about the statement, since the language user's bias may overcome the diversity of the pronouns provided by the language itself.

Item Three: "Even with the diversity of pronouns, Arabic is still not gender comprehensive."

Most respondents focus on the comprehensiveness of Arabic concerning gender since 33% of them disagreed and 31% said they strongly disagree. The diversity of the pronouns and dhameers in terms of gender representation seems to be enough to consider Arabic a gender comprehensive language. By contrast, 12% agreed while 06% strongly agreed with the statement above. As the comprehensiveness of the language is determined by its users, which means that their cultural/social background will have an influence on the use of the pronouns leading male-based generics to resurface, thus recreating a gender ambiguity. The remaining 18% feel neutral concerning the matter as their opinions may include all of the mentioned above.

Item Four: Since we are used to Arabic being diverse with pronouns depicting the gender of the subjects, we find a hard time attributing the right gender to the subject represented by generic pronouns when using English.

The collected input show that 45% of the advanced EFL learners who answered the questionnaire said that they agree with what the statement presented and 12% strongly agreed, which could be due to the opposing nature of the two languages under analysis. Causing those from an Arabic background, who are used to a diverse pronominal system to face difficulties when using English, since the latter lacks gender references in its pronominal system and compensates for it by the use of generic pronouns or gender-neutral references. On the contrary, 19% of the respondents disagreed while 08% strongly disagreed, since by learning a different language, one learns the difference of the system and therefore gets used to the latter. The remaining 16% of the sample said they were neutral since all languages have different systems and compensated that one way or another.

Item Five: Due to the lack of gender representative pronouns, English is not a gender comprehensive language.

The answers for this item describe that 45% of the subjects declared that they agree and 12% strongly agreed, considering English a language that lacks the comprehensiveness in terms of gender. Because of the generalization of the male as a generic reference, which could be considered a reinforcer of the already existing sexist aspects of the language and therefore negatively affecting the comprehensiveness of English in terms of gender. As opposed to the previous majority, 16% of the learners stated that they disagree, and 10% of them said they strongly disagree, thus refusing to measure the comprehensiveness of the language by the diversity of its pronouns. While the remaining 08% of the respondents answered by "neutral" since all of the above could be applied to both languages under analysis.

3.2 Analysis of the Translation Task Results

Question One: To whom does "***they***" in the quote below refer to?

*Over breakfasts and dinners, **they** talked about the day's events in composed, adult voices, as though discussing the annual return on their stock investments.(p.117)*

a . Two men ⬜   **b .** Two women ⬜   **c.** a man and a woman ⬜
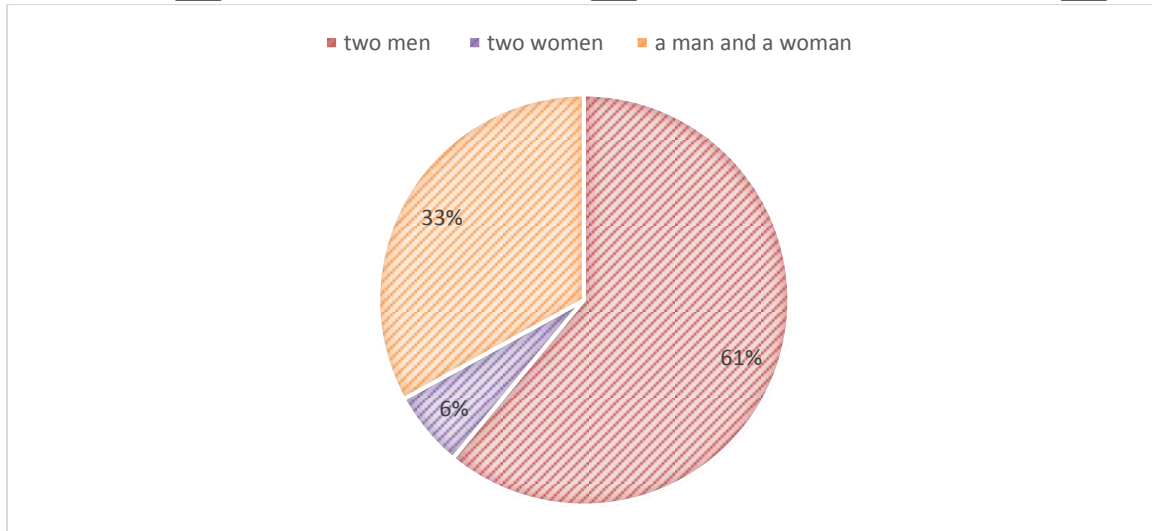
Figure 3.6: Learners' Interpretation of "They" in the Quote

The majority of the participants answered "two men", which could be due to the presence of the words "stock investments" leading the participants who were affected by their background as Arabs to fall for the stereotypical image and eliminate the presence of a female, since according to them, only men would be familiar with anything related to stock investments. Meanwhile 33% (17 of 51) answered "a man and a woman" (as it is the case in the novel) which could be because of the words "breakfasts and dinners" indicating that **"they"** referred to a couple. The remaining 06% (03 of 51) believed that the pronoun "they" referred to "two women" because of the connotation held by the dining reference.

Question Two: To whom does "***they***" in the quote below refer to?

*In the beginning, I thought **they** would soon get bored with each other, but no such thing occurred. If anything, **they** have become more attached. When together, either **they** are strangely silent or **they** talk in an incessant murmur interspersed with peals of laughter, making me wonder why **they** never run out of words. After each conversation with Shams. (p.118)*

a. Two men ☐   **b.** Two women ☐   **c.** a man and a woman ☐
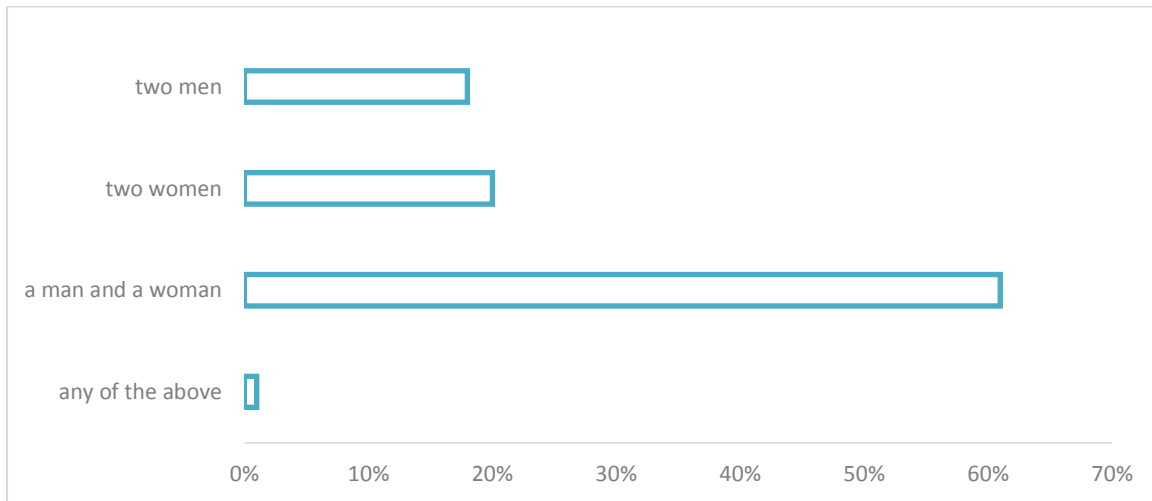
Figure 3.7: Learners' Interpretation of "They" In the Excerpt

The data obtained from the graph above illustrate that a high percentage of students, 61% (31 of 51) answered that the pronoun "they" referred to "a man and a woman". Reflecting the stereotypical image that only a couple i.e. a male and a female, can have the sort of relationship where both of them can be "so attached" to one another. Followed by almost equal results for the opposing answers, where 20% (10 of 51) answered "two women", which could be due to the deceiving appearance of the name "shams" which is mainly a feminine name in the Arab world. Meanwhile, 18% (09 of 51) said it referred to "two men". While only one respondent (2%) selected the last option, which is "any of the above". This could be due to his/her awareness of the generic pronouns and its possible shifts.

Question Three: To whom does "***they***" in the quote below refer to?

*The bond that unites them is a nest for two, where there is no room for a third person. **They** nod, smile, chuckle, or frown in the same way and at the same time, exchanging long, meaningful glances between words. Even their moods seem to depend on each other.(p.118)*
    a. two men ☐   **b.** two women ☐   **c.** a man and a woman ☐
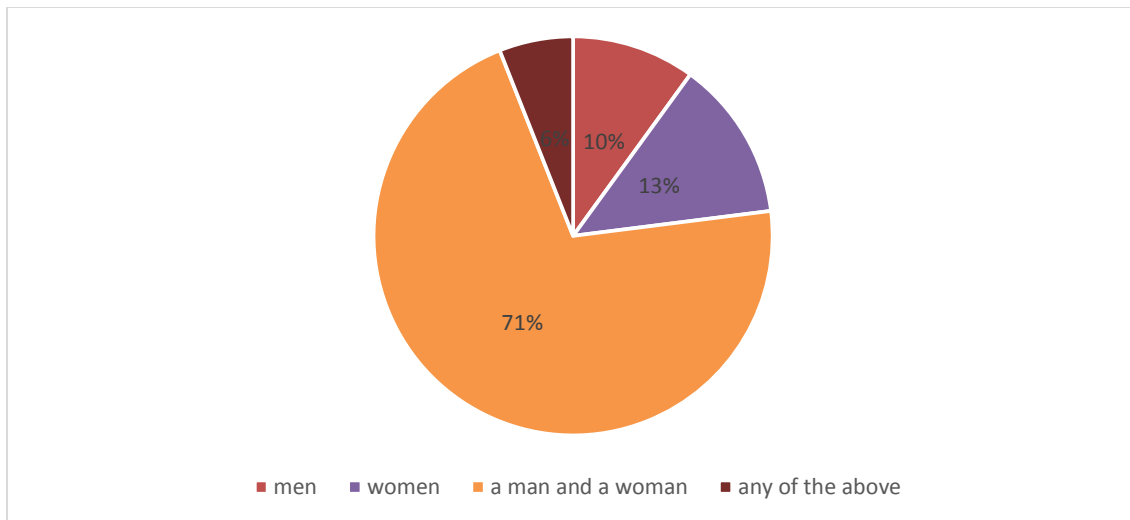
Figure 3.8: Learners' Interpretation of "They" in The Quote

After eliminating the non-serious answers, we have 48 responses from the total of 51 advanced EFL learner. The vast majority of 71% (34 of 48) believed that the pronoun referred to "a man and a woman", probably because of the presence of the words "the bound that unites them" and "a nest for two" leading the participants to consider them of a romantic nature. Only 05 participants (10%) considered them "men", while 12% (6 learners) considered them "females". due to the enormous literary/cultural background, that classifies/encodes such words as romantic or as actively female. The remaining respondents said that "they" could refer to any of the above, which is probably due to their familiarity with the functioning of generic pronouns.

Question Four: translate to Arabic the following sentence.

"Though none of her feminist Friends from Smith College approved of her choice."(p.12)

Out of 51 respondents, only 40 translated the sentence. The aim of this question was to inspect the translation of generic references by advanced EFL learners. In this case, our focus is on the statement "her feminist friends". The translations fall into four categories. Where 47% of the respondents translated it to "صديقاتها النسويات" which excludes any chance of a male presence despite the absence of any gender markers in the source text. However, and because

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of their ideological background, the word feminist is automatically linked to females, since the term has become an epithet used by antagonistic commentators, especially in the Arab world, causing the first thing that crosses people's minds upon hearing the term "feminist" to be "extremist women".

28% of the respondents translated the term generically using "اصدقائها النسويين"which could be related to the fact that the word "friends" reflects a generic reference, it could also be due to their awareness that the quest for gender equality is not exclusively done by women. Moreover, 13% of the respondents avoided translating the word feminist; instead, they replaced it by adding a feminine marker to the word friends therefore "صديقاتها" was the ideal translation according to them. The remaining 05% however also avoided translating the word "feminist" while keeping the generic reference to the word friends, and their answers varied from "اصدقائها" as a generic or "اصدقائها و صديقاتها" as a specific to both genders .

Question Five: translate to Arabic the following sentence

- *When I was a child, I saw God,*
  I saw angels;

I watched the mysteries of the higher and lower worlds. I thought all men saw the same. At last I realized that they did not see.(p.06)

The aim of this question is to focus on the translation/interpretation of the words "child" and "men". The first, because its Arabic equivalent can hold a gendered representation as opposed to English. While the latter due to its generic reference i.e. men is meant to encompass all of humanity. Therefore, the analysis was divided into two parts, the first analyzing the translation of the word "child" where 39 out of 51 learner translated the first part of the quote and their translations fall into 03 categories. The first category, represented by 13% of the respondents who translated the word to "صغيرة"or "طفلة"which literally means "a female child" the 05 respondents who used this translation were all females and therefore they projected the decontextualized excerpt onto themselves by associating

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their gender to the subject under translation. Meanwhile 84% (33 of 39) respondents translated "child" into either "طفلا" or "صغيرا"which could be a generic reference or because of them associating the word child to the male subject. While the remaining 3% in this case only one respondent avoided the gendered representation by using "خلال طفولتي"which literally translates to "during my childhood" this participant avoided any gendered makers due to the ambiguity of the generic reference in hand.

The second part of the analysis of this quote focused on the word "men" where 40 respondents translated it and their answers were divided into two categories. 50% translated the word generically, where their answers varied between "البشر" which means human beings,"الناس" which is "people" or "الجميع" which literally translates to "everyone" these answers were based on the learners' awareness of the generic references, which could be caused by their constant exposure to the western culture. The remaining 50% (20 advanced EFL learners) translated the word literally to "الرجال" which could have happened due to the interference of their mother culture where a patriarchal influence can find a way to link the specific (male) to the generic.

Question Six: translate to Arabic the following sentence

"Once he beat a girl so badly that even the boss, who loved money more than anything, had to ask him to leave and never come back. But he kept returning"(p.89)

Out of 51 respondents, we received 33 translations, where our main focus was on the word "boss" as its Arabic derivative can hold either a male or a female marker. Moreover, the translations can be regrouped into 04 categories. The first category covered the majority of the learners, where 70% of them translated it to "المدير"or "الرئيس"which could be a word-to-word translation as both words mean "boss" but it could also be a generic reference, due to the patriarchal background of the language that still alienates the idea of women in leading positions. The second category with 15% of the respondents (15 learners) translated it generically using the term "رب العمل"which could include both genders, and this might be

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because of their awareness of the workings of the sexist use of language. Moreover, 06% of the sample translated the word by adding a feminine gender marker, using the words "مديرة" or "رئيسة"which means a female boss, the reason behind such a sex specific translation might be the challenging of the patriarchal language i.e. the normalized male-based generics. The remaining 09% (03 of 33) combined both the female and male Arabic equivalents of the word boss using "المدير/ة"or "الرئيس/ة" which indicates their understanding of the ambiguity of the generic reference presented by English as a language that lacks the full gendered representations that their mother tongue "Arabic" offers.

3.3 Analysis of the Opinionnaire Results

Question One: sometimes my learners miss to recognize the gender identity behind generic pronouns.

	strongly agree	agree	neutral	disagree	strongly disagree
opinion	10%	60%	20%	10%	
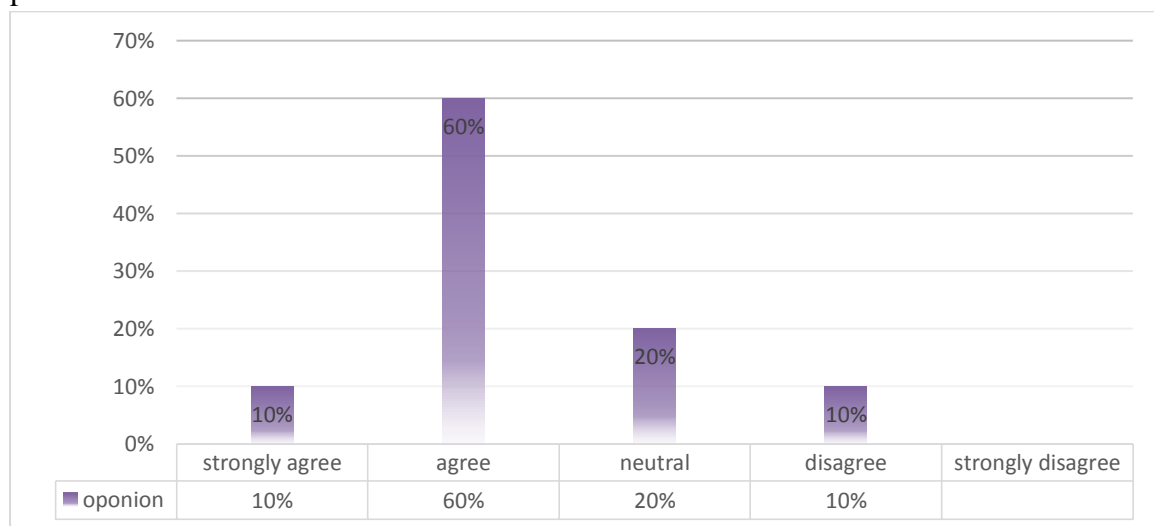
Figure 3.9: Teachers Opinion about Their Learners' Recognition of the Gender Identity behind Generic Pronouns

As the figure above shows, six of ten teachers (60%) noticed that their learners fail sometimes at recognizing the gender identity behind generic pronouns. While 10% strongly agreed, which might indicate that they often find their learners confused in relating a specific gender to the English gender-neutral pronouns. This could be the result of the enormous difference in both cultural and linguistic backgrounds of the pair of languages under analysis.

One teacher disagreed with this statement. Which could be justified by the nature of this latter's learners who might be more exposed to the culture of the target language, thus diminishing any possibility of misunderstanding. While two teachers (20%) were neutral which could be due to the different types of learners who may or may not face a difficulty in attributing the correct gender identity to the generic pro/noun. The teachers' neutrality towards the subject itself could be another reason their learners' miss/interpretations of the generic pronouns might go unnoticed.

Question Two: my leaners usually identify "they" as male subjects
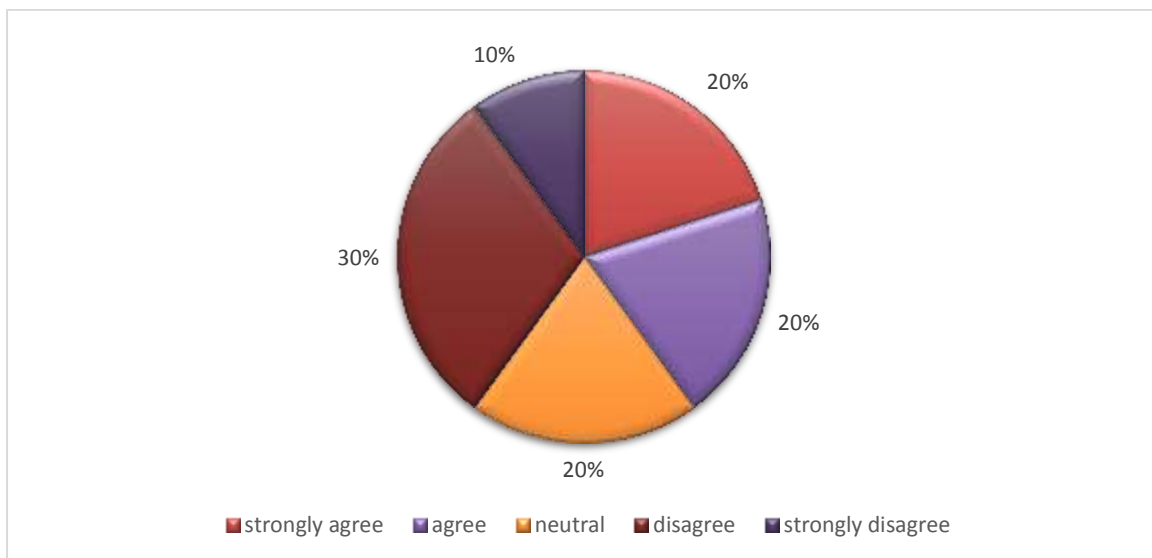
*Figure 3.10***:** Teachers' Opinion on Their Learners' Identification of "They" as Male Subjects

As the pie chart demonstrates, three of ten teachers (30%) believed that their learners do not usually relate the gender-neutral pronoun "they" to male subjects, in the same vein 10% (one teacher) strongly agreed. This could be because of their learners' awareness of the pronoun's use as not a gender specific, which might be caused by the constant use of the latter that eventually erases any presumptions considering the specific gender it is meant to represent. Two teachers (20%) strongly agreed and two others agreed that their learners do attribute the male gender to the generic pronoun "they". Such a male based reference may be

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caused by the long established male dominance in the abstract, causing the linguistic systems to conform to the patriarchal ideology which is guided and therefore implemented by the users of the language, which is why gender neutral pronouns such as "they" are still interpreted as male representatives. The remaining 20% felt neutral, which may indicate that such lapses by their learners may be allowed , as the teachers themselves may not consider the failure in recognizing the correct gender behind the generic pronouns a matter of a significant importance.

Question Three: because my learners are used to Arabic identifying subjects with gender specific pronouns, they find it hard to accurately relate generic pronouns when reading

	strongly agree	agree	neutral	disagree	strongky disagee
opinion	20%	50%	20%	10%	0%
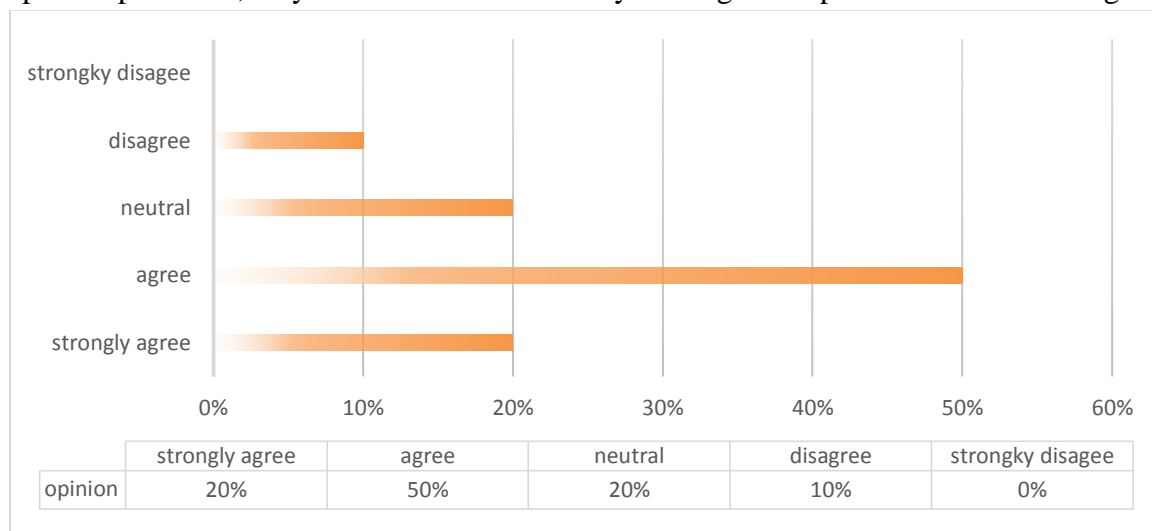
Figure 3.11: Teachers' Opinions on the Effect of Arabic on the Interpretation of Generic Pronouns

As presented in the bar graph above, five of ten teachers (50%) agreed that their learners' linguistic background as speakers of a language with a diverse gendered pronominal system causes them to find a difficulty in relating the generic pronouns to a specific sex/gender. Similarly, 20% (two teachers) strongly agreed. This could be the result of the little importance given to the generic pronouns in the Algerian curricula even at advanced levels of EFL teaching/learning. Thus leaving the learner to face difficulties in relating the correct gender of the subject referred to with to the English generic pronouns, as opposed to the gender specific pronouns used in their mother tongue. Two teaches (20%) said they were

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neutral. Because such difficulties may be caused by many other factors such as , the learner's unconscious bias, cultural and social backgrounds and not just the diversity of the gendered pronouns in Arabic. In addition, One teacher (10%) answered "disagree", since language and thought are identical (as argued by behaviorists) i.e. thinking is entirely linguistic, which means there is no translation from thought to language and therefore Arabic, as the learners' mother tongue should have no effect on the learners' identification of the gender behind the generic pronouns in English.

Question Four: I think that Arabic is better at associating subjects based on their gender because of attached dhameers.
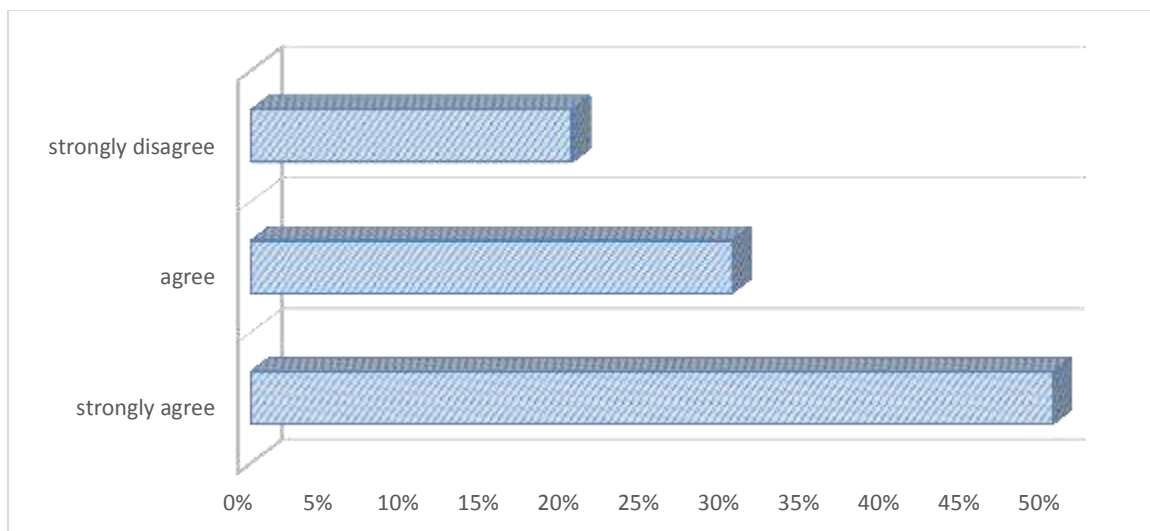
*Figure 3.12***:** Teachers' Opinions on Whether Arabic is Better at Associating Subjects Based on Their Gender

The results obtained from the diagram above show that the majority of the teachers believe that Arabic is more friendly when it comes to associating the correct gender to subjects because of the attached pronouns, where 50% answered "strongly agree" and 30% selected "agree". Since the unique and diverse structure of the Arabic "attached dhameers" in encoding gender allows the user of the language to easily identify the gender identity behind the subjects. The remaining two teachers (20%) strongly disagreed with the rest of the teachers. Because despite the various gender markers in Arabic pronouns, the generic reference is still used and supports the formal androcentric Arabic nature. Since masculine

pro/nouns are used to represent subjects of undetermined gender, and in cases of the presence of both genders (both feminine and masculine) the masculine reference is used to encompass all.

Question Five: from what I have noticed, Arabic attached dhameers influence my learners' interpretation of generic pronouns to the extent they try to relate the generic pronouns to their cultural background.
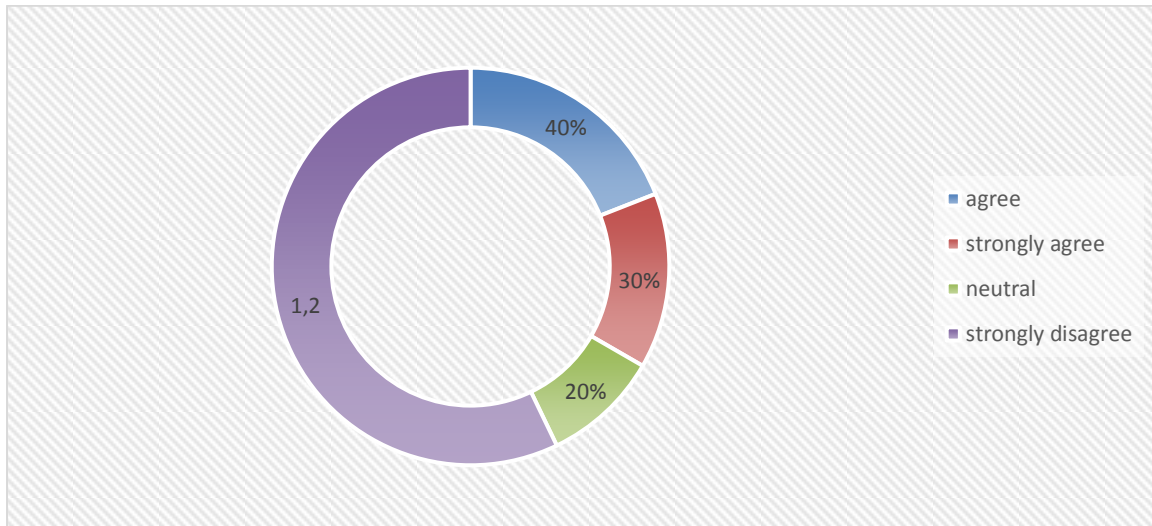
Figure 3.13: Teachers' Opinions on the Influence of the Arabic Cultural Background on Their Learners' Perception of Generic References

As represented in the pie chart above 70% of the teachers divided into 40% (agreed) and 30% (strongly agreed) believing that their learners' interpretations of the generic pronouns is affected by their linguistic and cultural backgrounds. The latter could be considered a sociolinguistic phenomenon i.e. language is social, which means that relating the English gender neutral "generic" to the male is caused by the learners' background as the speakers of a language whose systems are dominated by the social patriarchy. However, one teacher (10%) strongly disagreed, thus separating the linguistic from the social, since by learning a foreign language its full system of use shall be accompanied with the latter and therefore eliminating any possibility of any clash between opposing systems such as those of English and Arabic. The remaining 20% feel neutral as the misinterpretation or miss shifts by their learners may go unnoticed.

Question Six: as an EFL university teacher, I believe that Arabic is gender comprehensive because of its grammatical system
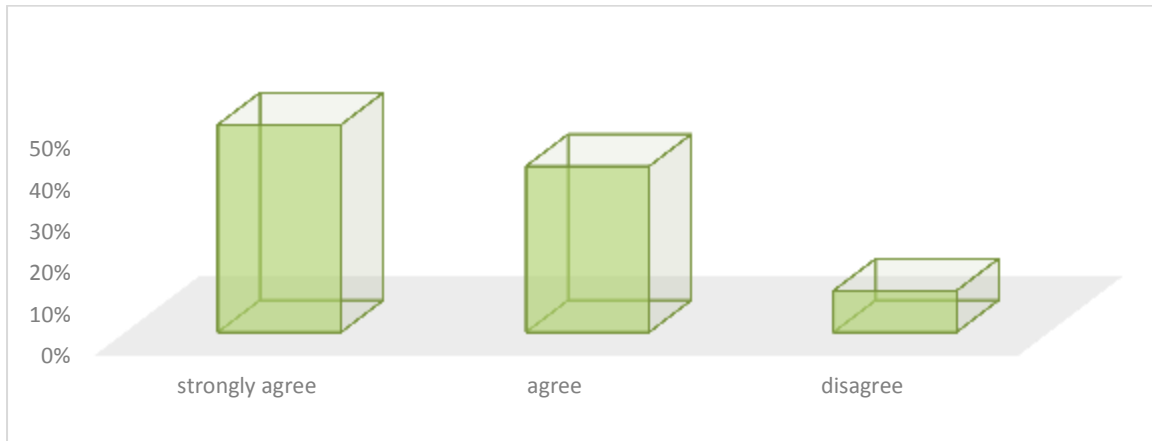
Figure 3.14: Teachers' Opinions on The Comprehensiveness of Arabic in Terms of Gender Representation

The results in the diagram above show the majority of the teachers (90%) divided into five teachers who strongly agreed and four who agreed that Arabic is comprehensive in terms of gender because of its grammatical system. Arabic personal pronouns have so much effect on the word that the pronoun stands for by encoding the gender and the number of the latter, where the rules change depending on whether it was masculine, feminine, dual or plural. A diversity of attached dhameers, which are similar to suffixes in English, may encode the gender of the subject without any change in the meaning. All of this and more are factors that help labeling Arabic as a gender comprehensive language. One teacher (10%) disagreed and therefore considered Arabic a non-comprehensive or a sexist language , which could be easily backed up by the constant use of male generic pronouns, which is not necessarily motivated linguistically. However, the lack of structural limitations is not enough to label Arabic a non-sexist language.

Question Seven: the confusion might happen because of the cultural influence of Arabic that uses a wide variety of dhameers in describing the gender of subjects
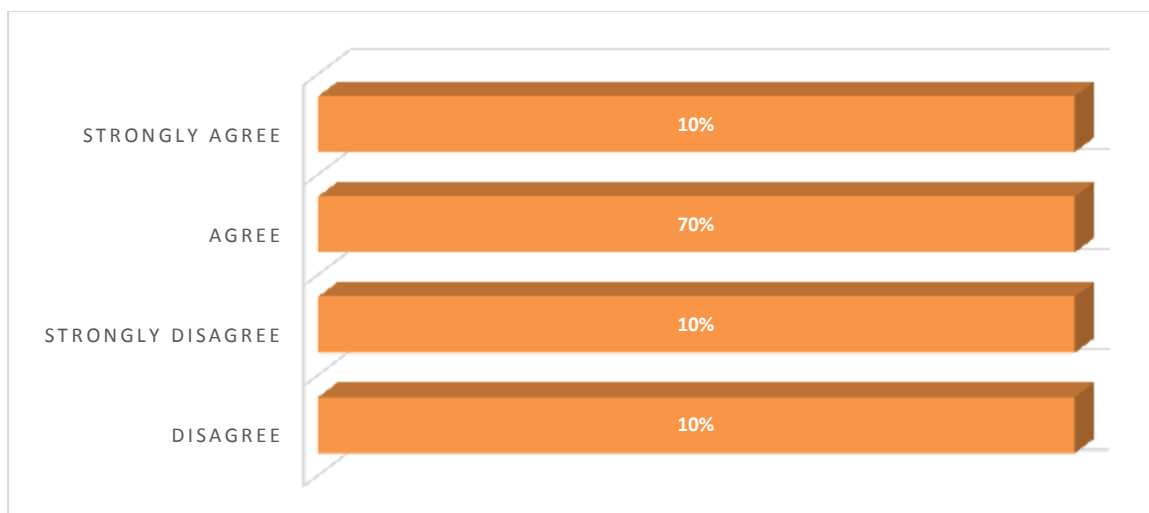
Figure 3.15: Teachers' Opinion Concerning the Confusion in Gender Representation

As the graph displays, the majority of 70% of the EFL university teachers who responded to the opinionnaire agreed that the linguistic and cultural Arabic backgrounds do have an effect on the use of the foreign language (English), similarly 10% also agreed. This could be due to the fact that the two language systems are of an opposed nature. Causing the mother tongue to overlap with the foreign language. Because along with the major cultural background, Arabic carries a distinctive pronominal system that almost always identifies the specific gender of the subjects, thus causing some confusion when the learners use a different language with less specific gender representatives such as English. The remaining twenty percent is divided between one teacher (10%) who disagreed and another (10%) who strongly disagreed, simply because as every language carries its culture, the generic pronoun use is acquired along with the process of learning English.

Question Eight: cultural exposure to English would remove the "confusion" in identifying generic pronouns.
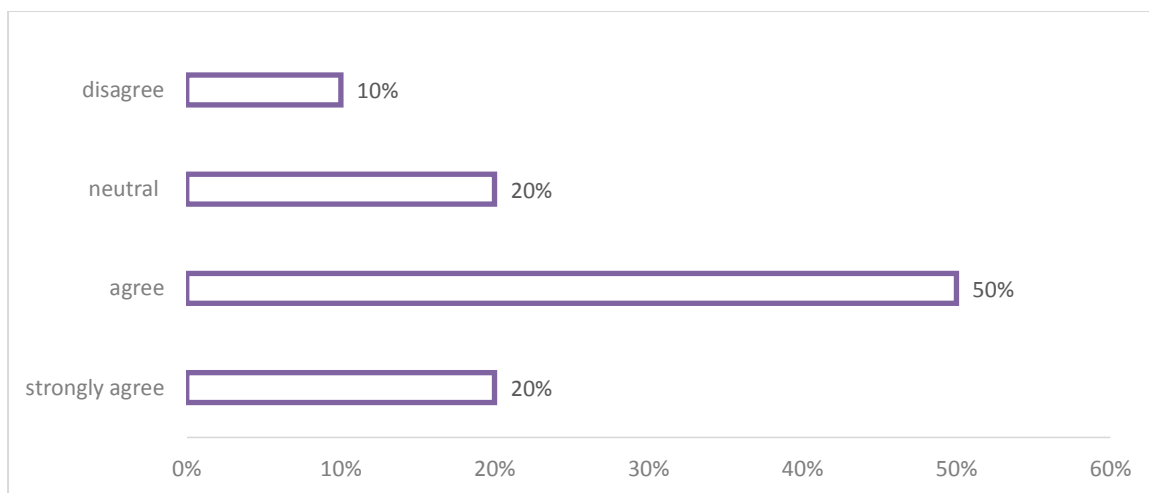
Figure 3.16: Teachers' Opinions on the Role of the Cultural Exposure in Removing the "Confusion"

As the diagram displays, 50% of the EFL teachers who responded to our opinionnaire, agreed and 20% strongly agreed that the cultural exposure to English diminishes the "confusion" in the interpretation of the generic pronouns. This could be related to the fact that the learners would better understand the described system by which English functions. Thus enabling them to associate the correct gender identity behind what is used as a generic. Meanwhile, 10% disagreed with the previous category, since cultural exposure has a minor effect on the learner's bias i.e. if the learners' patriarchal ideology is deeply embedded in their beliefs, cultural exposure would do little if nothing at all to change the perception of the learner in favoring the male in associating the generic pronouns. The remaining two teachers were neutral, implying their own neutrality concerning generic pronouns.

Question Nine (Optional): please, if you have any further comments mention them below.

The data revolving around the optional question show that 40% answered (four teachers). (02) Teachers believed that what determines the learner's perception of gender in oral/written discourse is the shared conventional background and interpersonal knowledge. However, one of these two teachers stressed the male dominance in the Arabic language stating that it makes it hard to identify gender. This teacher provided an example where a

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single man is in a group of a hundred females; in this case the masculine plural" هم" /Hum/ should be used thus reinforcing the male dominance. Another teacher also believes that the Arab society is male directed which according to him/her has a huge effect on the identification of gender. The remaining teacher believes that the exposure to the target language and the practice of the FL outside the classroom helps the learners to get used to the use of grammar, structure and pronouns of the target language, therefore avoid the confusion in relating the generic pronouns.

3.4 Analysis of the Original Novel and its Arabic Derivative

3.4.1 Presentation of the Pronouns Under Analysis

Pronoun	Equivalent
You	انت /ʔanta/
	انت /ʔanti/
	انتما /ʔan.tʊ.ma/
	انتما/ʔan.tʊ.ma/
	انتم /ʔan.tʊm/
	انتن /ʔan.tʊn.na/
They	هما /hʊ.ma:/
	هما /hʊ.ma:/
	هم /hʊm/
	هن /hʊn.na/
He	هو /hʊ.wa/

Table 3.1: English Generic Pronouns and Their Possible Equivalents in Arabic

As the table indicates, English and Arabic differ in their representation of gender because of their structural peculiarities. Unlike English, which manifests fewer detailed

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gender distinctions, Arabic is more specific in representing gender linguistically, where it has a specific pronoun for each category i.e. masculine/feminine in singular, dual and plural. Which is why the table shows several dhameers representing one pronoun

3.4.1.1 Pronoun Appearance in the Original Novel

Pronouns	Frequency	sample	Number of data used
You	962	48	003-007-016-022-037-049-066-086-113-142-154-173-188-208-230-247-250-275-284-298-310-333-347-369-370-428-451-474-494-510-532-548-576-614-652-683-703-733-757-771-814-848-866-886-897-908-927-961
They	445	23	026-056-070-091-105-127-141-152-179-214-227-231-249-277-292-331-364-382-387-401-411-439-442
He	1104	51	020-041-085-089-110-154-160-192-230-257-288-297-307-327-340-365-372-400-426-443-459-476-491-517-542-576-620-632—647-650-666-702-721-736-747-760-771-785-823-831-861-870-893-909-932-952-984-1032-1068-1091-1103.

Table 3.2: The Sample of Pronouns According to Their Appearance in the Original Novel

As displayed in the table, and due to the high number of frequency of the pronouns under analysis, we randomly selected 05% to represent the sample in hand, the pronouns "you", "they" and "he" were selected, where "you" appeared 962 times and the number was reduced to 48 after selecting 05% as a representative of the pronoun. "They" was used 445 times; however, we only selected 23 to be analyzed. The last pronoun was "he", the latter was repeated 1104 times, and the number was later reduced to a sample of 51 pronoun.

3.4.1.2 Pronoun Appearance in the Derivative

Dhameers	Frequency
انت /ʔanta/ or /ʔanti/	37
انتما /ʔan.tʊ.ma/	00
انتم /ʔan.tʊm/	02
انتن /ʔan.tʊn.na/	00
هم /hʊm/	14
هما /hʊ.ma:/	03
هن /hʊn.na/	00

Table 3.3: The Sample of Pronouns According to Their Appearance in the Derivative

As the table above shows, these pronouns/dhameers appeared with a lower frequency rate due to the existence of attached dhameers in the Arabic system and therefore we used them as they appear in the translation. The Arabic equivalents for you that represent the dual feminine / masculine "انتما" /ʔan.tu.ma/ and the plural feminine "انتن" /ʔan.tun.na/ and the feminine plural pronoun "هن" /hun.na/ that should represent "they" in English are all absent in the translated version of the forty rules of love. This could be because the unidentified plural forms such as they and you are usually translated by excluding the feminine. Or because they could be replaced using attached dhameers. The equivalents for the pronoun "you"

representing the male and female singular dhameers "انت" /ʔanta/ or /ʔanti/ ae used 37 times, while "انتم"/ʔan.tum/ which represents the plural masculine was only used twice. The equivalents of the pronoun "they", the first, representing the masculine plural "هم"/Hum/ which was used 14 times. And the second representing the masculine/feminine dual "هما"was used only three times. This is all due to the existence of the attached dhameers, which is the incorporation of the pronoun, into the subject referring to it, as it is explained in the next segment.

3.4.2 Attached Dhameers

The tables 3.2 and 3.3 display an imbalance in the frequency of the pronouns in the English version of the novel as opposed to its derivative. This is caused by the translator's use of attached dhameers, thus incorporating the pronoun in the subject it refers to and therefore indicates the gender and number of the latter. As illustrated in the table below

	English	**Standard Arabic**
Singular	My	ـي (u)
	your (masc.)	ـكَ (ka)
	your (fem.)	ـكِ (ki)
	His	ـه (hu)
	Her	ـها (ha)
Dual	Our	ـنا (na)
	Your	ـكما (kuma)
	Their	ـهما (huma)
Plural	Our	ـنا (na)
	your (masc.)	ـكم (kum)
	your (fem.)	ـكن (kunna)
	their (masc.)	ـهم (hum)
	their (fem.)	ـهن (hunna)

Table 3.4: Attached Dhameers in Arabic and Their English Equivalents

3.4.3 Translation Strategies in the Novel

There are two different strategies used by the translator to translate the same generic reference. Either as a generic or by translating them literally, in relation or as opposed to the authorial intention. The examples below provide a sample of random sentences and their translation/interpretation both literally and as a generic reference.

Pronoun/lexicon	Possible translations			
	Origial text	Literal translation	Original text	Interpretative translation
Man	every murderer breaths the <u>man</u> he murdered	كل قاتل يتنفس <u>الرجل</u> الذي قتله	in Islamic mysticism, there are forty degrees between <u>man</u> and God	في الصوفية الاسلامية اربعون درجة بين <u>الانسان</u> والله
Men	But I carry with me the traces of all the <u>men</u> I have killed	لكنني احمل معي اثار جميع <u>الرجال</u> الذين قتلتهم.	<u>Men</u> are the same everywhere, same food, same water, same old crap.	<u>البشر</u> هم انفسهم في كل مكان. والطعام نفسه. و الماء نفسه. و الحماقة القديمة نفسها
He	"He's a nice guy	فهو شاب لطيف	. But don't forget, students, most of the time he who complains about others is himself at fault."	لكن لا تنسوا، أيها التلاميذ، أن الشخص الذي يتذمر من الآخرين في معظم الأحيان، يكون مخطئاً هو

Table 3.5 Examples From the Novel to Generic and Word-to-Word Translations.

The examples above indicate that the translator uses the word "الرجل" and "الرجال" to literally translate the words "man" and "men", which could be due to the translator's background or bias i.e. the presence of the words "murderer" and "killed" led the him to eliminate the idea of a female presence. However, He used the words "البشر" and "الانسان" which literally mean "humanity" and "a human being" to translate the same previously mentioned words i.e. "man" and "men". As suggested by the interpretative translation. Similarly, in translating the pronoun 'HE', El Djebeili either used "هو" which is the literal equivalent of the pronoun or used a generic reference as demonstrated in the table above where he used "الشخص" which literally means the person.

3.4.4 Possible Miss Shifts in the Professional Translation of the Novel:

Example One

Source Text (English): Though none of her feminist friends from Smith College approved of her choice.

Target Text (Arabic):

ومع أن صديقاتها الأخريات في جامعة سميث من أنصار المساواة بين الرجل والمرأة، لم يوافقنها على اختيارها هذا،

Back Translation of the Target Text: though none of her female feminist friends approved of her choice

Since the novel was written in English and then, self-translated by Elif Shafak into Turkish, both versions are considered "original". Therefore, in our attempts to double check the intention of the author, we will recourse to the Turkish version.

Source Text (Turkish): Her ne kadar feministlerle kaynayan Smith Üniversitesi'ndeki sınıf arkadaşlarının hiçbiri Ella'nın seçimine takdirle bakmasa da.

Back Translation of the Source Text: although none of her classmates at Smith University, which was swarming with feminists were appreciative of Ella's choice.

Both the original versions of the novel (Turkish and English) did not specify the gender of the "friends", which means that the translator was affected by his own bias when he added an attached dhameers to mark the gender of the word "friends" as a feminine. Since the presence of the word "feminist" led him to assume that they were females. This could also be caused by his background as an Arab, where the term "feminist" is still directly linked to females

Example Two

Source Text (English): When I was a child, I saw God,

I saw angels;

I watched the mysteries of the higher and lower worlds. I thought all men saw the same. At last, I realized that they did not see....

Target Text (Arabic):
عندما كنت طفلا، رأيت الله،

رأيت ملائكة؛

رأيت أسرار العالمين العلوي والسفلي. ظننت أن جميع الرجال رأوا ما رأيته. لكني سرعان ما أدركت   أنهم لم يروا....

Although the "forty rules of love" was written first in English, the self-translated (Turkish) novel was published first, allowing Elif Shafak to make a few modifications on the English version. This justifies the absence of the quote above in the Turkish version.

Khaled el Djebeili translated the possibly generic reference "men" using word-to-word translation. This could be caused by the influence of Arabic as the translator's mother tongue, where despite the existence of male-based generics in his language. The term "men" is never used as a generic. Which is why it was translated literally, due to a possible miscommunication. However, a literal translation does not cover the intention of the writer as it tries to reconstruct meaning in the target language through a direct shift that aims to

transmit the semantics of the alien language to the receiving language. Textual translation that directly transfers the terms by morphologically reshaping the latter in the target language offers the audience a meaningless reformulation of the original text. Translating generic pronouns by relying on word-to-word translation alienates the intention of the writer in using generic references. The references that fail to represent the writer's intention are meager in transferring an accurate meaning that is supposed to represent not only the intention of the writer but also the collective consciousness of the society behind the source language. In translating generic pronouns, we do not only transfer the generic reference we communicate the culture that originated the reference itself. Authorial intention in the production of generic references is guided by the system of the source language as well as the dominant ideology of the society that produced the language of the text to be translated. The ideology that the author holds and is supposed to represent their beliefs play a crucial role in the production of the message to be delivered in the text.

3.5 Discussion of the Main Findings

This section discusses and interprets the respondents' answers of the translation task, questionnaire and opinionnaire in relation to the professional translation of the novel, which is used as an example. Among the results, females represented most of the sample of EFL learners who answered our questionnaire and translation task and Arabic was the first language of the majority of the respondents.

As a start to our investigation, generally speaking, it has been hypothesized that the cultural awareness of the professional translator would result in a different interpretation from that of an EFL learner, since language as a carrier of its culture influences the process of translation/interpretation. Therefore, leading EFL learners to perceive generic references as male based due to the interference of their ideological background.

Based on the findings, when the students were asked to guess about whom the pronoun "they" referred to in three different excerpts from the novel. The majority of the learners failed to relate the generic pronoun to the correct gender identity behind it. This could be a manifestation of their bias or the effect of their cultural background i.e., seeing the man as the norm against the female, who is considered of a less significance. This might have to do with the fact that gender stereotypes, in some androcentric societies, are highly prevalent. EFL learners who answered these questions might have been affected by the institutional power relations, which is why the presence of the terms "stock investments" led them to refer the pronoun "they" to male subjects, or to refer "Boss" to a man as opposed to the authorial intention.

Herein, it is worth mentioning, sometimes learners' unconscious bias may reflect the patriarchal dichotomy, smart/active/successful male versus the emotional/passive/submissive female. In a similar vein, any words that reflected any act of expressing feelings or caring such as "more attached" or "exchanging long, meaningful glances between words" led the respondents to assume a female presence as opposed to the correct representation of the pronoun in the novel, which is "two men".

Moreover, when asked to translate excerpts from the novel, most students failed to interpret the generic/gender neutral references correctly either by using a word-to-word translation or by referring to the male as the norm. When compared to the official translation by Khaled el Djebeili, the same miss-shifts were used, except for the third sentence, where the official translator marked the term "boss" as a feminine due to his awareness of the full context, unlike the EFL learners who translated the latter in a decontextualized setting, thus marking it as masculine (generic).

Contrary to their answers in the translation task, most questionnaire answers suggested that learners were found to be aware of the correct use and therefore representation

of the gender-neutral pronouns. Since the majority of the learners reported that, they usually relate generic pronouns such as "they" to an ambiguous group of people in a setting that does not specify or hint about the gender. Most learners said they often try to relate these pronouns to a specific gender; however, they found themselves confused because of the ambiguous nature of these pronouns or the misleading stereotypes

Finally, as a conclusion of our questionnaire we noticed that the majority of the advanced EFL learners who answered our questionnaire believed that Arabic as a language thanks to its diverse pronominal system helps them better associate the gender of the subjects. However, this very fact causes a confusion in interpreting gender when using a different language that offers a less diverse system of pronouns such as English.

The findings above, from the perspective of the teachers show that the majority of the teachers find Arabic more friendly in terms of associating gender due to the diverse nature of its pronouns, however, they believe that despite its diversity, Arabic is still male-based. The teachers also think that the exposure to the culture of the target language helps the learners better interpret the generic pronouns and therefore diminish the possible confusion.

For the example of professional translation, and in translating the pronouns, Khaled el Djebeili either used the word-to-word translation or, relied on the interpretative translation strategies. However, the generic pronoun shift in "the forty rules of love" was found very accurate; the sample of pronouns under analysis was all either translated by using the correct pronoun equivalent in the target language or by using attached dhameers. Thus, providing a smooth shift with the exception of a few generic items such as the examples provided in this chapter. However, none of them interrupted the flow of the translation.

Conclusion

This chapter represented the practical part of this research. It focused on the analysis and discussion of the collected data; we have also dealt with the results of our research using the selected procedure. The aim of this chapter was to analyze the generic pronoun shift by EFL learners while using "the forty rules of love" by Elif Shafak and its Arabic derivative by Khaled el Djebeili as an example of a professional interpretation.

General
Conclusion

General Conclusion

The current research, entitled "A Linguistic Analysis of EFL learners' interpretation of Generic Pronoun shifts through the cultural projection of "dhameers", using translated novels as an example of professional interpretation with reference to ("The Forty Rules of Love" by Elif Shafak)" The novel was used as an unvarying entity to be referred to. And its Arabic derivative "قواعد العشق الاربعون" by "Khaled el Djebeili" as an example of a professional translation and therefore interpretation.

It was found that the translator's familiarity with the foreign culture led to an accurate interpretation, except for some mis-shifts, where we resorted to the Turkish version to double check the authorial intention, since this version was self-translated by the author herself. As a result, it was confirmed that the translator's ideological background overlapped with his awareness. However, unless carefully analyzed, these shifts would go unnoticed, since they do not interrupt the flow of the translation.

In the lieu of thereupon, EFL learners' meager cultural awareness caused them to resort to their mother tongue to interpret generic references. Arabic, as a language that carries opposing cultural and linguistic systems from those of the target language and a full gendered pronominal system, caused EFL learners to misinterpret generic references as male-based.

The results and analyses obtained from the questionnaire, the translation task and the teachers' opinionnaire revealed that advanced EFL learners, particularly master students of literature and linguistics majors were affected by their linguistic and cultural backgrounds as the speakers of a language with a wide variety of gender specific pronouns. This has a detrimental effect on the interpretation of gender-neutral pronouns and generic references.

However, it should be noted that this study, like any other, has a number of limitations. The first one might be related to the learners involved in the investigation. Their lack of interest caused the researcher to discard the printed copies of the questionnaire, since

their answers were far from serious, which obliged the researcher to enlarge the sample and use an online questionnaire and a translation task. The lack of an appropriate space to conduct a focus group interview caused the researcher to replace the latter with an online teachers' opinionnaire.

Besides, this research cannot be generalized because it is limited to an exiguous size of teachers and learners of English language at the department of foreign languages: English language section at Ibn Khaldoun University of Tiaret and Mohamed Boudiaf University of Msila and Ammar Thelidji University of Laghouat. Thus, similar research can be carried out in different settings with a larger sample.

It is worth mentioning that most the references relied on to complete this research work are online secondary and tertiary sources. Lack of primary sources and first hand data is also a limitation in this study. Finally, finding studies related to the topic was a hard task due to the originality of the idea.

Suggestions and Recommendations

After conducting a study on of EFL learners' interpretation of Generic Pronoun shifts through the cultural projection of "dhameers. The results gathered from this study prove that language as a carrier of its culture has a tremendous effect on the interpretation of generic pronouns and therefore the shift from the target language (text) to the mother tongue.

For further research recommendations, the researcher may take into consideration the fact that this research can be developed to include other areas of generic pronoun use, and the advanced learners' perception/interpretation of these pronouns in oral discourse.

Teaching English through language immersion can be tested as a suggestion to diminish the linguistic/cultural clash between the source and target languages.

Testing the possibility of a feminist/progressive translation to build bridges in between ideologies and therefore bring the text to the audience as well as vice versa.

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Appendices

Appendix A

Students' questionnaire

The following questionnaire is not a test and there are no right or wrong answers .please answer the questions accordingly

"Culture is a means of communication. Language carries culture, and culture carries, particularly through orature and literature the entire body of values by which we come to perceive ourselves and our place in the world." Ngũgĩ, . T. (1986). *Decolonising the mind: The politics of language in African literature*.

Due to the diverse nature of Arabic pronouns in describing and representing gender and drawing from the fact the linguistic background of the interlocutors is shaped by both the culture and the language that carries it.

Part *I*

1. Gender:
a . male ☐   **b .** female ☐

2. Is Arabic your first language? If not please specify bellow
yes. ☐   **no .** ☐

………………………………………………………………………………........

3. In a setting that does not give a context about the subjects being referred to with generic pronouns, to whom you usually relate the pronouns to?

   b. men ☐   **b.** wo☐   **c.** an ambiguous group of people
   d. men and women together ☐

4. How do you perceive and imagine "they" when hearing or reading it in a context that does not specify or hint about the gender?

   ➤ As representative of:

   b. men ☐   **b.** wo☐   **c.** an ambiguous group of people
   men and women together ☐

5. Do you feel the need to relate generic pronouns in English to specific genders?

yes. ☐   **no .** ☐

➤ If yes how often do you do that?

Rarely	Sometimes	Often	Most of the time	Always
◯	◯	◯	◯	◯

6. How often do you find yourself confused in trying to relate generic pronouns to the gender of the subject being referred to?

Rarely	Sometimes	Often	Most of the time	Always
◯	◯	◯	◯	◯

7. How often do you miss to relate the generic pronouns or subjects with gender neutral names to their exact gender?

Rarely	Sometimes	Often	Most of the time	Always
◯	◯	◯	◯	◯

Eg; **one** can't be sure to whom Austin brought the flowers to

Dr Alex forgot to tell me about what happened yesterday.

Part *II*

Please complete the following segment by placing a "CROSS" in the appropriate box

		strongly agree	agree	neutral	disagree	strongly disagree
1	Due to the diverse nature of Arabic pronouns in describing and representing gender, it is easier to figure out the gender of the subjects spoken about.	☐	☐	☐	☐	☐
2	Due to the diverse nature of Arabic pronouns in describing and representing gender, it is less likely for us to misinterpret the gender of the subjects.	☐	☐	☐	☐	☐
3	Even with the diversity of pronouns Arabic is still not gender comprehensive.	☐	☐	☐	☐	☐

4	Since we are used to Arabic being diverse with pronouns depicting the gender of the subjects we find a hard time in attributing the right gender to the subjects represented by generic pronouns when using English.	☐ ☐ ☐ ☐ ☐
5	Due to the lack of gender representative pronouns English is not gender comprehensive.	☐ ☐ ☐ ☐ ☐

The Translation Task

The following task is not a test and there are no right or wrong answers please answer the questions accordingly

1. Read and answer by putting an (x) next to your answer

*Over breakfasts and dinners, **they** talked about the day's events in composed, adult voices, as though discussing the annual return on their stock investments.(p.117)*

➢ **They** in the text refers to :

a . Two men ☐   **b .** Two women ☐   **c.** a man and a woman ☐

2. Read and put an (x) next to your answer

*In the beginning, I thought **they** would soon get bored with each other, but no such thing occurred. If anything, **they** have become more attached. When together, either **they** are strangely silent or **they** talk in an incessant murmur interspersed with peals of laughter, making me wonder why **they** never run out of words. After each conversation with Shams.(p.118)*

They in the text refers to :

b. Two men ☐   **b.** Two women ☐   **c.** a man and a woman ☐

3. read and put an (x) next to your answer

*The bond that unites them is a nest for two, where there is no room for a third person. **They** nod, smile, chuckle, or frown in the same way and at the same time, exchanging long, meaningful glances between words. Even their moods seem to depend on each other.(p.118)*

➢ **They** in the text refers to:

b. two men ☐   **b.** two women ☐   **c.** a man and a woman ☐

4. Read and put an (x) next to your answer

Once he beat a girl so badly that even the **boss**, who loved money more than anything, had to ask him to leave and never come back. But he kept returning. (P.89)

➢ **boss** in the text refers to :

a. a man ☐   **b.** a woman ☐   **c.** indefinite ☐

5. Translate to Arabic the following sentences:

- . Though none of her feminist Friends from Smith College approved of her choice.(p.12)

……

  …………………………………………………………….………………………………………………

  ………

  …………………………………………………………….………………………………………………

  ……

- When I was a child, I saw God,
  I saw angels;

  I watched the mysteries of the higher and lower worlds. I thought all men saw the

  same. At last I realized that they did not see....(p.06)

……

……

……

……

- Once he beat a girl so badly that even the **boss**, who loved money more than anything, had to ask him to leave and never come back. But he kept returning.(p.89)

……

……

……

……

Teachers' Opinionnaire

Please respond to the following statements

1. Sometimes my learners miss to recognize the gender identify behind generic pronouns.

Rarely	Sometimes	Often	Most of the time	Always
○	○	○	○	○

2. my learners usually identify "they" as male subjects

Rarely	Sometimes	Often	Most of the time	Always
○	○	○	○	○

3. Because my learners are used to Arabic identifying subjects with gender specific pronouns, they find it hard to accurately relate generic pronouns when reading.

Rarely	Sometimes	Often	Most of the time	Always
○	○	○	○	○

4. I think that Arabic is better at associating subjects based on their gender because of attached dhameers.

Rarely	Sometimes	Often	Most of the time	Always
○	○	○	○	○

5. From what I noticed Arabic attached dhameers influence my learners interpretation of generic pronouns to the extent they try to relate generic pronouns to their cultural background.

Rarely	Sometimes	Often	Most of the time	Always
○	○	○	○	○

6. As an EFL university teacher, I believe that Arabic is gender comprehensive because of its grammatical system.

Rarely	Sometimes	Often	Most of the time	Always
○	○	○	○	○

7. The confusion might happen because of the cultural influence of Arabic that uses a wide variety of dhameers in describing the gender of subjects.

Rarely	Sometimes	Often	Most of the time	Always
○	○	○	○	○

8. Cultural exposure to English would remove the "confusion" in identifying generic pronouns

Rarely	Sometimes	Often	Most of the time	Always
○	○	○	○	○

9. Please, if you have any further comments mention them below.

ملخص:

يهدف العمل الحالي الي التحقيق في تاثير اللغة العربية كحامل لثقافتها و كلغة تحتوي على مجموعة متنوعة من الضمائر المحددة للجنس في تفسير و تحويل الضمائرالغير محددة للجنس من قبل متعلمي اللغة الانجليزية كلغة اجنبية اومن قبل المترجمين المحترفين كمرجع. بالاعتماد على رواية "قواعد العشق الاربعون" لاليف شافاق و نسختها العربية لخالد الجبيلي. الفئة المستهدفة هي طلاب ماستر اللغة الانجليزية في تخصصي اللسانيات و الاداب في كل من جامعة ابن خلدون, تيارت, محمد بوضياف, المسيلة, و عمار ثليجي, الاغواط. يركز هذا البحث على ما اذا كان متعلمي الانجليزية كلغة اجنبية سيعتمدون على خلفياتهم الثقافية و اللغوية العربية في تفسير الضمائر المحايدة بين الجنسين على خلاف المترجمين المحترفين او عكس ذلك

الكلمات المفتاحية: الثقافة, الضمائر, الترجمة, التفسير, المحايدة بين الجنسين, متعلمي الانجليزية كلغة اجنبية,

Summary:

The present work aims at investigating the effect of Arabic as a carrier of its culture and as a language with a wide variety of gender specific pronouns "dhameers", on the interpretation and shift of generic pronouns by EFL learners, and professional translators as a guide. With reference to "The Forty Rules of Love" by Elif Shafak and its Arabic derivative by Khaled El Djebeili. The target population involved is master English language students of linguistics and literature majors at the universities of: Ibn Khaldoun, Tiaret, Mohammed Boudiaf, Msila and Ammar Thelidji, Laghouat. The dissertation focuses on whether EFL learners would rely on their Arabic cultural and linguistic backgrounds in interpreting gender-neutral pronouns. in relation or as opposed to the professional translation.

Key words: culture, dhameers, EFL learners, gender-neutral, interpretation, translation, ,