Manipulation of Gender in the Translations of *I am Malala and Things Fall Apart*

MOHAMED ABDOU MOINDJIE *
School of Languages, Literacies and Translation
Universiti Sains Malaysia, Malaysia
mohdmoindjie@usm.my

UMMU SALMAH RAHAMATULLAH
School of Languages, Literacies and Translation
Universiti Sains Malaysia, Malaysia

ABSTRACT

Translation studies in the 1960s have evolved due to the concept of culture turn which embodies gender translation problems. Gender is a culture-specific problem because languages have different peculiarities of natural gender, grammatical gender, and dual gender, which need a semantic cultural approach. This paper is a comparative qualitative study on translators' manipulation of gender in translation. Being a product-oriented study, it examines and compares existing translations of the novels, "I am Malala" and "Things Fall Apart" from English into Malay, French and Spanish to construct a translation modelling. The source texts (STs) and target texts (TTs) are wholly read; data related to natural gender, grammatical gender, and dual gender are identified, collected, and analyzed. The analysis is done following Leech's (1974/1981) theory on meaning. The research reveals that natural gender is translated literally from English into Malay, French, and Spanish; grammatical gender is also translated literally from English into French and Spanish, whereas in Malay a generalization is used for grammatical gender owing to the Malay language peculiarities. The research reveals also that there are meaning losses and malpresentation of women in dual gender nouns translation in French and Spanish due to biased orthodox patriarchal manipulation preference, which makes the masculine represent the feminine in dual gender nouns.

Keywords: dual gender; grammatical gender; natural gender; translators' manipulation; translation modelling

INTRODUCTION

The independence of translation was achieved after the map of translation studies was drawn by Holmes in 1972. The map consists of pure studies which can be theoretical or descriptive and applied translation studies (translator training, translation aids, and translation criticism). Pure descriptive studies can examine translation products, translation functions, or translation processes. The product translation analysis on source text (ST) and target text (TT) "may involve the description or analysis of a single ST–TT pair or a comparative analysis of several TTs of the same ST" (Munday, 2001/2016, p. 17). In the 1990s new approaches and concepts of the Manipulation School, among which gender and translators' recognition, were introduced. Manipulation is the use of words and concepts to constitute power in a culture (Lefevere, 2014). The fact that translators and women have been socially interiorized has brought about calls for translators' visibility and women's visibility:

> The femininity of translation is a persistent historical trope. "Woman" and "translator" have been relegated to the same position of discursive inferiority. The hierarchical authority of the original over the reproduction is linked with imagery of masculine and feminine; the original is considered the strong generative male, the translation the weaker and derivative female.
>
> (Simon, 1996, p. 1)

This concept in translation theory is linked to the use of language in gendered and genderless languages. The gender problem in language is not that some words are masculine, and some are feminine. The major problem is that masculine nouns prevail over feminine nouns in terms of meaning and form. Grammatically, if there is one male in a group that contains one male and many females, the male takes precedence over the feminine. To put this more clearly, if in a room there are 300 women and 1 man, the grammatical norm is that the 1 man must take precedence over the women who are 300, e.g., "Everyone please take off his boots" (Scott 1984 quoted & cited in Simon,1996, p. 18). The problem is more complicated in translating a language with natural gender like English into a language that has grammatical gender like French, Spanish, etc. To avoid gender inequality in language use in general and in translation in particular, feminist voices call for a translation practice which "aims to make the feminine visible in language so that the women are seen and heard in the world" (Lotbinière- Harwood, 1991, p.117). Therefore, the objectives of this study are:

(a) to examine the translation of gender- related aspects;
(b) to compare the language norms and translators' options and decisions in rendering gender from the SL to the TLs; and
(c) to assess meaning loss and meaning gain in gender aspects.

Related studies have been done on gender and gender translation like the studies done by Williams, Cotterel, Wolf-Sonkin, Blasi, & Wallach (2021), which indicates that there are not only statistically significant relationship of the languages under study but also "there are statistically relationships between the grammatical genders of inanimate nouns and the verbs that take those nouns as direct objects, as indirect objects, and as subjects" (pp. 139-159). English is found to be more liberal in terms of gender compared to gendered languages like French, Italian, etc., which do not easily accommodate neologisms and blatantly queer references (Flotow & Josephy-Hernández, 2018). A descriptive multilingual comparative study has been done by Haroon (2022) on indirect translation of Malay from English to determine English translation influence on Malay translation compared to the French source text. This research reveals that Malay translation is almost on a par with the French source text; but some discrepancies have occurred due to the translator's adjustment. The literature review reveals that no multilingual comparative study on gender has been done on novel translations from English into other languages like Malay, French, and Spanish, which makes this study significant and researchable.

LITERATURE REVIEW

LANGUAGE, TRANSLATION AND GENDER

There is a cultural evolution in terms of gender equality at the workplace in some countries like England, America, Australia, France, Canada, Spain, Malaysia, etc. despite remaining aspects of imperfection (Arif & Wahab, 2021; Buzmaniuk,2023). However, Scott and Clery (2013) point out that the gender equality is affected by gender inequality at home in that "there is almost zero support for any gender role reversal when it comes to preference for juggling work and family responsibility" (p.134). These issues can be reflected in language use in terms of the meaning that grammatical aspects like gender can express. Sharifian (2017) argues strongly that "language is a

repository of cultural conceptualizations" which shape current linguistic practice diachronically (p. 54).

Gender and translation "determine the way a translated text represents the original text, gender imbalance is arguably one of the most insidious" (Meng, 2019, p. 3). Chamberlain (2000, p. 327) points out that the problems of translation are related to domination and subversion, which often affect the presence of female gender. There are three categories of gender, (a) natural gender, (b) grammatical gender and (c) dual gender. Natural gender distinctions are made covertly for many words referring to males and females. Occasionally, pairs of words show a derivational relationship, e.g., hero/heroine, widow/widower, but many male and female noun pairs show no morphological connection, e. g., brother/sister, duck/drake (Chalker and Weiner, 1994). In English, grammatical gender distinctions are found only in 3rd person singular pronouns and determiners; the feminine forms are 'she', 'her', 'herself', and 'hers' compared to the masculine ones, 'he' and the non-personal, 'it' (Chalker and Weiner, 1994). Moreover, Jakobson (2000, p.117) argues that grammatical gender "plays a great role in the mythological attitudes of a speech community". Grammatical gender distribution and perception can be "reflected in the folk traditions of the corresponding peoples, which differ in their Friday ritual" (p. 117). For example, the communicative effect of the day, Friday, which is masculine in some languages and feminine in other languages can have culturally different connotations despite its gender distribution. In Muslim culture, *al-jumuantu* (Friday) is an Arabic feminine word; it is a day of blessings, whereas in some cultures it is considered an unlucky day.

Unlike natural gender and grammatical gender, dual gender is about a word that can apply equally to a male or female (e.g., parent, guest) compared with single-gender terms such as father, and hostess (Chalker and Weiner, 1994).

There are three ways of forming gender in English: (1) gender can be formed by adding the affixes 'er' for masculine or 'ess' for feminine with some nouns, e.g., headmaster, headmistress; duke, duchess, etc. ; (2) gender can be formed by irregular forms of animate sex pairs, e.g., father, mother; sir, madam; king, queen; ram, ewe, etc. ; (3) gender can be formed by the use of he/she + noun, or gender word + general word, e.g., she-goat, he-goat, girlfriend, boyfriend, etc. Moreover, names of means of transport and names of countries are given feminine gender in English, e.g., ship, car, England, etc. (Quirk, Greenbaum, Leech, & Svartvik, 1985)

The Malay language is not a gendered language like French, Spanish, etc. Masculine and feminine gender, in Malay, are indicated by the addition of *laki-laki* (male) and *perempuan* (female) for human nouns, whereas it is indicated by the addition of *jantan* and *betina* for animals and plants (Freese, 1914). Malay has no inflection for gender, and "the sexes can be distinguished, if necessary, by the addition of words like *jantan/lelaki* (male) and *betina/perempuan* (female) placed after the words they qualify" (Hamilton, 1971/1981, p. 33).

There are three genders in French- masculine, feminine, and neuter. Nouns ending in one of these affixes (*-e –lle, -tte, -ere, -ve, - que, -euse, -esse*) are in the masculine form. There are also animate nouns that are masculine or feminine because of their male or female sexes like kin-related nouns. Inanimate and abstract nouns are by nature masculine or feminine. Finally, there are nouns that can have dual genders, i.e., masculine or feminine, which can bring about different meanings. Grevisse (1969: 63) points out that French nouns of dual genders can have different meanings, depending on the gender category, e. g., *aigle;* in the masculine gender, *aigle* can mean bird or clever person, whereas *aigle*, in the feminine, can mean she- eagle, standard, or coat of arms.

Nouns in Spanish can be (a) masculine or (b) feminine gender. Nouns can be masculine by meaning like *el Sena, el monte, el mercedes, el enero, el lunes, el Rioja, el Constable, el Barça, el fumar*, etc. or by form when the noun ends in – *o, - aje, - or, - án, - amber*, or a stressed vowel. Feminine nouns can be feminine by meaning like *la Ford, una b, las Canarias, la carretera, etc. or by form when the noun ends in - ez, - eza, - coin, - ía, - sión, - dad, - tad, - tud, - umbre, - ie, nza, - cia- sis, - and itis* (Butt and Benjamin (2004, pp. 1-14). Moreover, Spanish adjectives and articles must agree with the noun in gender and number.

METHODS

This research is a comparative study on multilingual translations for establishing "the effects of different cultural, literary and linguistic factors on the modelling of a translation" (Toury, 2014. p. 24). As translation is a re-contextualization of linguistic textual aspects in another language (House, 2015), translation theories and models can be developed by examining how the linguistic system of a language functions when ideas are rendered in another language (Vinay and Darbelnet, 1995). Since textual analysis of data is one of the ways of "discourse interpretation" (Bell, 2011, p. 520), this research is a descriptive product-oriented study on translation; Saldanha and O'Brien (2014, p. 50) point out that product-oriented research is about "researching the textual product that is the outcome of the translation or interpreting process", which can be descriptive or explanatory. Research can be done qualitatively, quantitatively, or both qualitatively and quantitatively (Bordens & Abbott, 2011, p. 236). Qualitative research is categorized into (a) interpretive research, (b)investigative research, (c) participatory research, (d) illuminative research, (e) instrumentation research, (f) sensitization research, and (g) conceptualization and theory development research (McGregor, 2018).

The researchers read all the source texts and target texts; data were identified, collected categorized, and analysed manually. After that the researchers evaluated the translatability and effects of gender. Some extracts embodying the phenomena of gender are produced in the discussion. The source text is labelled English source text (EST), and the target texts are labelled Malay target text (MTT), French target text (FTT), and Spanish target text (STT). The gender of the writers and the translators is determined in order to assess if the gender distribution as male or female is affected by translators' choices or by the peculiarities of the languages under studies. The source texts are *I Am Malala* published in 2013 and *Things Fall Apart* published in 1958/2001. The former is written by Malala Yousafzai & Christina Lamb (females), whereas the latter is written by Chinua Achebe (male). The translations of *I Am Malala* are: *Saya Malala* translated by Zaleha Abidin (female); *Moi, Malala* translated by Pascal Loubet (male); *Yo soy Malala* translated by Julia Fernández (female). And the translations of *Things Fall Apart* are: *Terlerai dan Berkecai* translated by Nazel Hashim Mohamad (male); *Tout s'effondre* translated by Pierre Girard (male); *Todo se desmorona* translated by José Manuel Alvarez Flórez (male). The two novels are chosen not only because they are Nobel Prize master pieces of world literature, but also because they deal with female gender representation in two patriarchal societies, Pakistan and Nigeria. *I am Malala* is a book in which the main character, Malala, would like girls to be treated equally like boys in terms of education and sociability (Pramesti & Widayanti, 2019). *Things Fall Apart* is also chosen for this study because it deals with the relationship between women and men in a society which is patriarchal (Ijem & Agbo, 2019). Two corpora are used in this study in order to investigate the regularity and irregularity of gender phenomena occurrences. In doing so, the analyses are carried

out in extracts that demonstrate specific linguistic features on gender of the source text (STs) and the target texts (TTs).

THEORETICAL FRAMEWORK

Interpretation of meaning is an approach of hermeneutics theory which dates back to ancient Greece (Munday, 2022). The transfer of meaning "can potentially dislocate or relocate the whole of the native structure" (Steiner, 1998, p. 315). Meaning can be carried by grammatical elements dealing with nouns or noun phrases like "definiteness, number, animacy, gender, and functional role" (Cruce, 2000, p.269). However, translation studies focuses on meaning transfer from one language to another. Putry, Aprillina, and Haryani (2021) point out that sometimes meaning gain and meaning loss are applied by translators to enhance the translated message's readability and naturalness. Even though some scholars believe in an equivalent interlingual representation of meaning, others doubt an accurate interlingual representation of meaning (Ilynska & Platonova, 2016). The study follows Leech's (1974/1981) theory on meaning for its functionality on different types of meaning interpretation.
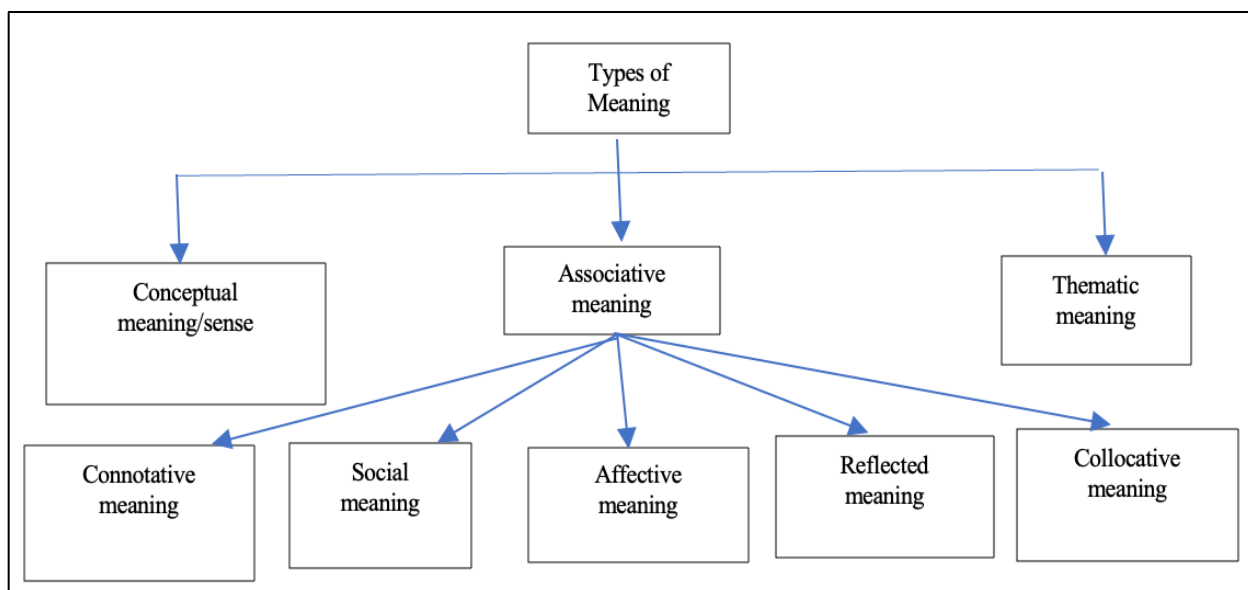

FIGURE 1. Leech's (1974/1981) Theory on meaning interpretation

The theory consists of three main parts (conceptual meaning, associative meaning, and thematic meaning). Since this study is a descriptive translation study on linguistic gender, the theory is applied in the analysis cognitively; gender meaning will be analyzed and assessed following the subcategories of **associative meaning** (connotative, meaning, social meaning, affective meaning, reflected meaning, and collective meaning) for its relatedness to meaning communication between the encoder (writer/translator) and the decoder (reader/listener) in order to describe meaning gain and meaning loss of gender representation in translation.

FINDINGS AND DISCUSSION

NATURAL GENDER

Table 1 and table 2 contain data of natural gender occurrences in *I am Malala* and *Things Fall Apart*.

TABLE 1. Natural gender in *I Am Malala*

English	Malay	French	Spanish
father	*ayah*	*père*	*padre*
widow	*seorang balu*	*veuve*	*viuda*
widower	*seorang duda*	*veuf*	*viudo*
women	*perempuan*	*femme*	*mujer*
mother	*ibu*	*mère*	*madre*
wife	*isteri*	*épouse*	*esposa*

TABLE 2. Natural gender in *Things Fall Apart*

English	Malay	French	Spanish
priestess	*pawang wanita*	*pretresse*	*sacerdotisa*
husband	*suami*	*mari*	*marido*
brother	*abang*	*frère*	*hermano*

In the two source texts, natural gender words were used by the writers, and these are found to be translated literally in Malay, French, and Spanish, for example:

When I was born, people in our village commiserated with my **mother** and nobody congratulated my **father.**

(Yousafzai & Lamb, 2013, p. 13)

*Apabila saya dilahirkan, penduduk kampong turut bersimpati dengan **ibu** tetapi tiada siapa mengucapkan tahniah kepada **ayah.***

(Yousafzai & Lamb, 2016, p. 17)

*À ma naissance, les gens de notre village s'apitoyèrent sur ma **mère** et personne ne félicita mon **père.***
(Yousafzai & Lamb, 2013, p. 33)

*Cuando nací, los habitantes de nuestra aldea se compadecieron de mi **madre** y nadie felicitó a mi **padre.***
(Yousafzai & Lamb, 2013/2019, p .21).

The natural gender words, mother and father, are used in the source language; they are rendered literally in the target languages as *ibu, ayah* (Malay), *mère*, *père* (French)**,** *madre*, *padre* (Spanish). This also happened in *Things Fall Apart*, for example:

"Do what you are told, **woman**", Okonkwo thundered, and stammered.

(Achebe, 2001, p. 12)

*"Buat sahaja apa yang aku suruh, **perempuan**," jerkah Okonkwo dengan tergagap-gagap.*
(Achebe, 2010, p. 17)

*- Fais ce qu'on te dit, **femme** ! Tonna Okonkwo.*

(Achebe, 2013, p. 22)

*- Haz lo que te he dicho, **mujer**- atronó Okonkwo, y tartamudeó.*

(Achebe,2010, p. 32)

In the above text, the natural gender word, woman is used in the source texts, and it is rendered in the target texts literally as *perempuan* (Malay), *femme* (French), and *mujer* (Spanish). All these words have the same meaning and do not have any different connotations. Even though literal translation occurs from English into Malay, it is found that amplification is often used in translating natural gender words like widow, widower, daughter, and priestess in the Malay target text. **Amplification** is a language and translation technique used when a language unit requires more words to express a meaning, which can be expressed by one word in another language (Vinay and Darbalnet, 1995), for example:

> In our village there was a **widow** called Soraya who married a **widower** from another clan which had a feud with her family.
>
> (Yousafzai & Lamb, 2013, p. 67)

> *Di kampong kami ada **seorang balu** bernama Soraya yang berkahwin dengan **seorang duda** daripada puak lain yang bersengketa dengan keluarganya.*
>
> *(Yousafzai & Lamb, 2016, p. 100)*

> *Dans notre village, une **veuve**, Soraya, avait épousé un **veuf** d'un autre clan en conflit avec sa famille.*
> *(Yousafzai & Lamb, 2013, p. 101)*

> *En nuestra aldea había una **viuda** llamada Soraya que se casó con un **viudo** de otro clan que tenía un conflicto con su familia.*
>
> *(Yousafzai & Lamb, 2013, p. 78)*

In English, the indefinite article, 'a'/'an' is used to indicate indefiniteness; 'a' is used with words starting with a consonant and 'an' is used with words starting with a vowel. However, in Malay the word, *seorang is* a human classifier which reinforces and specifies the meaning of the words, *balu* and *duda*. It contributes to a meaning gain compared to the other languages, English, French, and Spanish. The following is another example:

> The rainbow began to appear, and sometimes two rainbows, like a **mother** and her **daughter**…
> (Achebe, 2001, p. 120)

> *Pelangi mula menampakkan diri, ada kalanya tampak dua jalur pelangi seperti **seorang ibu** bersama **anak perempuannya**…*
>
> *(Achebe, 2010, p. 190)*

> *L'arc-en-ciel commença à apparaître, il y en avait parfois deux en même temps, telles une **mère** et sa **fille**…*
> *(Achebe, 2013, P. 174.*

> *Empezó a aparecer el arco íris y hasta dos aparecían a veces, como **madre** e **hija**…*
> *(Achebe, 2010, p. 164)*

In the above extracts, the translation is literal but in the Malay extract, the literal translation is applied by the use of amplification. *Seorang* and *anak* have amplified the meaning in the phrase, *seorang ibu* and *anak perempuan*, both *seorang and anak* are human classifiers, which bring about meaning gain, i. e. the classifiers, in the Malay phrase, are obligatory for meaning amplification. The meaning in the above example would be grammatically and semantically confusing if the classifiers are taken out and read as *seperti ibu bersama perempuannya*.

GRAMMATICAL GENDER

Table 2 and table 4 contain data of grammatical gender occurrences in *I am Malala* and *Things Fall Apart*.

TABLE 3. Grammatical gender in *I Am Malala*

English	Malay	French	Spanish
she, her	*dia, nya*	*elle, la, lui*	*él, ella, la, lo, le*
he, him, his		*il, le, lui*	
it, its			
they, them	*mereka*	*ils, elles, les, leur*	*ellos, ellas, los, las, les*

TABLE 4. Grammatical gender in *Things Fall Apart*

English	Malay	French	Spanish
she, her	*dia, nya*	*elle, la, lui*	*él, ella, la, lo, le*
he, him, his		*il, le, lui*	
it, its			
they. them	*mereka*	*ils, elles, les, leur*	*ellos, ellas, los, las, les*

Grammatical masculine and feminine gender are palpably recognised in English third person singular, French third person singular and third person plural, and Spanish third person singular and third person plural, whereas in Malay the gender distribution is not indicated by a specific pronoun, for example:

Instead **he** sent **her** poems **she** could not read.
"I admired **his** mind." **She** says.
"And me, **her** beauty," **he** laughs.

(Yousafzai & Lamb, 2013, pp. 21- 22)

*Lalu ayah menghantar sebuah puisi kepada **ibu** yang tidak boleh dibaca oleh**nya**.*
*"Ibu kagum dengan otak**nya**," kata **ayah** sambil ketawa.*

(Yousafzai & Lamb, 2016, p. 31)

*Aussi **lui** envoyait - **il** des poèmes qu'**elle** ne pouvait pas lire.*
*J'admirais **son** esprit, disait-**elle**.*
*Et moi, **sa** beauté, répondait-**il** en riant.*

(Yousafzai & Lamb, 2013, p. 44)

*Sin embargo, **él le** enviaba poemas que **ella** no podía leer.*
*<<Admiraba **su** mente>>, dice **ella**.*
*<Y yo, **su** belleza>>, dice él con alboronzo.*

(Yousafzai & Lamb, 2013, p. 30)

In the above extract, grammatical gender is expressed by the third person singular, i.e., he, his, she, her; *nya*; *il, elle, lui, son; él, ella, le, su*. In English the pronouns indicate the gender of the nouns they are referring to. The difference is the function of the possessive adjectives, his, her; *son, sa; su* because, in English, the possessive adjectives, 'his' and 'her' agree in gender with the possessor, whereas in French and Spanish the possessive adjectives, *son*, *sa*, *su* agree in gender with the possessed. However, gender is abstract in Malay because of the generalization meaning of the third person singular, *dia* and *nya*, which refer to a noun, be it masculine, feminine or neuter. This makes gender aspects be understood through the context. The following is another example:

"**He** belongs to the clan," **he** told **he**r. "So look after **him**."
'Is **he** staying long with us? **She** asked.

(Achebe, 2001, p. 12)

*"**Dia** milik puak," Okonkwo memberitahui isteri**nya**. "Jagalah **dia**."*
*"Lamakah **dia** akan tinggal bersama kita?" Isterinya bertanya.*

(Achebe, 2010, p. 17)

*- **Il** appartient au clan, dit-**il**. Donc veille sur **lui**.*
*- **Il** va rester longtemps avec nous ? Demanda-t-**elle.***

(Achebe, 2013, p. 22)

*- Pertenece al clan – **le** dijo-, así que cuida de **él**.*
*- ¿Se quedará mucho tiempo con nosotros ? – preguntó **ella.***

(Achebe, 2010, p. 32)

In the above extract, masculine gender is indicated by he/him, and feminine gender is indicated by she/her. In Malay, the masculine and feminine genders are indicated by *dia/nya*. In French masculine gender is indicated by *il/lui* and feminine gender is indicated by *elle/lui*. In Spanish masculine gender is indicated by *el/le* and feminine gender is indicated by *ella/le*. 'She' and 'her' indicate feminine gender and 'he' and 'him' indicate masculine gender. Both of them are rendered as *nya/dia* in Malay, which makes the reader understand their gender in the context, i.e., whether *dia* and *nya* refer to a male or a female. The neuter third person pronoun, 'it' does not exist in French and Spanish. Therefore, a **class shift** is used. Class shift is applied in translating an item of the source language by means of another item of the target language, belonging to a different grammatical class (Catford, 2000). Class shift is also used in Malay, for example:

It is often said that teachers don't like to be posted to such remote schools… If **it** has three teachers, each goes in for just two days.

(Yousafzai & Lamb, 2013, p. 42)

Kata orang *guru tidak suka dihantar bertugas di sekolah-sekolah kawasan pedalaman… Jika **sekolah** itu ada tiga orang guru, maka setiap orang akan bertugas selama dua hari.*

(Yousafzai & Lamb, 2016, p. 63)

On *dit que les enseignants n'aiment pas être affectés dans ces écoles reculées… **S'ils** étaient trois, ils n'y allaient que deux jours.*

(Yousafzai & Lamb, 2013, pp. 70-71)

*A los maestros no les suele gustar que se les envíe a esas escuelas apartadas… **Si tiene** tres maestros, cada uno va dos días únicamente.*

(Yousafzai & Lamb, 2013, p. 54)

The personal pronoun, 'it' is used in English to refer to neuter nouns. Malay third person singular, *dia, ia, and –nya* do not have a specific gender, which means the gender with these pronouns be inferred contextually since they can be indicators for both male and female. In French and Spanish, there is no specific pronoun for neuter. So, a class shift is used in the translation. French uses '*il'* for inanimate masculine nouns and '*elle'* for inanimate feminine nouns. The same happens in Spanish which uses '*él'* for inanimate masculine nouns and inanimate feminine nouns. In the Malay translation, a noun is used because a neuter pronoun does not exist in the Malay language. In French other pronouns like 'on' '*ils'* are used instead of a neuter pronoun. In Spanish the pronoun is optionally implicit.

He had discerned a clear overtone of tragedy in the crier's voice, and even now he could still hear **it** as **it** grew dimmer and dimmer in the distance.

(Achebe, 2001, p. 8)

Dia dapat merasakan nada pukulan gong itu jelas membayangkan tragedy. Sehingga sekarang pun dia masih terdengar-dengar <u>suara</u> *yang semakin lama semakin sayup* **itu** *di kejauhan.*

(Achebe, 2010, p. 11)

Il avait clairement perçu une note annonciatrice de tragédie dans la voix du crieur et il continuait à **l'**entendre tandis qu'**elle** *reculait dans le lointai.*

(Achebe, 2013, p. 16)

Había percíbido un tono claro de tragedia, y aún podía seguir oyéndolo al ir apagándose en la distancia la voz del pregonero.

(Achebe,2010, p. 27)

The neutral pronoun, 'it' is replaced by a demonstrative pronoun, '*itu'* in the Malay extract. In French it is translated with '*la/l'* and '*elle'*, which can create confusion to the reader or listener if the context is not taken into consideration. The confusion can happen since the French pronouns can be used for animate and inanimate nouns.

DUAL GENDER

Table 5 and table 6 contain data of dual gender occurrences in *I am Malala* and *Things Fall Apart*.

TABLE 5. Dual gender in *I Am Malala*

English	Malay	French	Spanish
friends	*kawan-kawan*	*amis/**amies***	*amigos/**amigas***
teachers	*guru*	*professeurs/**professeures***	*maestros/**maestras***
doctors	*doktor*	*médecins*	*médicos/**médicas***
soulmate	*teman sejiwa*	*mon âme*	*amiga del alma*
this child	*budak ini*	*cette enfant*	*esta niña*
female hockey player	*pemain hoki wanita*	*champion/**championne** de hohockey*	*jugadoras*
guests	*tetamu*	*invités/**invitées***	*invitados/**invitadas***
Muslim	*beragama Islam*	*musilman/**musilmanes***	*musulmán/**musulmana***
Christians	*penganut kristian*	*chrétiens/ **chrétiennes***	*cristianos/**cristianas***
all children	*semua buda lelaki*	*tous les enfants/ **toutes les enfants***	*niños y niñas*
my school children	*murid-murid saya*	*mes élèves*	*mis alumnos/ **mis alumnas***
lovers	*pasangan kekasih*	*les amants/**les amantes***	los amantes/**las amantes**
politician	ahli politik	*je ferai de la politique*	*me dedicaré a la política*
foreigners	orang asing	*les étrangers/**les étrangères***	los extranjeros/**las extranjeras**

TABLE 6. Dual gender in *Things Fall Apart*

English	Malay	French	Spanish
every neighbour	*jiranya*	*les voisins/**les voisines***	*los vecinos/**las vecinas***
every farmer	*petani*	*les paysans/**paysannes***	*los labradores/**las labradoras***
children	*budak-budak*	*les enfants*	*los hijos/ **las hijas***
only child	*anak tunggal*	*une enfant unique*	*hija unica*
thief	*seorang pencuri*	*un voleur/**une voleuse***	*un ladrón/**una ladrona***
survivors	*orang yang terselamat*	*survivants/**survivantes***	*los supervivientes/**las supervivientes***
inhabitants	*penduduk*	*les habitants/**habitantes***	*los habitantes/ **las habitantes***
the Christians	*mengarut agama Kristian*	*les chrétiens/**chrétiennes***	*los cristianos/ **las cristianas***
descendants	*keturunan*	*descendants/**descendantes***	*los descendientes/**las descendientes***

The nouns in **bold** in table 5 and table 6 are not used in the translation because of translators' manipulating choices and decisions for the benefit of the male sex representation and domination. Some of the representations of dual gender occurrences are found to be affected in gendered languages, French and Spanish due to translators' choices and decisions, whereas in English and Malay the gender distribution as masculine or feminine is understood in the context, for example:

> My mind transports me back to my school and there I am reunited with my **friends** and **teachers.**
> (Yousafzai & Lamb, 2013, p. 4)

> *Kenangan membawa saya kembali ke sekolah dan di sana saya dapat bergaul semula dengan **kawan-kawan** dan para **guru.***
> *(Yousafzai & Lamb, 2016, p. 4)*

> *Mon esprit me transporte dans mon école où je retrouve mes **camarades** et mes **professeurs.***
> *(Yousafzai & Lamb, 2013, p. 22)*

> *Con la mente vuelvo a la escuela y me reúno con mis **amigas** y mis **maestros.***
> *(Yousafzai & Lamb, 2013, p. 12)*

In the above extracts, nouns of dual gender are used in the English and Malay texts, whereas in the French and Spanish texts, gender is expressed by determiner, suffixes, or both. The nouns, friends and teachers, have dual gender, which can be inferred in contexts. This is because a 'friend' can be male or female. A 'teacher' can also be a male or a female, but the English language does not demonstrate that by using a determiner or a suffix, which make that the gender be inferred contextually. The same happens in the Malay extract; *kawan-kawan* and *guru* in that *kwana* and *guru* can be male or female. There is no surface structure aspect, be it determiner or suffux, which indicates that. The gender is understood abstractly and contextually. Unlike English and Malay, French and Spanish use determiners and affixes to distinguish between masculine and feminine. '*Camarade*' is a noun that can be masculine and feminine and that can be distinguished by the use of determiners like *un camarade* and *une camarade*. '*Professeur*' is masculine and *professeure* is feminine. In Spanish, *amigo* is masculine and *amiga* is feminine; *maestro* is masculine and *maestra* is feminine. The translators of French and Spanish texts have manipulated gender in their translation. It would be fair if the male and female gender are linguistically represented in dual gender nouns since French language and Spanish language grammatical norms allow that.

Therefore, the translation should read *mes camarades*, *mes professeurs*, *et mes professeures*. The Spanish should also be rendered as *mis amigos*, *mis amigas*, *mis maestros*, y *mis maestras*. The translators' manipulation in the French and Spanish translations has brought about female gender meaning loss. The following is another example:

> We live as we have for centuries by a code called Pashtunwali, which obliges us to give hospitality to all **guests** and in which the most important value is nang or honor.
>
> (Yousafzai & Lamb, 2013, p. 13)

> *Sejak berabad-abad dahulu kami hidup berpandukan tatacara yang dipanggil Pashtunwali, yang menuntut kami melayan **tetamu** dengan baik dan yang paling diutamakan ialah nang, ataupun maruah.*
>
> *(Yousafzai & Lamb, 2016, pp. 18-19)*

> *Nous vivons ainsi que nous le faisons depuis des siècles selon un code, le le Pashtunwali, qui nous oblige à offrir l'hospitalité à **tous** et où la valeur la plus importante est le nang, l'honneur.*
>
> *(Yousafzai & Lamb, 2013, p. 34.*

> *Vivimos como lo hemos hecho durante siglos, de acuerdo con el código pashtunwali, que nos obliga a ser hospitalarios con **todo el mundo** y cuyo valor más importante es el nang u honor.*
>
> *(Yousafzai & Lamb, 2013, p. 22.*

In the English source text, the word guest is used. It is a word that has dual gender in that it can refer to someone male or female; the gender aspects with dual gender nouns are abstract and can be understood in the context. The same happens in the Malay extract; the word *tetamu* can refer to a male or a female. All these are abstract and can be understood in the context because the Malay language has no surface markers for that. However, in the French and Spanish extracts, there is a manipulation of dual gender, which makes the male represent the female in the translation. Since the word, guests, has dual gender in English, the two genders (male, and female) should be rendered in gendered languages like French and Spanish. However, the translators are biased in favour of the male gender as seen in their translation of 'guests' translated as *tous* instead of *tous et toutes*. The same happens in Spanish; the translators use *todo el mondo*, which is a phrase which has a general meaning, for 'guests', thus eclipsing the feminine gender aspect. This is because if there is one male in the group and six female or more, the male gender, according to the Spanish grammar, prevails over the female gender. If *todo el mondo* is back-translated into English the phrase reads as 'everyone'/'everybody'/ 'all the people', which eclipses the female representation. The translation would sound correct if it is translated as *los invitados y las invitadas*. Due to the translators' manipulation, there is a feminine gender meaning loss because of the tendency of male gender domination. These occurrences happen also in the other novel, *Things Fall Apart*, for example:

> Unoka was, of course, a debtor, and he owed every **neighbour** some money…
>
> (Achebe, 2001, p. 4)

> *Unoko sebenarnya seorang kaki hutang. Dia berhuntang dengan setiap **jirannya** daripada hanya beberapa kowri…*
>
> *(Achebe, 2010, p. 4)*

> *Unoka, évidemment, devait de l'argent à tous ses **voisins**, depuis quelques cauris jusqu'à des sommes beacoup plus importants.*
>
> *(Achebe, 2013, p. 10)*

> *Unoka era un deudor, claro, y debía dinero a todos los **veccinos**, desde unos cuantos cauris…*
>
> *(Achebe, 2010, p. 22)*

The word, neighbour in English and the word, *jiran* in Malay have dual gender in that they represent both male and female; neighbor and *jiran* contain abstractly both the semantic features of plus (+) male and plus (+) female. However, in French and Spanish there is a mistranslation because there is a meaning loss of the dual gender. French and Spanish are gendered languages, and gender is an important aspect. To represent the dual gender, neighbours should be translated as *voisins et voisines* in French and *veccinos y veccinas* in Spanish to represent both male and female neighbours. This kind of meaning loss is not caused by language peculiarities; it is caused by the translators' choices to make the masculine represent both males and females, which is a form of gender bias. The words, *Voisin* and *veccino* used by the translators have the semantic features of plus (+) male and minus (-) female. This also happens in the following example:

> The yams put on luxuriant green leaves, but every **farmer** knew that without sunshine thetubers would not grow.
>
> (Achebe, 2001, pp. 18-19)

> *Daun keladi menjadi-jadi hijaunya, tetapi* **petani** *tahu bahawa tanpa matahari, isi keladi tidak akan menjadi.*
>
> *(Achebe, 2010, p. 28)*

> *Les ignames faisaient de magnifiques feuilles, mais les* **paysans** *savaient tous que sans soleil les tubercules ne grossiraient pas.*
>
> *(Achebe, 2013, p. 31)*

> *Los ñames echaron unas hojas verdes espléndidas, pero todos los* **labradores** *sabían que sin sol los tubérculos no crecerían.*
>
> *(Achebe, 2010, p. 40)*

The word 'farmer' in English and the word *'petani'* in Malay have dual genders in that they represent both male and female. That is to say, 'farmer' has the semantic features of plus (+) male and plus (+) female. However, in French and Spanish there is a gender meaning loss caused by the translators. Since French and Spanish are gendered languages; gender aspects must be rendered concretely in the surface structure. To represent dual gender, 'farmer' should be translated as *les paysans et les paysannes* in French, and *los labradores y las labradores* because both sexes (male and female) can be expressed. Otherwise, there will be a female gender meaning loss. This kind of meaning loss is not caused by the French and Spanish language peculiarities; they are only caused by the translators' choices to make the masculine represent the feminine. The words, *les Paysans* and *los laboradores* used by the translators have, therefore, the semantic features of plus (+) male and minus (-) female.

PATRIARCHAL TENDENCIES

Patriarchal translation tendencies have been found to be used by French and Spanish translators in translating dual gender nouns, which has the effect of silencing women's voices and obscuring their presence in translation.

The preference of the French translators for using masculine words in "*Moi, Malala*" like *amis, professeurs, champion, invités, musilmans, chrétiens, tous les enfants, les amants,* and *les étrangers* indicates a patriarchal dominance, i.e., male domination against female representation in the translation. This is because the translators could use a fair approach representing both genders by coordinating the male and female genders, for example*: les lamis et les amies; les professeurs et les professeures; champion et championne de hockey; les invités et les invitées; les*

musilmans et les musilmanes; les chrétiens et les chrétiennes; tous les enfants et toutes les enfants; les amants et les amantes, les étrangers et les étrangères. Moreover, the male biased representation for women is also used by the French translators in *Tout s'effondre*. Dual gender words like *les voisins, les paysans, un voleur, les survivants, les habitants, les chrétiens,* and *les descendants* are masculine and have been manipulated by the translator to represent men and women. This tendency is not a language peculiarity; it is a translator's choice. Translators could present both genders in translating dual gender nouns by coordinating the male and female gender since the French language norms allow this to be done, for example in *les Voisins et les voisines; les paysans et les paysannes; un voleur et une voleuse; les survivants et les survivantes, les habitants et les habitantes; les chrétiens et les chrétiennes; les descendants et les descendantes.*

Patriarchal thinking can also be seen in the Spanish translator's choices in "*Yo Soy Malala*". Masculine gender nouns like *los amigos, los maestros, los medicos, los invitados, el musilmán, los christianos, mis alumnus, los amantes,* and *los extranjeros* are preferred by the translator. This is not due to Spanish language peculiarities because the male gender and the female gender can both be represented in coordination, as allowed by Spanish language norms. The dual gender nouns like friends, teachers, doctors, guests, Muslim, Christians, all children, lovers, and foreigners could be better translated as los *amigos y las amigas; los maestros y las maestras; los médicos y las médicas ; el musulmán y la musulmana ; los invitados y las invitadas ; los cristianos y las cristianas ; mis alumnos y mis alumnas ;* los amantes y las amantes ; los extranjeros y las extranjeras. Patriarchal tranlating choice happens also in translating "*Todo se desmorona".* The translator has manipulated words like *los vecinos, los labradores, los hijos, un ladrón, los supervivientes, los habitantes, los cristianos,* and *los descendientes, which are masculine to represent men and women.* Dual gender nouns like every neighbour, every farmer, thief, survivors, inhabitants, the Christians, descendants could be better translated by coordinating the male and female gender, for example: *los vecinos y las vecinas; los labradores y las labradoras; los hijos y las hijas; un ladrón y una ladrona; los supervivientes y las supervivientes; los habitantes y las habitantes; los cristianos y las cristianas; los descendientes y las descendientes.*

In the Malay translations, patriarchal occurrences of dual gender are very rare. In *I Am Malala*, dual gender nouns like friends, teachers, doctors, guests, Muslim, Christians, lovers, and foreigners are translated as *kawan-kawan, guru, doktor, tetamu, bergama islam, pengamut kristian, pasangan kekasih,* and *orang asing* without gender markers, inflection, or affixes. Only the translation of the dual gender noun, children, which is translated as *semua buda lelaki*. In the translation of *Things Fall Apart*, dual gender nouns like every neighbour, every farmer, children, only child, thief, survivors, inhabitants, the Christians, and descendants are translated as *jiranya, petani, budak-budak, anak tunggal, seorang pencuri, orang yang terselamat, penduduk, mengarut agama Kristian, and keturungan*. All these words do not contain a gender marker, inflection or affixes. The gender of dual gender nouns is inferred abstractly and contextually like the case in English.

The findings of this research contribute to the following translation model on gender.
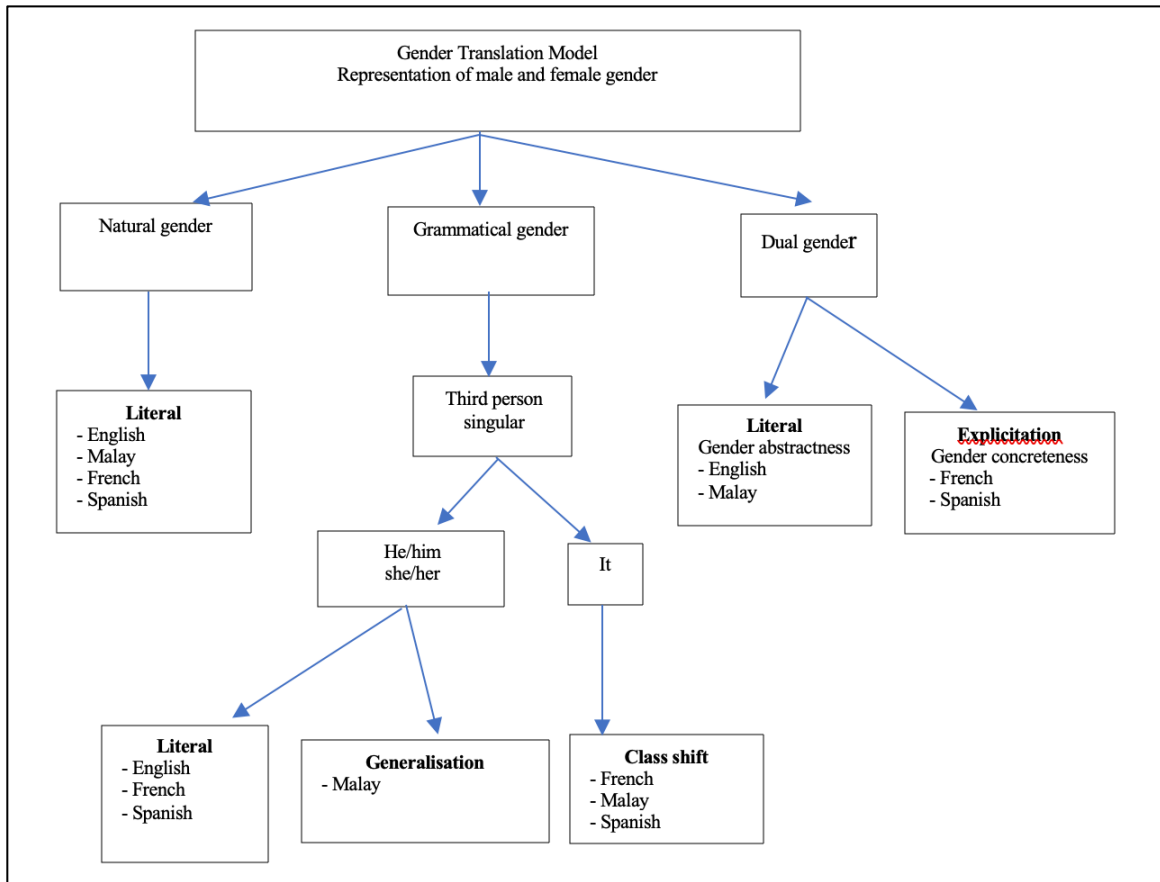

FIGURE 2. Gender translation model of English, Malay, French, and Spanish

The above figure is the translation model emanated from this study. Natural gender and grammatical gender are rendered literally except in some cases of grammatical gender, which require the application of class shift due to language peculiarities. However, dual gender is translated from English into Malay literally, but the masculine and feminine gender representation can be equally rendered in gendered languages, French and Spanish, through explicitation and language norms.

CONCLUSION

This multilingual comparative study about the manipulation of gender in the translations of *I Am Malala* and *Things Fall Apart* has the following findings:

The novels' writers used natural gender words, which were, in the studied translations, translated literally into Malay, French, and Spanish. English grammatical gender, third person singular pronouns, he, him, she, and her were translated literally into French and Spanish. In Malay, general pronouns, *dia* and *nya* were used, which render grammatical gender understood abstractly (cognitively) and contextually since the third person singular, *dia* and *nya*, is not gender indicators

like 'she'/'he'/'it' in English. The neuter third person pronoun, 'it', has no specific equivalence in Malay, French, and Spanish, which requires the use of a class shift in the translations.

Dual gender was translated from English into Malay literally. However, gender in French and Spanish was found to be manipulated by the translators in that they did not use an explicitation - a translation technique of making explicit in the target language what is implicit in the source language (Vinay and Darbelnet(1995)- which could make the female gender visible. Unlike English and Malay, French and Spanish language norms can make the female visible like the male, but the translators' male-oriented choices and decisions have brought about meaning loss in dual/common gender nouns translation. The manipulation which is done by the translators is not determined by the language peculiarities of French and Spanish; instead, these are based on the translators' choices and decisions, which make that the masculine represent the feminine.

The findings of this research contribute a gender translation model of English, Malay, French, and Spanish, which can be useful to translators, language learners, and machine translation. Its usefulness is that it describes and demonstrates translation phenomena that occur in the translation process and how such phenomena affecting female gender representation can be avoided in translation. Its function is that it establishes the effects of the linguistic factors which make that female gender representation is not affected in translation. The model lends itself to Leech's (1974/1981) theory in optimising meaning in general and associative meaning in particular. Since this research is done in literary text type, the research recommends that comparative multilingual research be done on other novels and other text types in order to have a general understanding of gender occurrence in translation.

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