

The Effects of Gender and Ideology in text selection

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Abstract: This research wants to classify all books translated by Iranian male and female translators after Islamic revolution and finds the answers to this question if gender awareness and ideology as cultural factors are effective in text selection trends by Iranian male and female translators after Islamic revolution. The main questions of this research are aroused to be answered. The answers of these questions will be discussed through the study: 1. Are gender and ideology effective in text selection trends by Iranian male /female translators after Islamic. Revolution? 2. Is gender awareness effective in text selection trends by Iranian female translators after Islamic Revolution? 3. What is the predominant scope in translation for female/male translators after Islamic Revolution?

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1.1 Introduction

Every process of translation involves at least two languages and one message, which can be called form and meaning. In fact, the meaning is the message which is transferred by various features and it is the task of the translator to transfer the meaning of the ST (source text) into the TT (target text). So, depending on different factors affecting the translator's performance and the way the message is conveyed, different translations will be produced.

Hatim and Mason present a theory of translation based on cultural context. They (cited in Nedergaard-Larsen, 1993, 209) define translation as "a communicative process which takes place in a social context" and add that the translator acts as a mediator, mediating "between cultures (ideologies, moral systems and socio-political structures), seeking to overcome those incompatibilities which stand in the way of transfer of meaning". So gender of the translator and society's ideological atmosphere as cultural factors affect the translator's performance.

Munday (2001:1) writes: "Translation studies is the academic discipline related to the study of the theory and phenomena of translation. By its nature it is multilingual and also interdisciplinary, encompassing language, linguistics, communication studies, philosophy and a range of types of cultural studies." In another part of his book, *Introducing Translation Studies*, Munday (2001:131) writes: "The interest of cultural studies in translation has inevitably taken translation studies away from purely linguistic analysis and brought it into contact with other disciplines." Gender studies and ideological issues are some of these disciplines.

This research wants to classify all books translated by Iranian male and female translators after Islamic revolution and finds the answers to this

question if gender awareness and ideology as cultural factors are effective in text selection trends by Iranian male and female translators after Islamic revolution.

1.2. Background of the Problem

The Iranian Revolution refers to events involving the overthrow of Iran's monarchy (Pahlavi dynasty) under Shah Mohammad Reza Pahlavi and its replacement with an Islamic republic under Ayatollah Ruhollah Khomeini, the leader of the revolution. The Iranian revolution expresses itself in the language of Islam, that is to say, as a religious movement with a religious leadership, a religiously formulated critique of the old order, and religiously expressed plans for the new. Islamic revolution Produced profound change at great speed in cultural perspectives such as gender role, ideology and the process of knowledge and translation producing.

Von Flotow in her book, *Translation and Gender*, (1997:92) writes: "As the work by Gayatri Spivak and Robyn Gillam has shown, all translation is faced with negotiating cultural difference.

The prevalence of cultural concerns in modern translation studies leads to a consensus that translation per se is not a simple, natural fact of interlingual transfer. Rather, translation goes beyond the code-switching process, and involves a battle and/or a negotiation between source and target cultures. The choice of translation strategies is not purely a personal and random act. From the functionalist perspective, the selection of strategy is governed by the specific purpose and textual function of the translated text. From the polysystem perspective, the selection of strategy is decided by the status of the translated text in the entire literary system. From the cultural perspective, the selection

of strategy relies on how some conflicts are mediated between source and target cultures. Furthermore, from the ideological perspective, the selection of strategy is affected by the translator's ideology constrained by authoritative bodies such as publishers, institutions, clients, and governments, either implicitly or explicitly, representing different ideological positions. (Chang-Ling, 2010, para.1)

Many studies have been conducted regarding translation, its characteristics and also different factors affecting it. One of the factors on which many researchers focus is the gender of the translator that reflects many causes on both the process and the product of translation. According to Sherry Simon (1996: 39), historically woman and translator have been considered as the powerless and subordinate phenomena, as compared with man and author who have been believed to be the powerful and dominant ones. So, after the feminism movements, various investigations have focused on the relationship between the gender of the translator and the quality of translation in different aspects but researches about two genders simultaneously and effect of ideology on these two genders are rare.

1.3. Significance of the study

Although many researches done in the field of gender and translation in Iran but unfortunately researches on classification of translation works on the basis of gender of translators and theme of translation are poor. The previous researches usually study the female gender which is derived from feminist theory, while this research studies two genders (male/female) simultaneously. On the other hand the research shows the effect of ideology on text selection trends by two genders. Nearly in all societies men and women do not have the same status and they are treated differently. Usually one group has more powerful status in the society and has dominance on the other group and most of the time it is women who occupy the more powerless position. Such unequal status of men and women undoubtedly influences the way society treats them and the way they perform in the society because their social rules and limitations are not the same. This research reveals different trends of men and women in selection of translation works which imposed by society's ideological perspective.

According to Coates (1997:203) men and women talk differently with different rules because they belong to different subcultures. They implement different strategies and rules in their speech and writing which result in different way of speaking and writing. Of course, such differences may influence the way they translate a text because translation is considered as a kind of writing too.

1.4. Research Questions

Considering cultural issues such as gender and ideology, these main questions are aroused to be answered. The answers of these questions will be discussed through the study:

1. Are gender and ideology effective in text selection trends by Iranian male /female translators after Islamic Revolution?
2. Is gender awareness effective in text selection trends by Iranian female translators after Islamic Revolution?
3. What is the predominant scope in translation for female/male translators after Islamic Revolution?

1.5. Research Hypothesis

- Gender and ideology are effective in text selection trends by Iranian male /female translators after Islamic Revolution.
- Gender awareness is not effective in text selection trends by Iranian female translators after Islamic Revolution.
- Child's books translation is not predominant scope in translation for female translators after Islamic Revolution.

1.6. Theoretical Framework

In order to conduct this research, three theories are used:

Polysystem theory originally arising from the work of a group of Russian theorists, the concept of 'polysystem' was introduced by Itamar Even-Zohar in the early 1970s. According to the Israeli scholar, literature, like other cultural activities, is to be seen as a system — a network of relations among phenomena, both concrete (texts, authors, publishers) and abstract (status within the system, methods of advertising and marketing, textual models). Literature comes to be viewed not just as a collection of texts, but more broadly as a set of factors governing the production, promotion and reception of texts. Moreover, it is not studied in isolation, but as part of a social, cultural, literary and historical framework. Moving from these assumptions, Even-Zohar defined the literary system as a 'polysystem', conceived as a heterogeneous hierarchies conglomerate or 'system of systems', which interact to bring about a dynamic process of evolution within the polysystem as a whole. Essential to the concept of the polysystem is the notion that the various *strata* and *substrata* which make up a given polysystem are constantly competing with each other for the dominant position. In the case of literary polysystem, there is a continuous state of tension between the center (which dictates norms and models to the entire polysystem) and the periphery, between the canonized system (which usually occupies the center of the polysystem)

and the non-canonized, between the systems of adult and children's literature, between translated and non-translated literature. Much of Even-Zohar's writing is devoted to the analysis of the role which translated literature plays in a particular literary polysystem. The literature of every country consists of 'original' writings and 'translated' writings; each of these kinds can occupy the central position or peripheral one in the literary system of a country. Even-Zohar claims that translated literature is not only an integral system within any literary system, but also one of the most active system within it. If translated literature maintains a central position in the literary polysystem, it means that it participates actively in shaping the center of the polysystem; it becomes an innovative force, playing a major role in literary history of a country. Even-Zohar gives three major cases when translated literature can occupy the primary position in a country: (1) when a polysystem has not been crystallized yet, that is to say, when a literature is 'young' in the process of being established; (2) when a literature is either 'peripheral' (within a large group of correlated literature) or 'weak,' or both; and (3) when there are turning points, crises, or literary vacuum in a literature. There are cases when translated literature occupies the secondary position and represents a peripheral system within the polysystem. In this case, it has no major influence over the central system which is the original and native literature. In fact, it attempts to conform itself to the literary norms of the target system, the native one. Even-Zohar points out that this secondary position is the "normal" one for the translated literature. *Even-Zohar* (1990:194) talks about Polysystem and translation in details: "My argument is that translated works do correlate in at least two ways: (a) in the way their source texts are selected by the target literature, the principles of selection never being uncorrelated with the home co-systems of the target literature (to put it in the most cautious way); and (b) in the way they adopt specific norms, behaviors, and policies – in short, in their use of the literary repertoire- which results from their relations with the other home co-systems.

Polysystem theory which sees translated works as part of the cultural, literary and historical system of the target language is the basic framework of this study. Polysystem theory is concerned about socio-cultural and historical factors affecting translation such as gender studies and ideology since translated works can affect and be affected by domestic gender constructions and ideology.

- Another theory used as theoretical framework is Foucault's knowledge – power theory. Foucault is best known for his critical studies of social institutions, most notably psychiatry, medicine,

the human sciences, and the prison system, as well as for his work on the history of human sexuality. His writings on power, knowledge, and discourse have been widely influential. Foucault describes the conditions of existence of all social phenomena in knowledge – power theory. According to Foucault, power produces knowledge and there is a direct relationship between power and knowledge. Foucault's view to power is different from others' view. In his view, power is not just a suppressor but it is a producer which is the composer of discourse, knowledge, bodies and mentality. (Jorgensen & Phillips, 2002)

- The third theory introduced by Valentin Moghaddam in discussion of gender and revolutions. She considers two models for revolutions: the first model is called patriarchal revolution or women in family which emphasizes on the role of women in family. The second model is the liberated women or modernized revolution which fulfills the gender strategic benefits for women.

1.7. Definition of Key Terms

Translation:

Translation is the comprehension of the meaning of a text and the subsequent production of an equivalent text, likewise called a "translation," that communicates the same message in another language.

Translation Studies:

Translation studies is an interdisciplinary containing elements of social science and the humanities, dealing with the systematic study of the theory, the description and the application of translation, interpreting or both these activities.

Cultural Studies:

Cultural studies generally concern the political nature of contemporary culture, as well as its past historical precedents, conflicts, and issues. It is, to this extent, largely distinguished from cultural anthropology and ethnic studies in both objective and methodology. Researchers concentrate on how a particular medium or message relates **to matters of ideology, social class, nationality, ethnicity, sexuality, and/or gender.**

Cultural Studies seeks to understand the ways in which meaning is generated, disseminated, and produced through various practices, beliefs, institutions, and political, economic, or social structures within a given culture.

GENDER:

Gender refers to the socially constructed differences between men and women which are different from biological ones. (Minas 2000:4-5)

Gender studies:

Gender Studies is a field of interdisciplinary study which analyses race, ethnicity, sexuality and location.

The philosopher Simone de Beauvoir said: "One is not born a woman, one becomes one". In gender studies, the term "gender" is used to refer to the social and cultural constructions of masculinities and femininities, not to the state of being male or female in its entirety. The field emerged from a number of different areas: the sociology of the 1950s and later; the theories of the psychoanalyst Jaques Lacan; and the work of feminists such as Judith Butler.

Gender Awareness:

Von Flotow (1997:100) writes: "Gender consciousness is a person's consciousness about gender, the realization that gender plays an important role in human interaction, social life and productivity."

Ideology:

An **ideology** is a set of ideas that constitutes one's goals, expectations, and actions. An ideology can be thought of as a comprehensive vision, as a way of looking at things (compare worldview), as in common sense and several philosophical tendencies, or a set of ideas proposed by the dominant class of a society to all members of this society (a "received consciousness" or product of socialization). The main purpose behind an ideology is to offer either change in society, or adherence to a set of ideals where conformity already exists, through a normative thought process. Ideologies are systems of abstract thought applied to public matters and thus make this concept central to politics. Implicitly every political tendency entails an ideology whether or not it is propounded as an explicit system of thought. It is how society sees things.

4.1. Overall Analysis

Frequency and percentage of all books translated by Iranian translators after Islamic revolution from 1360(1621) to 1389(2010) are presented here in three decade i.e. 1360s, 1370s and 1380s. The rate of translated books in 1380s is more than other decades (Table 1).

Table 1. Frequency of translated books in all decades

Decade	Frequency	Percent
1360s	12825	11.265515
1370s	22673	19.916025
1380s	78345	68.818461
Sum	113843	100

4.1.1. Translated books by men in all three decades

Frequency and percentage of all books translated by men translators after Islamic revolution from 1360(1621) to 1389(2010) are presented here in three decade i.e. 1360s, 1370s and 1380s. The total number of translated books by men in three decades is 34245 (Table 2).

Table 2. Frequency of translated books in all decades by men

Decade	Frequency	Percent
1360s	1661	4.8503431
1370s	6423	18.756023
1380s	26161	76.393634
Sum	34245	100

4.1.2. Translated books by women in all three decades

Frequency and percentage of all books translated by women translators after Islamic revolution from 1360(1621) to 1389(2010) are presented here in three decade i.e. 1360s, 1370s and 1380s. The total number of translated books by women in three decades is 83598 (Table 3).

Table 3. Frequency of translated books in all decades by women

Decade	Frequency	Percent
1360s	11164	13.354386
1370s	20250	24.223068
1380s	52184	62.422546
Sum	83598	100

4.2. Men's and women's tendencies towards classification of books in three decades

According to a classification that used in this study we considered 10 main categories and one subdivision including:

- Generalities
- Philosophy and Psychology
- Religion
- Social Sciences
- Language
- Natural Sciences
- Applied Sciences
- Art
- Literature
- History and Geography
- Children

Such a classification enables us to make assessment on men and women tendencies towards different subject matters in general. So frequency of translated books in different categorizations and decades are presented in this part.

4.2.1 Frequency and Percentage of translated books by men in 1360s

Frequency and percentage of translated books by men in different categorizations are presented in 1360s .The most frequency in this decade belongs to religious books (Table 4).

Table 4. Frequency and Percentage of translated books by men in 1360s

percent	Frequency	Class
1.261531	160	Generalities
5.574391	707	Philosophy
18.28432	2319	Religion
6.347079	805	Social Sciences
1.844989	234	Language
8.365529	1061	Natural sciences
16.00568	2030	Applies Sciences
5.117086	649	Art
16.06087	2037	Literature
9.16187	1162	History and Geography
11.97666	1519	Children
100	12683	Sum

4.2.2. Frequency and Percentage of translated books by women in 1360s

Frequency and percentage of translated books by women in different categorizations are presented in 1360s .The most frequency in this decade belongs to child related books (Table 5).

Table 5. Frequency and Percentage of translated books by women in 1360s

percc	Frequency	
1.52214	33	Generalities
5.027675	109	Philosophy
2.998155	65	Religion
8.763838	190	Social Sciences
0.968635	21	Language
7.380074	160	Natural sciences
15.77491	342	Applies Sciences
6.872694	149	Art
22.73985	493	Literature
4.566421	99	History and Geography
23.38561	507	Children
100	2168	Sum

4.2.3. Frequency and Percentage of translated books by men in 1370s

Frequency and percentage of translated books by men in different categorizations are presented in 1370s. The most frequency in this decade belongs to religious books (Table 6).

Table 6. Frequency and Percentage of translated books by men in

Percent	Frequency	Class
4.702949	1113	Generalities
6.705823	1587	Philosophy
17.68782	4186	Religion
6.798783	1609	Social Sciences
2.252176	533	Language
7.534015	1783	Natural sciences
17.35824	4108	Applies Sciences
5.87763	1391	Art
11.92428	2822	Literature
4.724077	1118	History and Geography
14.43421	3416	Children
100	23666	Sum

4.2.4. Frequency and Percentage of translated books by women in 1370s

Frequency and percentage of translated books by women in different categorizations and are presented in 1370s.The most frequency in this decade belongs to child related books (Table 7).

Table 7. Frequency and Percentage of translated books by women in 1370s

Percent	Frequency	
3.263693	289	Generalities
10.0734	892	Philosophy
2.303783	204	Religion
5.849802	518	Social Sciences
1.77301	157	Language
4.234896	375	Natural sciences
21.81818	1932	Applies Sciences
4.562394	404	Art
15.81028	1400	Literature
2.84585	252	History and Geography
27.46471	2432	Children
100	8855	Sum

4.2.5. Frequency and Percentage of translated books by men in 1380s

Frequency and percentage of translated books by men in different categorizations are presented in 1380s. The most frequency in this decade belongs to religious books (Table 8).

Table 8. Frequency and Percentage of translated books by men in 1380s

Percent	Frequency	Class
3.270528	2168	Generalities
5.884838	3901	Philosophy
23.34475	15475	Religion
6.827679	4526	Social Sciences
1.298858	861	Language
4.225437	2801	Natural sciences
15.67379	10390	Applies Sciences
5.192415	3442	Art
21.27804	14105	Literature
3.545083	2350	History and Geography
9.458583	6270	Children
100	66289	Sum

4.2.6 Frequency and Percentage of translated books by women in 1380s

Frequency and percentage of translated books by women in different categorization and in 1380s are presented here. The most frequency in this decade belongs to religious books (Table 9).

Table 9. Frequency and Percentage of translated books by women in 1380s

Percent	Frequency	Class
2.570407	1035	Generalities
9.581284	3858	Philosophy
3.144092	1266	Religion
6.479412	2609	Social Sciences
1.683803	678	Language
2.396563	965	Natural
21.59142	8694	Applies Sciences
3.536482	1424	Art
12.75021	5134	Literature
1.236775	498	History and Geography
35.02955	14105	Children
100	40266	Sum

Conclusion

Translation has played an important role in human communication and in transferring cultures and their influences on each other. The relation of translation and culture is among the important issues within the field of translation studies. Translation scholars believe that various cultural factors such as gender and ideology influence both the process and product of translation and they try to investigate the reason and result of such influences.

In earlier chapters we put forth this question that: if gender awareness and ideology is effective in text selection trends by Iranian translators after Islamic revolution.

According to the House of Book statistics that is based on the DDC classification, books are divided in to ten main categories that each of them is divided in to another ten categories. The division was created in 1876 by Melvil Dewey and includes:

- Generalities
- Philosophy and Psychology
- Religion
- Social Sciences
- Language
- Natural Sciences
- Applied Sciences
- Art
- Literature
- History and Geography
- Children

Children categorization is among smaller classifications but regarding the research goals we added it to our 10 main categorizations.

In present research we surveyed books translated by women and men translators from 1360 to 1389, in other word translated books in the 1360's, 1370's and 1380's are closely examined. All books are categorized based on topics and themes.

5.1. Restatement of the Research Question and Hypothesis

The present study was an effort to find answers to the following questions:

1. Are gender and ideology effective in text selection trends by Iranian male /female translators after Islamic Revolution?

2. Is gender awareness effective in text selection trends by Iranian female translators after Islamic Revolution??

3. What is the predominant scope in translation for female/male translators after Islamic Revolution?

In order to conduct this study, the researcher proposed these hypotheses which are as follows:

- Gender and ideology are effective in text selection trends by Iranian male /female translators after Islamic Revolution.
- Gender awareness is not effective in text selection trends by Iranian female translators after Islamic Revolution.
- Child's books translation is not predominant scope in translation for female translators after Islamic Revolution.

The analysis of the translation books was carried out based on Evan Zohar's poly system theory, Valentine Moghaddam's patriarchal society

and Foucault's theory in order to confirm or reject the proposed hypotheses.

The Research's statistical data analysis depicted through graphs and drawings of frequencies indicates that men translated more works in the field of religion and women translated more works in the field of children after Islamic revolution.

Theoretical frameworks of this research are based on three major theories: first Poly system theory proposed by Etmar Evanzohar second Michel Foucault's power- knowledge theory and third Valentine Mogaddam's patriarchal revolution model.

According to Even-Zohar (1990:193) principles of selecting the works to be translated are determined by the situation governing the (home) polysystem: the texts are chosen according to their compatibility with the new approaches and the supposedly innovatory role they may assume within the target literature. So translation works selected in accordance with Islamic revolution's condition.

Valentine Moghaddam describes despite the fact that women played a major role in 1979 Revolution, Iranian Revolution is dominated by male and women are marginalized and pushed to the sideline. In government after Islamic Revolution, women's role defines in family and there is more attention to psychological roles and duties. Women duty was cherishing of ideologue humans in new constitutional law. Moghaddam has divided revolutions in two types from women's status perspective: first patriarchal revolution and second rescuer or modernization revolution. Patriarchal revolution or women in family revolution emphasizes on gender differences and women's role in family ,paying attention to characteristics of Islamic revolution and women status after this revolution, Islamic Revolution is Patriarchal revolution.

On the other hand according to Foucault's theory, power determines knowledge, taken into consideration that structure of power is male dominated in Iran and men handle political, economic and social affairs mainly the production of knowledge was male-oriented.

Revolution was based on religious ideology. Patriarchal religion marginalized women and most of books in the field of children have been translated by them.

From other perspective women's tendency to child-related books shows that Iranian female translators are in their translation career rather than scientists and philosophers. The male-dominant society sees them as mothers, their cultural role is being a mother, and they themselves prefer this role in all aspects of their life.

Motherhood is an identity as well as an ideology for women. It gives women a sense of who they are

and what their place is in society. As an ideology, motherhood contains powerful symbolic components, expressed in culture, including religion, art, and literature. Being a mother is considered the only acceptable aspect of their lives.

The patriarchal culture sees motherhood as women's primary occupation and women are trained to accept motherhood as the most fulfilling task in their lives.

Although it seems that female translators themselves make choices, the leading role of socio-cultural values should not be ignored; Culture is the most important factor in the formation of identities and for Iranian women their cultural identity as mothers is more significant than their identity as women.

Translation does not take place in a culturally or politically neutral space and there is an interrelation between translated texts and the society; translating gender-specific texts can make women more gender-conscious that in its turn might lead women to make gender-conscious choices and to translate gender-consciously.

5.4 Pedagogical Implications

It has been proved by many researches that translation is not an activity that takes place in a vacuum, with no factor influencing it. There are different social and cultural factors including gender and ideology which influence the process and product of translation. It is very important that students of translation become aware of such factors. Translation teachers and trainers should make the students aware of the influences that gender and ideology have on choosing translation works.. Translation teachers should also make clear to the students that in judging a translation they should consider the translator's gender, ideology and other cultural factors under which that translation is produced. By considering these factors, they can have better understanding of the text, the strategies which the translator has used and translator's motivation for choosing the type of translation texts and books.

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