transLogos 2024 Vol 7 Issue 1
Thawabteh, Mohammad Ahmad, pp. 62–77
https://dx.doi.org/10.29228/transLogos.65

Translating Gender-Neutral Terms from English into Arabic: The Case of 'Firefighter'

Mohammad Ahmad THAWABTEH*

The present paper carefully examines the translation of gender-neutral 'firefighter' into Arabic, as can be illustrated by the translations of 13 undergraduate students enrolled in an Advanced Translation course at Al-Quds University in the academic year 2023-2024. The approach we shall use is Majd Al-Najjar's (1989) Arabicization techniques to render English signifiers into Arabic. The data of the study were extracted from the BBC in 2022 and alBosala News Agency in 2022. The aim is to draw a useful comparison between student translators and a full-fledged translator. The paper shows that the translation students fall prey to lexical and cultural incongruences existing between English and Arabic. The two languages are unrelated languages, so problems and difficulties in translation are expected to emerge. Both languages represent gender reality quite differently. The paper reveals that five procedures have been used to translate gender-neutral 'firefighter': (1) circumlocutionary verbal sentence whereby the English item is rendered in a roundabout way; (2) derivationality into noun of process, an active participle and passive participle; (3) a feminine term of address followed by firefighting verb conjugation; (4) feminine forms of active participle; (5) the addition of 'woman' to gender-neutral noun. The paper concludes that the translation of the gender-neutral noun 'firefighter' is possible despite the cultural and linguistic disparity between English and Arabic. Some implications have been made that would be conducive to better translator training.
Keywords: firefighter; gender-neutral language; translation procedures; translator training; linguistic gender differences

1. Introduction

Translation Studies is unequivocally eclectic in nature, leaving no stone unturned for establishing a close and powerful affinity with other sister (and also complex and diverse) disciplines such as computer sciences, media studies, and gender studies, among many others, thus bringing about inextricably interwoven superb disciplines of translation technology, audio-visual translation, and translation and gender, respectively (see Munday 2012). The deification of various other adjacent disciplines has become self-evident (and identified) in Translation Studies nowadays. Translation and gender as a prosperous discipline is no

* Professor at Al-Quds University, Jerusalem.
E-mail: mthawabteh@staff.alquds.edu; ORCID ID: https://orcid.org/0000-0003-0434-6730.
(Received 12 May 2024; accepted 17 June 2024)

exception. The past decades have seen a proliferation of studies addressing translation and gender (e.g., Butler 1990; Godard 1989; Nord 1991; Simon 1996; Farghal and Shunnaq 1999; Richardson and Robinson 2007; De Marco 2012; Farghal and Almanna 2015; Thawabteh 2017).

It goes without saying that the bare bone of contention in the translation from one language into another is that the translator should, or even must, be a fully-fledged expert in two languages as it were: the source language (SL), from which translation occurs, and the target language (TL), into which the translation happens. Besides mastering the two languages, it also goes without saying that the translator should be competent in two cultures by virtue of "how cultural expectations for a particular genre . . . require considerable translator mediation" (Hewson 1995 quoted in Hatim and Mason 1997, 170; see also Thawabteh 2017; Nida 1964; Nida and Taber 1969; Newmark 1988; Pym 1992). Knowledge of the SL and TL cultures would certainly help the translator make appropriate decisions as to the problems which are doomed to arise in the course of translation, especially between unrelated languages. It should be noted that translation can never be perfect simply because languages would represent cultural realities quite differently. For example, translating the Arabic Palestinian proverb *āb 'iqṭa' il-'inib wla ithāb* (literally: in August, hand-pick grapes and figs as they are already ripe) into British culture with all its specific characteristics (i.e., cold weather) seems to be challenging, as Mohammad Thawabteh (2021) argues:

> Hot sun of August with extremely high temperatures enables the grapes and figs to reach optimum ripeness so that people can eat them. Palestine is famous for these two fruits. The structure of social interaction is neatly manifested in the use of the proverbs, that is to say, distinctive social customs are characteristically displayed in the proverbs. (18)

It ensues, therefore, that without fully (and conscientiously) mastering the cultural disparity between two remote languages, ostensible translation is expected to fail. Morry Sofer (2002; see also Ullmann 1983; Thompson 1990) puts it:

> The conscientious Arabic translator is aware of the generic difficulties in working with two languages as different from each other as English and Arabic. . . ., there are vast cultural differences between a Western language such as English and a Semitic language like Arabic. One cannot translate these languages without paying attention to these cultural differences. (65–66)

transLogos
A Translation Studies Journal

Perhaps it is of paramount importance to mention a notion that has always been widely discussed in Translation Studies, namely equivalence. There have been various points made by translation theorists and practitioners regarding this notion, but each has dealt with it from various angles. What might pique our interest is what Anthony Pym (2004) has stated:

> Equivalence, no matter what its nature, does not simply exist between locales. Equivalences are created by internationalization or translation of one kind or another. They are necessary fictions without necessary correlative beyond the communication situation. In this sense, translation is not a mapping of one function onto another; it is a productive function in itself. Translational equivalence is thus ultimately determined by what translators actually do or have done in the past, and not by abstract comparisons between falsely discrete languages and cultures. (62)

An attempt to deal with equivalence irrespective of what has been stated by Pym would pose a theoretical problem. Alexander Tytler points out that translation is nothing more than "an evaporation of the beauties of the original" (1790, 20). Therefore, the notion of equivalence between languages will be a mirage as it were.

2. Gender in Arabic

As a point of departure, it is of paramount importance to examine a predominant cultural value in Arab culture, that is, a culture of patriarchal domination. This culture has always been a point of difference with other cultures for decades. As it is known for language and culture, it is strongly believed that language and culture are two sides of the same coin. This claim has been dominant over centuries and shall be considered valid for our discussion. Thawabteh (2007) explains that patriarchal society is a device which ensnares men:

> In a patriarchal society, a man is raised to assume responsibility to make life easier for his dependents, and is sometimes described as the king of the house. A woman, however, is less assertive than a man is. In some nomadic communities when the man walks, the woman has to walk behind him at a distance of one or two steps. She will not serve herself until she has first served him. Hence, several clichés in Arabic that give men priority over women prevail Arabic language, as is the case above, resulting in a kind of social hierarchy between the two sexes. (55–56)

It is perhaps worth pointing out that the English 'gender' has an ostensible reason to be a borrowing from the quadriradical Arabic verb *jandarah* (a potential cognate of 'gender,' i.e., /dʒendər/). Al-Muʿjam al-Wasīṭ Dictionary defines *jundara il-kitāb* (literally: *jandarah*

the book) as *'amarra al-qalama 'alā mā darasa minh li-yatabayyana*[1] (literally: slowly and carefully passing the pencil underneath each word as one progresses through a book to not miss any word and to distinct what has been read from what has not, to better make out of it). The keyword in such a pencil reading is to make a distinction between X and Y, and that is the main meaning component of English 'gender.'

In the words of Najjar and Shahin (2015, 256) "gender is a built-in lexical property of the word." Precisely true! In several languages, and particularly in Arabic, feminine gender has a distinctive grammatical feature so relevant to the language and culture thereof. *Encyclopedia of Arabic Language and Linguistics* (Versteegh et al. 2006) pinpoints gender in Arabic:

> Early Arab grammarians recognized that the 'feminine' gender is more complex than the masculine. They distinguished between three types of feminines: 'true feminine', 'metaphorical feminine', and 'morphological feminine'. Under the category of true feminines, they include marked and unmarked nouns and proper names denoting biological females, e.g. 'umm 'mother', ... The metaphorical feminine includes inanimate nouns with or without a feminine ending, such as jannat- 'heaven', [shams] 'sun', and the morphological feminine includes masculine nouns that have a feminine ending. (157)

Such complexity, in the words of Abdullah Shunnaq, is likely to give rise to a propensity for considering common gender as always masculine: "Arabic-speaking students and translators usually regard English nouns of common gender as belonging to masculine gender only" (1998, 35). One cogent reason for that is that Arab society is patriarchal in nature. Shunnaq (1998, 48) takes the discussion of gender issue a step further, saying that "Arabic-speaking students . . . would translate and consider words like 'doctor, teacher, friend', etc. as males." Similarly, my undergraduate students (with various educational and cultural backgrounds and from different nationalities) have always translated "The police arrested the criminal." into *'alqat ash-shurta alqabḍa 'ala al-mujrim* (literally: The police arrested the male criminal). The translated item *al-mujrim* (literally: male criminal) would certainly raise an eyebrow. The reason might utterly be cultural. In spite of the context, nouns of common gender are often translated wrongly as masculine." (See also Najjar and Shahin 2015, 257).

[1] See http://arabiclexicon.hawramani.com/search/jundara+il-kit%C4%81b+, accessed March 22, 2024.

In addition to this problem, Mohammed Farghal and Ali Almanna (2015) aptly remark that nouns can be not distinguished for gender:

> Gender . . . may present itself as a problematic issue between English and Arabic because there is no one to-one correspondence in gender specification. Nouns like teacher, nurse and translator are gender underspecified in English, whereas they are gender specified in Arabic, viz. [*mu'lim/mu'limah*] 'male/female teacher', [*mumarḍ/mumarḍah*] 'male/female nurse' and [*mutarjim/mutarjimah*] 'male/female translator'. (27–28)

Perhaps it can be assumed that in Arabic, feminine gender is usually formed by a suffix (i.e., morphological feminine) usually added to the feminine, as is the case with *mu'lim* (literally: male teacher). A feminine ending '*ah*' added to *mu'lim* (literally: male teacher) would make it feminine gender, i.e., *mu'limah* (literally: female teacher).

Gender-wise, Farghal and Shunnaq state that Arabic makes all second and third person pronouns for gender: "There are three types of nouns in English: those that have no overt marking that suggests morphological correspondence between masculine and feminine . . . those that have a derivational relationship, . . . and finally those that have dual gender" (1999, 56).

Farghal and Shunnaq further state that "[i]n Arabic, on the other hand, most nouns that correspond to masculine and feminine have a derivational relationship" (1999, 56; see also Versteegh et al. 2006, 430), a point of disagreement with what Thawabteh argues that dual gender is also possible in Arabic: "Arab grammarians and philologists also address dual gender as is the case with *'arūs* ('bride or bridegroom')", but, according to Thawabteh, "it should be added that all competent speakers of Arabic intuitively recognise *'arīs* as a 'bridegroom' and *'arūs* as a 'bride', both of which have wider currency across the Arab World" (2017, 4).

3. Gender-Neutral 'Firefighter' Culture

Undoubtedly, lexical semantics refers to "the development of the meanings of words" (Jackson 1988, 246). Words do not remain static, but in a dynamic process, they accrue new meanings with the passage of time. For example, online *Oxford Learner's Dictionaries* offer a list of new words and meanings on a monthly basis. By way of instance, they offer a new meaning for 'airbrush': "to describe something in a way that is not accurate to make it seem

transLogos
A Translation Studies Journal

better than it really is"[2] besides two existing meanings *Collins Cobuild English Dictionary*[3] (2002) has offered, namely "[a]n airbrush is an artist's tool which sprays paint onto a surface [and] to airbrush a photograph or other image means to change it using an airbrush, especially to make it more beautiful or perfect." Therefore, there has always been a semantic development of lexicons in languages in which the meanings for these lexicons deviate from their traditional senses and accrue new ones.

Of these, we propose to focus on gender-neutral 'firefighter.' A news item published by British daily tabloid newspaper *Daily Mail* on February 23, 2023 reads:

> Woke Fire Chief Dave Russel has insisted that the term 'fireman' will not be tolerated because it is 'sexist' and 'exclusionary'. . . . But its connotation is sexist, exclusionary and represents a form of micro-aggression that is damaging to our culture. 'This needs to stop and the term permanently erased from our vocabulary.' (Marsden 2023)

Woke Fire Chief has taken a nihilistic and feminist point of view, and banned the use of fireman form now on as it is deemed a male-only streak of malevolence, as it were. The new English 'firefighter' has gained weight and momentum since then. It is crystal-clear that the item 'fireman' falls into disuse, perhaps in view of a somewhat tendentious reading of the British culture that the item has been detrimental to that culture, i.e., 'micro-aggression.' Therefore, feminism as a discourse prevails. True, discourse embodies "attitudinal expression with language becoming by convention the mouthpiece of societal institutions (sexism, feminism)" (Hatim and Mason 1997, 18). Thawabteh (2017) believes that:

> Any gender-marked language has undergone a number of drastic developments and changes for the past few decades, e.g., gender sensitive English idiom 'right-hand man' disregard gender to mean a trusted helper, and more obviously, the change of gender-marked 'fireman' into [gender-neutral] 'fire-fighter'. (4)

In Arab culture, the difference between the two items, viz., gender-bound 'fireman' and gender-neutral 'firefighter,' seems to be socio-cultural, as firefighting is a male-dominated job by default, so no feminine noun exists within Arabic language.

Insofar as the gender-neutral 'firefighter' is concerned, *Al-Mawrid: A Modern Arabic-English Dictionary* offers this definition: "*al-'itfa'i wa bi-khāṣatin mukāfiḥin-nirān fil ghābā*"

[2] *Oxford Learner's Dictionaries*, s.v. "airbrush," accessed March 10, 2024. https://www.oxfordlearnersdictionaries.com/definition/english/airbrush_2.
[3] *Collins Cobuild English Dictionary*. 2002. The University of Birmingham: HarperCollins.

(literally: male firefighter, especially the one who puts out a fire in a forest) (Bablbaki 1995, 394). As can be seen, the dictionary stresses the masculine gender.

The derivations from the underlying form *aṭfa'* (literally: to put out a fire) can be made, such as the third person masculine singular perfect verb *aṭfa'ahā* (literally: He extinguished a fire) in the Qur'anic verse "كلما أوقدوا نارا للحرب أطفأها الله" (*kullamā awqadū nāran lilḥarbi aṭfa-ahā l-lahu*) which translates "Every time they kindle the fire of war, Allah doth extinguish it."[4] Other derivations may include *'iṭfa'yyah* (literally: fire extinguisher); *ṭāfyyah* (literally: one who puts out a fire); *il-'iṭfā'* (literally: Fire Department / putting out a fire) and *muṭfa'yyatun* (literally: one who puts out a fire). Additional derivations from the underlying form *kafaḥa* (literally: to strive) include *mukāfiḥat* (literally: one who strives).

4. Methodology

The present paper explores an under-researched topic, to our best knowledge: the translation difficulties of the gender-neutral 'firefighter,' encountered by 13 undergraduate students at Al-Quds University who are enrolled in Advanced Translation, a course that sets up appropriate mechanisms to ameliorate various translation activities by equipping students with needful linguistic, cultural, stylistic, research, etc. skills to translate from English into Arabic and vice versa. The English text (see Appendix I) published by the BBC on May 7, 2022 is heavily loaded with the item under discussion. Published by alBosala News Agency on May 9, 2022, a more professional translation of the text (see Appendix II) is used for a useful comparison between novice student translators and fully-fledged translator. The multifarious translation procedures opted for by the students and those by the professional translator are carefully analyzed and discussed to draw some potentially healthy implications that would or should primarily (and hopefully) be conducive to better translator training.

The approach we shall adopt in this study is Al-Najjar's (1989) Arabicization by means of (1) loanword, whereby exoticism is manifest in Arabic; (2) loanblend, in which a combination of a SL part and a TL is sought; (3) translation couplet, whereby the loanword does not suffice and thus is supplemented with an equivalent in the TL; (4) derivation, i.e., the TL signifier is derived from a TL existent root; (5) calque or loan-translation; and (6) semantic loan by means of semantic extension, in which an old Arabic term is assigned a new

[4] "Chapter (5) *sūrat l-māidah* (The Table spread with Food)," *The Quranic Arabic Corpus*, accessed April 22, 2024, https://corpus.quran.com/treebank.jsp?chapter=5&verse=64&token=38.

shade of meaning (see also Thawabteh and Hreish 2014). It should be noted that the last three techniques manifest themselves in the study.

The translation samples (in Arabic) by student translators have been transliterated to facilitate follow-up by readers. Only in one case of illustration will the Arabic script be retained—the Qur'anic verse is left in Arabic but is followed by transliteration and English translation to make a point. The other case is the Arabic translation of the English text offered by alBosala News Agency. However, the examples drawn from the Arabic translation have been transliterated into English.

5. Discussion and Analysis

Thus far, in our analysis to reconcile the lexical and cultural incongruity between English and Arabic, we have attempted to set a strong theoretical component to corroborate our argument in the best way possible. We should now be able to follow the discussion below in light of the theoretical framework set at the outset of the paper. In the following section, the SL utterance, which includes the intended item for discussion, is introduced, followed by the student translators' translations. When the translation is carried out by alBosala News Agency, it is then indicated next to the translation. Let us move on to examine the translations of the English item 'firefighter' to make a more diversified argument. Consider text 1 below:

Text 1:

SL:

The first hijab-wearing firefighter in the UK has been recognised for inspiring young people at an awards ceremony.

TL:

(a) *takrīmu 'awala 'iṭfa'yyatin muḥajaba*

(b) *'u'turifa bi'awali mukāfiḥati ḥarā'iqin murtadiyyatan al-ḥijāb*

(c) *'awalu 'imr'atin tartadi al-ḥijāba fī farīq il-'iṭfā'*

(d) *'awalu mukafiḥati ḥarā'iqin murtadiyyatun al-ḥijāb*

(e) *'awalu sayidati 'iṭfā'in muḥijaba*

(f) *'awalu sayidati 'iṭfā'in tartadi al-ḥijāb*

(g) *takrīmu 'awalu ṭāfyyah muḥajaba*

(h) *takrīmu 'awala 'iṭfa'yyatin tartadi al-ḥijāb* (alBosala News Agency)

(i) *takrīmu 'awala muṭfa'yyatin tartadi al-ḥijāb*

transLogos
A Translation Studies Journal

In TLa and TLh, the English 'hijab-wearing firefighter' is rendered by the accusative gendered noun phrases *'itfa'yyatin muḥajaba* (literally: veiled fire extinguisher) and *'itfa'yyatin tartadi al-ḥijāb* (literally: fire extinguisher wearing a veil), respectively. As a corollary of this rendition, lexical ambiguity would arise—it reigned in the case of the translated item *'itfa'yyatin* (literally: fire extinguisher). The translated segment inadvertently gives rise to an inappropriate interpretation—'veiled fire extinguisher.' The Arab audience is left baffled by an anomalous utterance, upending the linguistic expectations of the Arabic speaking world.

Similarly, the translation offered by alBosala News Agency seems to be glaringly inadequate and is surely far from satisfactory in terms of observing coherence due to a lack of collocational translation patterns in Arabic. The translator seems not to take the problem in his/her stride, thus bringing about awkward translation.

In TLb and TLd, the SL item 'firefighter' is translated into an active participle *mukāfiḥati ḥarā'iqin* (literally: the one who puts out a fire) with such verbal force. The feminine form of the active participle *mukāfiḥati* (literally: the female person who strives) is indefinite and expresses present and future tense. It is a noun of agent which simply expresses the doing of the action, that is, showing a person who extinguishes a fire. It should be noted here that three translation procedures have been employed: "(calques), assignment of new meanings to existing Arabic words, and derivation of new words" (Endress 1992, 17–23, quoted in Versteegh et al. 2006, 201). As for calque, a new concept (i.e., 'firefighting') is loan-translated into Arabic, viz. *mukāfiḥati ḥarā'iqin* (literally: the one who puts out a fire). The post of 'firefighting' with all its denotative meanings such as fire suppression, immediate medical response, pike poles, ladders, hydraulic fire pumps, among many others is alien to Arabic culture. Out of the triradical root *kafḥa*, a neologism is coined. Regarding derivation, the triradical root *kafḥa* (literally: to strive) produces a further word not existent in Arabic, and in both procedures, the assignment of a new shade of meaning by means of semantic extension is made (see also Al-Najjar 1989).

In TLc, a circumlocutionary noun phrase is observed, i.e., *'imr'atin fī farīq il-'itfā'* (literally: a woman in firefighting team). Mohammed Farghal and Mashael Al-Hamly (2015) elaborate on circumlocution:

> Circumlocution is a lexical strategy whereby the translator falls short of coding meaning efficiently and effectively in the [TL] by describing or exemplifying the

> target word or phrase as a result of the translator's being unable to maintain the same degree of lexical specificity between the source and target texts. (188)

In addition to what Farghal and Al-Hamly have stated above, a cogent reason for circumlocution is due to an obvious lexical incongruence between English and Arabic, leading to an option for a roundabout way as an outlet.

In TLe and TLf, to render the gender-neutral 'firefighter,' the student translator has utilized a feminine term of address which "indicate[s] any linguistic form used by speakers to refer to the person they are talking to (the addressee). These include pronouns, honorific pronoun substitutes, names, nicknames, teknonyms, titles, and other words used vocatively" (Versteegh et al. 2006, 486). The feminine term of address is then followed by firefighting verb conjugation, i.e., *sayidati 'iṯfā'* (literally: Mrs. firefighter). TLe and TLf, however, diverge on the sentence complement. While an adjective (i.e., *muḥijaba*; literally: veiled) is used to modify 'Mrs. firefighter' in TLe, a verbal phrase (i.e., *tartadi al-ḥijāb*; literally: wearing a veil) is used in TLf to modify the noun.

In TLg and TLi, two feminine forms of active participle are used: *ṭāfyyah* (literally: a female person who puts out a fire) and *muṭfa'yyatun* (literally: someone who puts out a fire). The translation procedure employed in the two options is derivation, whereby the translated items are derived from the triradical root *'aṭfa'* (literally: to put out a fire).

***Text 2*:**

SL:

They can achieve their dreams of becoming a firefighter, no matter who they are.

TL:

(j) *li yatamaknū min taḥqīqi ḥilmihm bi'an yṣbiḥū rijāla wa nisā 'iṯfa'* (alBosala News Agency)

(k) *li yatamaknū min taḥqīqi ḥilmihm bi'an yṣbiḥū wa nisā 'iṯfa'*

In TLj and TLk, an explanatory item is added to the firefighting word to indicate gender in Arabic. "The item 'woman' is usually used in English to underline the fact that the action is done by a woman" (Thawabteh 2017, 8). Though the use of 'woman' before a gender-neutral noun in translation "may look like pandemonium to target audience, that is to say, ungainly, repetitive and grotesque," (ibid.) we believe that in this particular context, it is likely to pave the way for more appropriate communication.

***Text 3*:**

SL:

I just wanted to achieve my dream of becoming a firefighter.

TL:

(l) *arghabu fī taḥqīqi ḥūlmi fī 'an 'ṣbiḥa 'āmilat 'iṭfa'*

(m) *bil-'amali al'iṭfa'* (alBosala News Agency)

As can be seen in TLl, the student translator has opted for adding explanatory word, apparently to avert being befuddled with the intricacies of the lexical and cultural disparity and all that aggro. With reference to Al-Najjar's (1989) translation couplet, the student translator seems to have used a word from the TL to make the translation flow as natural as possible. By the same token, in TLm, the professional translator gets to grips with the problem of gender in both Arabic and English by using wordy translation.

6. Conclusions

The foregoing analysis has shown that gender-neutral nouns are likely to pose a serious dilemma in the translation from English into Arabic, ascribable to lexical and cultural incongruences between English and Arabic. A true truism, the two languages are of little linguistic and cultural affinity. The former belongs to the Indo-European language family, and the latter belongs to the Semitic language family. In English culture, it is believed that gendered language poses a backlash against feminism. Therefore, the use of gender-neutral nouns has paved the way for predominantly socio-textual practices and, most importantly, has become the mouthpiece of societal institutions such as feminism. Nevertheless, in Arab culture, though gender-neutral nouns permeate Arabic, they are not as common as ubiquitous gender-bound nouns. After all, gendered language in Arabic has been commonplace, and it is strongly believed that it has nothing to do with feminism. Thus, English culture is a far cry from Arab culture. Yet, Translation Studies has attempted multifarious solutions to deep-rooted linguistic and cultural problems and difficulties in the translation of remote languages, as is the case with the gender-neutral 'firefighter.' Translation-wise, the task of the translator is onerous—it is expected to be fraught with several intricacies, particularly when it comes to translating gender-neutral 'firefighter.' The student translators devised several procedures to

fill in the linguistic and cultural gaps between English and Arabic, which apparently cut gender reality quite differently.

The linguistically and culturally incongruities in Arabic and English can be dealt with by means of a host of procedures, namely circumlocution, derivationality, employing a feminine term of address followed by firefighting verb conjugation, using feminine forms of active participle, and the addition of 'woman' to neutral-gender noun.

In terms of translator training, it is axiomatic to say that translating gender-neutral nouns is a highly consequential task. Student translators are faced with linguistic and cultural difficulties and challenges. To give such translator training a jump-start, the following recommendations can be made: (1) Student translators should be exposed to TL culture as much as possible. This is likely helpful and useful to bring culture-related problems to a minimum. (2) Other than official training on the fringe of academic institutions, students should be encouraged to have long-life training, such as vocational training. (3) In academic institutions, it is necessary to provide more training courses on the theory and practice of translation, with much focus on various cultural issues. (4) Undoubtedly, rapid technological progress is thought to be vital for training, so student translators and professional translators alike should adapt to such progress, which will hopefully solve translation difficulties.

Acknowledgments

Many thanks go out to undergraduate students enrolled in Advanced Translation course offered in the spring of the academic year 2023-2024 at Al-Quds University, whose fruitful classroom discussion was so helpful to bringing the current article into being.

Appendices

Appendix I: English Text[5]

Hijab-wearing Nottinghamshire firefighter earns inspiration award

The first hijab-wearing firefighter in the UK has been recognised for inspiring young people at an awards ceremony. Uroosa Arshid, based at West Bridgford fire station, first joined Nottinghamshire Fire and Rescue Service in 2019 as an apprentice. The 27-year-old was named winner of the Young Person Role Model Award in the Women in the Fire Service Awards. An awards ceremony for all the winners will take place on 10 June. Ms Arshid said it was an honour to win, adding: "It is an overwhelming feeling because it is not something I set out to do." "I just wanted to achieve my dream of becoming a firefighter." Craig Parkin, chief fire officer at Nottinghamshire Fire and Rescue Service, said: "Uroosa is a fantastic firefighter and being able to tell her story has now given young people around the world hope that they can achieve their dreams of becoming a firefighter, no matter who they are."

Appendix II: Translation[6]

تكريم أول إطفائية ترتدي الحجاب في المملكة المتحدة

كرمت المملكة المتحدة أورسا أرشيد، أول إطفائية محجبة في المملكة، لكونها مصدر إلهام لشباب اليوم. إذ انضمت أورسا لفريق الإطفاء Nottinghamshire في محطة West Bridgford عام 2019 كمتدربة. فازت الشابة البالغة من العمر 27 عامًا بجائزة "قدوة الشباب" عن فئة النساء العاملات في إطفاء الحرائق. وسيتم توزيع الجوائز في حفل في 10 يونيو من هذا العام.

وقالت أورسا "إنه لشرف لي أن أفوز"، وأضافت أنها لم تتوقع فوزها بالجائزة، إذ أنها كانت تحلم بالعمل ضمن فريق الإطفاء. ولم تظن يومًا أنها قد تتأهل لجائزة مثل هذه.

قال كريج باركين، كبير مسؤولي الإطفاء في Nottinghamshire للإطفاء: "أورسا إطفائية رائعة، وقد ألهمت قصتها العديد من الشباب وأعطتهم الأمل ليتمكنوا من تحقيق حلمهم بأن يصبحوا رجال ونساء إطفاء".

[5] Published by the BBC on May 7, 2022 and available at https://www.bbc.com/news/uk-england-nottinghamshire-61353491. Accessed December 10, 2023.
[6] Published by alBosala News Agency on May 9, 2022 and available at https://albosala.com/-تكريم-أول-إطفائية-ترتدي-الحجاب-في-المم. Accessed December 10, 2023.

transLogos
A Translation Studies Journal

References

Al-Najjar, Majd. 1989. "Linguistic Methods for Translating Non-Arabic Signifiers into Arabic." In *Issues in Translation*, edited by Abdullah T. Shunnaq, Cay Dollarup, and Mohammed Saraireh, 77–94. Amman: Irbid.

Bablbaki, Munir. 1995. *Al-Mawrid: A Modern Arabic-English Dictionary*. Beirut: Dar El-Ilm Lil-Malayen.

Butler, Judith. 1990. *Gender Trouble: Feminism and the Subversion of Identity*. London: Routledge.

De Marco, Marcella. 2012. *Audiovisual Translation Through a Gender Lens*. Amsterdam: Rodopi.

Farghal, Mohammed, and Abdullah Shunnaq. 1999. *Translation with Reference to Arabic and English: A Practical Guide*. Irbid, Jordan: Dar Al-Hillal for Translation.

Farghal, Mohammed, and Ali Almanna. 2015. "The Linguistics of Translation." Chap. 2 in *Papers in Arabic/English Translation Studies 1: An Applied Perspective*. Amman: The Jordanian Translators' Association (JTA).

Farghal, Mohammed, and Mashael Al-Hamly. 2015. "Media Translation: The Case of the Arabic Newsweek." Chap. 11 in *Papers in Arabic/English Translation Studies 1: An Applied Perspective*. Amman: The Jordanian Translators' Association (JTA).

Godard, Barbara. 1989. "Theorizing Feminist Discourse/Translation." *Tessera* 6:42–53. doi:10.25071/1923-9408.23583.

Hatim, Basil, and Ian Mason. 1997. *The Translator as Communicator*. London: Routledge.

Jackson, Howard. 1988. *Words and Their Meaning*. London: Routledge.

Marsden, Richard. 2023. "'Wokeism Gone Mad': Fire Chief Sparks Backlash After Banning the Word 'Fireman' - Because It's 'Sexist and Exclusionary.'" *Daily Mail*. February 23. https://www.dailymail.co.uk/news/article-11786137/Wokeism-gone-mad-Fire-chief-sparks-backlash-banning-word-fireman.html.

Munday, Jeremy. 2012. *Introducing Translation Studies: Theories and Application*. London: Routledge.

Najjar, Omar, and Samah Shahin. 2015. "The Translational Impact of Gender Sensitization on the Palestinian Society." *Arab World English Journal*, no. 4, 253–268. https://awej.org/the-translational-impact-of-gender-sensitization-on-the-palestinian-society/.

Newmark, Peter. 1988. *A Textbook of Translation*. London: Prentice Hall.

Nida, Eugene A. 1964. *Toward a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating*. Leiden: E. J. Brill.

Nida, Eugene A., and Charles R. Taber. 1969. *The Theory and Practice of Translation*. Leiden: E. J. Brill.

Nord, Christiane. 1991. *Text Analysis in Translation*. Amsterdam: Rodopi.

Pym, Anthony. 1992. *Translation and Text Transfer: An Essay on the Principles of Intercultural Communication*. Frankfurt am Main: Peter Lang.

———. 2004. *The Moving Text: Localization, Translation, and Distribution*. Amsterdam: John Benjamins.

Richardson, Diane, and Victoria Robinson. 2007. *Introducing Gender and Women's Studies*. 3rd ed. Houndmills: Palgrave Macmillan.

Shunnaq, Abdullah. 1998. "Problems in Translating Arabic Texts into English." In *Issues in Translation*, edited by Abdullah Shunnaq, Cay Dollerup, and Mohammed Saraireh, 33–53. Irbid: Irbid National University & Jordanian Translator's Association.

Simon, Sherry. 1996. *Gender in Translation: Cultural Identity and the Politics of Transmission*. London: Routledge.

Sofer, Morry. 2002. *The Translator's Handbook*. Rockville: Schreiber.

Thawabteh, Mohammad Ahmad. 2007. "Translating Arabic Cultural Signs into English: A Discourse Perspective." PhD diss., University of Granada.

———. 2017. "Gender Shift in Translation from English into Arabic and all that Aggro." *Logos & Littera: Journal of Interdisciplinary Approaches to Text* 2 (4): 32–45. https://doaj.org/article/be179c5b6e6446f8ba2e1f323066b62d.

———. 2021. "Paremiology of Palestinian Month-Related Proverbs: Inimitability and Translatability." *Journal of Translation and Languages* 20 (1): 8–24. https://www.asjp.cerist.dz/en/article/166733.

Thawabteh, Mohammad Ahmad, and Khalid Hreish. 2014. "Translation and Arabicisation within Tertiary Education Courses: 'Social Work' as a Case Study." *Studies About Languages*, no. 25, 32–37. doi:10.5755/j01.sal.0.25.8407.

Thompson, John B. 1990. *Ideology and Modern Culture: Critical and Social Theory in the Era of Mass Communication*. Cambridge: Polity.

Tytler, Alexander. 1790. *Essay on the Principle of Translation*. London: J.M. Dent Co.

Ullmann, Stephen. 1983. *Semantics: An Introduction to the Science of Meaning*. Oxford: Basil Blackwell.

Versteegh, Kees, Mushira Eid, Alaa Elgibali, Manfred Woidich, and Andrzej Zaborski, ed. 2006. *Encyclopedia of Arabic Language and Linguistics*. Leiden: Koninklijke Brill.