

# A Critical Analysis of Gender Representation in the English Translation of the Urdu Novel Pinjar by Pritam

Fatima Azmat<sup>1</sup>, Rida Rehman<sup>2</sup>, Nadia Abdul Ghani<sup>3</sup>

<sup>1</sup>Independent Researcher, Center of Language And Translation Studies (CeLTS), University of Gujrat, Pakistan.

<sup>2</sup>Lecturer, English Language and Literature, University of Lahore, Pakistan.

<sup>3</sup>Ph.D Scholar, Department of English, GCWU Sialkot, Punjab, Pakistan.

Correspondence: [nadia.ghani6@gmail.com](mailto:nadia.ghani6@gmail.com)<sup>3</sup>

## ABSTRACT

**Aim of the Study:** Gender research is an interdisciplinary field of education dedicated to the analysis of gender identity and gender representation. The present research deals with the processes of gender representation in the English translation of the Urdu novel Pinjar by Pritam. Pinjar is translated by Khushwant Singh and titled "The Skeleton". The study analyzes how gender is represented in English translation and how the translator's gender ideology influences the act of translation. The source text is written by a woman and translated by a man.

**Methodology:** As a result, gender identities are reconstructed in translation. For this purpose, critical discourse analysis is adapted with the inclusion of Sherry Simon's perspective "Gender in Translation", and is used as a research framework. Extracts from both the source and target texts have been studied comparatively and then used for data analysis.

**Findings:** The findings of the current study show that the translator maintains a man's position whereas he represents women as low, weak, and powerless throughout the process of translation. In patriarchal societies, such bias leads to gender discrimination.

**Conclusion:** The current study concludes that language reflects the translator's position in constructing women's identities while also maintaining the male position in translation as well as in a patriarchal society.

**Keywords:** Gender Representation, Urdu Novel, Pinjar by Pritam, Comparative Translation, The Skeleton.

## Introduction

Greek Sophists coined the term "Gender" in the fifth century BC. They used this term to classify things as masculine, feminine, or intermediate. Gender, according to Simon (2003), is never a single identity that emerges from the cores of the self, but rather a conversational construction that is echoed at multiple sites. The historical variability of gender discourse must be highlighted in the context of this particular study. Social, sexual, and historical differences expressed in language are the most appealing approaches for

## Article History

Received:  
March 19, 2024

Revised:  
May 30, 2024

Accepted:  
June 05, 2024

Published:  
June 08, 2024

gender and translation. They deal with them on a criterion to analyze the differences that must be transferred across languages. Language is actively involved in the construction of meaning in these fields of study. Language serves as a means of communicating reality to others. As a result, translation refers to the process of transferring information between languages.

Gender and language have grown to be exciting subject matter on which some linguists have researched to discover the relationship between them. Some researchers make the differences between the language used by men and women in terms of phonology, syntax, lexicon, and conversation analysis as the core and center points of the study. On the other hand, some researchers have investigated the impact of gender-based differences on establishing and retaining the imbalanced power between the male and female genders. So, gender differences are expressed through the medium of language in the act of translation. In this way, gender is a major topic of debate in cultural studies, and hence, gender studies have received a lot of attention in research and translation.

Gender research is an interdisciplinary field of education dedicated to the analysis of gender identity and gender representation. These include women's studies (about women, feminism, gender, and politics), men's studies, and queer research. Gender research is sometimes offered collectively with the research of sexuality. These disciplines study gender and sexuality in almost every field of academia such as literature, linguistics, human geography, history, political science, archaeology, economics, human development, public health, and medicine. It also examines how race, ethnicity, location, class, nationality, and disability overlap with gender and sexuality categories.

Regarding gender, Simone de Beauvoir says: "One is not born a woman, one becomes one." This statement gives the idea that in gender studies, the very term gender should be used to mention the social and cultural constructions of masculinity and femininity. However, this view is not supported by all gender theorists. Beauvoir's view is supported by many sociologists, although there are many other collaborators in the field of gender studies with different backgrounds and different views, such as psychoanalyst Jacques Lacan and feminists such as Judith Butler.

Feminism is an important field of study that is interconnected to other fields of academia like translation studies. It has drawn attention to the connection between translation and women and the struggle for power and domination of one sex over the other. Translation and women both are placed at the lower ladder of culture, society, and literature. Man and original remain superior and dominant whereas woman and translation are considered as inferior and subordinate. So, feminism in the realm of translation plays a pivotal role. It has been practiced in various disciplines and the field of translation particularly. The issues of gender and inequality in the act of translation are dealt with by feminist theory. Translation plays a vital role in presenting gender issues. It has been widely seen that gender plays an important role in the process of translation in its aims to construct power structure and sexual oppression. Since the art of translation is defined in the way of domination vs subordination. These new approaches also started to question the objective and neutral role of the translator. For these new approaches, it is not the idea rather the intention of the author is found in the original text.

Sherry Simon provides a study of feminist concerns that include translation studies in her renowned book "Gender in Translation." She argues that the translation of feminist literature is a cultural intervention that creates new meanings and changes in society. From a feminist point of view, she sees in translation the language of sexism with its images of dominance, fidelity, faithfulness, and betrayal. She focuses on the identity, language, and integrity of women in the position of a translator.

Many types of research have been done from the perspective of representing gender identities but the present study focuses on gender representation in the English translation of the Urdu novel 'Pinjar' by Pritam. It investigates how genders are represented in the English translation of the Urdu novel Pinjar. Moreover, it examines the translator's gender ideology. The comparative analysis of both source text and target text data has been discussed by using Sherry Simon's perspective "Gender in translation" as a lens in the light of critical discourse analysis (CDA) as a theoretical framework.

### ***Problem Statement***

The current study aims to investigate, how gender is represented in the English translation of the Urdu novel Pinjar in terms of gender studies. The gender representation processes center on the translator's gender ideology. Furthermore, the study investigates the translator's use of translational strategies in maintaining or manipulating the actual effect of meanings found in the ST and English translation of the Urdu novel Pinjar.

### ***Aims and Objectives***

The following are the objectives of this study:

1. To investigate the process of gender representation in Pinjar by Pritam and its English translation.
2. To investigate how the translator's gender ideology influences the translation process.
3. To investigate the translator's translational strategies used during the translation process

### ***Research Questions***

The following are the research questions of this study:

1. How is gender represented in the Urdu novel Pinjar by Pritam and its English translation?
2. How does the gender ideology of the translator influence the process of translation?
3. What are the strategies used by the translator in the English translation of the Urdu novel Pinjar?

### ***Significance of Study***

The present study endeavored to analyze the representation of gender in the English translation of the Urdu novel Pinjar by Pritam and also investigate the role of the translator's gender ideology. It also elaborates on the translational strategies used by the translator in the process of gender representation. This research will be fruitful in the field of translation studies as it lays the foundation for future researchers for its methodological concerns. The exploration of translational strategies for the phenomenon of gender representation in a literary text offers a model for future researchers who will explore further areas of literary translation.

### ***Delimitation of the Study***

This research deals with the processes of gender representation in Urdu to English translation of the Urdu novel Pinjar. The study is limited to the Urdu-English pair only and compares both texts on linguistic levels.

### ***Summary of Novel***

Amrita Pritam, a well-known novelist in both Punjabi and Hindi, wrote the novel "Pinjar." Pinjar is primarily partition-based and is set within the post-partition age. Khushwant Singh translated the novel into English titled "The Skeleton" and, it was beautifully adapted into an award-winning film with the same Urdu title in 2003. This novel depicts violence, assault, and cruelty toward women, as well as a lack of humanity. It depicts the deplorable position that women have occupied and continue to occupy in our society. A woman is the victim of a crime, and she is the only one who suffers greatly and is constantly blamed. To keep the honor of her family, a woman must have to pay the penalty. Pinjar is essentially the story of a young Hindu girl, Pooro, who was kidnapped by a Muslim man, Rashid, to avenge a previous mishap.

Pooro is subjected to a bereaved kidnapping, which is exacerbated by her father's refusal to simply accept her because he fears this act will result in mass murder. Even though he has married her, Rashid is deeply in love with her and promises to keep her happy for the rest of his life. Later, Pooro encounters a deranged girl and a woman who has been sexually assaulted both in hostile environments. She does her

best under the needs of the situation. Out of love for motherhood, she even adopts the madlady's son. She refers to them as Pinjar (The Skeleton) and vows to help and protect them from the tragedies that come with them. This is simply pondered as she succeeds in rescuing her sister-in-law from the clutches of harassment and plight through her foresight and bravery, with the help and assistance of Rashid.

## **Literature Review**

The primary goal of this research is to investigate how gender is represented in Translation, as well as how a translator's ideology affects the translation process and the translational strategies chosen by the translator while translating the novella Pinjar into English.

Gender is a major topic of debate in cultural studies. Greek Sophists originated the term "Gender" around the fifth century BC. They employed this phrase to classify objects as masculine, feminine, or intermediate. Language is a multifaceted phenomenon. It is classified as a cultural behavior by anthropologists and a social practice by sociolinguists. Language is all around us. It may be found in our thoughts, dreams, relationships, and communication, as well as in our prayers. According to Rehman and Ghani (2022), language serves as a guide to social reality. At first, just the communication part of language was understood, and it was regarded as passive and neutral. Its social and practical features have been kept concealed for quite some time. "There are no natural terms," says the author (Sanauddin, 2015, p. 10). It is man's words that reflect some of the speaker's beliefs and intent.

Gender is a social decision, and society's decision determines whether someone is a man or a woman (Estliden, 2010). It indicates that gender is not determined by nature or by birth. According to Beauvior as cited in Coffin (2010), "sex is physiologically determined, but gender is socially produced" (p. 4). Simon (2003) arguably states that gender is never a solo identity emerging out of the cores of the self, but a conversational construction echoed at multiple sites. Gender is socialized and formed by social practice, which means that gender is socialized and constructed. Cameron (1998) believes that gender is significant because it is a social construct and something we do in interaction, rather than something that is founded on nature and biology (p. 290). He goes on to say that the notion of gender is highly dynamic and that what we have is not as important as what we have done. It demonstrates how language is used to discriminate between genders. As a result, it appears fairly normal and commonsensical. Discourse in terms of gender refers to a wide variety of diverse symbolic actions, such as clothing style, consumption habits, methods of movement, and talking (Edley, 2001, p. 191). However, there is no basis for this distinction other than the power of a dominating group in a patriarchal society.

The historical variety of gender discourse must be stressed in the context of this particular study. Social, sexual, and historical inequalities represented in language are the most appealing approaches to gender and translation. They deal with them according to a criterion to examine the differences that are to be communicated between languages. Language actively contributes to the formation of meaning in various domains of study. Language fulfills its role as a means of communicating reality to others. As a result, translation refers to an interlinguistic transmission process. Translators change and rewrite a text so that it is accessible to the target cultural audience.

Flotow (1997) In her book 'Gender and Translation,' describes the formation of gender studies as occurring in the mid to late 1960s, as post-war feminism began to establish a distinct momentum alongside many other protest movements in Western Europe and North America. According to Moghaddas (2013), gender differences are founded not just on physical differences but also on mental discrepancies between males and girls. In recent years, extensive research has been performed in practically all disciplines of study to investigate the causes of these variances. Gender studies have received a lot of interest in research and translation. He mentions Von Flotow's idea of gender and translation, which emphasizes this topic in historical studies, identity, theoretical concerns, post-colonial issues, and cultural transfer difficulties.

Furthermore, Romaine (1998) states in her book 'Communicating Gender' that gender-based stereotypes are collections of assumptions about the characteristics of both men and women. These beliefs include standards such as men being physically stronger, more violent, and aggressive, whereas women are more docile, chatty, and weak than men. According to the conclusion, language is the most important component in forming gender identities. Furthermore, gender is more than simply biological differences and cultural differences; it is about power; and male authority over females. Males gained dominance over the opposing gender through conversation in their surroundings, such as social settings.

Similarly, Talbot (2014) states that gender is frequently thought of in terms of bipolar categories, notably "the opposite sex." Furthermore, people began to perceive opposite genders through the prism of gender polarization. In informal conversations, stereotypical representations of women have grown commonplace. Females' linguistic excess is seen as a genuine source of happiness in our daily lives. It is inextricably tied to and promotes gender beliefs, as well as creating normalized gender distinctions. If we examine stereotypes as ideological prescriptions for conduct, then actual people must respond to the stereotyped roles that are expected of them. Furthermore, Talbot (2014) provides us with a gender viewpoint and new ideas in gender studies. The current version assesses gender preconceptions, transitions from previous viewpoints in the framework of genders, and their consequences. According to Pavlenko (2001), ideologies of language and power produce more and less significant and essential linguistic identities.

Fairclough (1992) defines discourse as a "means of portraying parts of the world—the processes, interactions, and structures of the material world, the mental world of ideas, feelings, beliefs, and so on, and the social world" (p.124). He claims that language is a social practice that is closely linked to power. Scholars use an interdisciplinary method to examine the language-power connection. Saussure (1916) is the first to describe two important characteristics of language, namely language and parole. He defined the essence of language and established the terms *Langu*e and *parole*. *Langu*e, according to Saussure, refers to the laws of language, whereas *parole* refers to the manifestation of the real use of language. This distinction made it possible for scholars to look into the socio-cultural aspects of language. Later studies demonstrated that language has a strong connection with its speakers and that no language is poor or better until its people make it such. It demonstrates how a language may be utilized by the dominant to rule the oppressed minority in society. This dominance is achieved through the use of language as a tool. Patriarchal cultures, in which a minority group is governed by various means of language, perfectly describe this notion. According to Saeed et al. (2020), discourse has a clear connection with power. These realizations of the reality of discourse and power connection emphasized the significance of language even more.

Feminism is the major movement that focuses on gender inequalities and tries to change patriarchal civilizations' stereotypes of women (Flotow, 2015). According to Walters (1999), the term feminism was first used after the inaugural International Conference of Women in Paris in 1874. In 1894, the term "feminism" was introduced to the Oxford English Dictionary, while "feminist" was added in 1895 (Ferguson, 2004). Feminism is primarily a movement that advocates for equal rights for women. It aims to recognize women as creative and equal contributors of equal importance. The term "feminist" has diverse connotations. Its importance has long been debated.

Feminism, according to Sherry Simon (1996), is a "three-stage evolution." According to her, the first stage is "an essential phase" in which women are important in terms of their reality because they are a contrast factor to the "abuse of patriarchy" The second stage is known as "a constructive model," which highlights what is historically and socially created in the fields of language and culture, and the third stage is where the difference between men and women is important. Elaine Showalter (2003) grouped female writing into three historical eras in her well-known essay 'A Literature of Own (1997).' The first period was the "feminist age" (1840-1880), during which women were isolated. In the second phase (1880-11920), female authors contribute to depicting the harsh and ruthless treatment of female characters in their stronger masculine counterparts" (Bressler, 2007). Finally, in the third women's phase (present in

1970), women authors reject the previous two stages' secondary and passive roles for women. According to Showalter, women sought to highlight the hardships and masculine hatred of women in the text during this period (Bressler, 2007).

Various authors seek to raise their voices against society's conventional norms, values, and traditions via their writings (Bleie, 2019). The writers' and translators' representation of women is the most essential aspect of this image. Feminism is primarily a feminist movement that advocates for women's equality. Women are expected to attain equality based on equal rights. "The Second Sex," by Simon De Beauvoir (1953) as mentioned in Jabeen et al. (2024), drew attention to this understanding. Others, like Louis von Flotow, Sherry Simon, Julia Kristeva, Luce Irigaray, Elaine Showalter, and others, have discovered crucial aspects of feminism and translation.

Many kinds of research have been done from a gender perspective but the present study focuses on gender representation in the English translation of the Urdu novel 'Pinjar' by Pritam. It investigates how genders are represented in the English translation of the Urdu novel Pinjar. Moreover, it examines the translator's ideology. The comparative analysis of both source text and target text data has been discussed using Sherry Simon's gender in translation as a lens with the inclusion of critical discourse analysis (CDA) as a theoretical framework. No research has been conducted ever before from a gender perspective on this novel in the field of translation studies, a gap this research seeks to address. Using qualitative textual analysis extracts have been taken from both sources and target text by their comparative study.

## **Research Methodology**

The present study is the critical analysis of the Urdu novel "Pinjar" by Pritam and its English translation as "The Skeleton" translated by Khushwant Singh. This chapter deals with the methodological dimension of the study. It concentrates that the researcher has adapted Sherry Simon's perspective "Gender in Translation" as a lens to see gender representation, as well as patriarchal dominance in the translation, is analyzed with the inclusion of Fairclough's Model (1992) on critical discourse analysis (CDA) as a theoretical framework. Simon's perspective deals with the representation of gender in translation and Fairclough's model of Critical discourse analysis investigates how lexical choices and choices of translational strategies are used, and how they make a way for the representation of gender. Moreover, it also investigates how the translator's gender ideology influences the act of translation. The present chapter reflects the way the data has been evaluated.

### ***Type of Research***

This is a qualitative study and the nature of research requires a technique that can give a comprehensive overview of the data. Discussions of the theoretical issues in the literature review show that this study effort is conducted as a viewpoint and as a paradigm for constructionism. The ontological thesis of the constructionist paradigm is that a created world exists and there is no objective reality as the positivists assert. The building of reality is a social process that takes place with human contact. There are many realities instead of a single one. There is no one or fixed meaning of a text but many locations that form a plurality of meanings. It is not the writer but the reader's perspective that gives meaning to the surface at a moment. The location of the reader is thus extremely important.

The study is a critical analysis of gender representation. The researcher has adopted the following procedure to analyze the data.

- The data consists of the Urdu novel "Pinjar" written by Amrita Pritam. She shows the sufferings of women before and after the time of partition. The novel is translated by Khushwant Singh into the English language as "The Skeleton".
- The examples are extracted randomly from the novel.
- To analyze the data, examples are extracted from source text which is translated by Singh by using different translation strategies.

- All the examples are keenly analyzed in the light of the theoretical framework.
- The analysis shows that lexical choices qualify the translator's manipulation in representing gender identities.
- In the last, the represented gender identities are discussed in the light of the theoretical framework.

### **Theoretical Framework**

Sherry Simon (1996) provides a study of feminist concerns that include translation studies in her renowned book "Gender in Translation." She argues that the translation of feminist literature is a cultural intervention that creates new meanings and changes in society. From a feminist point of view, she sees in translation the language of sexism with the images of fidelity, dominance, and betrayal. In the fields of gender hierarchy, the feasibility of fidelity, patriarchal language representation, and universal meaning and value, the connection between women and translators may be traced.

#### ***Postulates of Sherry Simon's Perspective***

- Patriarchal language representation, dominance, and the translator's subjectivity are the core postulates of Simon's gender perspective in translation.
- She focuses on the identity, language, and integrity of women in the position of a translator.
- Translating gender identities is a discursive practice that creates new meanings.

#### ***Fairclough's Model of CDA***

Gender is a notion that is formed via individual socialization. But, as a consequence of uneven power relations, Fairclough perceives gender and its construction/representation. There is no equal society between women and men. There are differences between them due to access to the power center. This unfair connection characterizes their gender identity. Women in society have poor status. Its periphery is related to its gender identification. On the other hand, its gender identity strengthens its demoted status. This is a dialectical process in which power relations build the identity of the person and power relations are reinforced by sexual identities. According to Fairclough, power patterns determine the discourse order, and that shapes the structure of the text. He observes that social institutions determine the conventions of discourse and participants of discourse who have to position themselves according to the social order and discourse order.

In this situation, the source text of the Pinjar is the product of the relationship between the order of discourse and social order. The conventions in the social order create an unequal relationship between men and women. These relationships determine the way women are talked or they talked about themselves. In other words, the order of discourse is structured by the social conventions so that the participants, man, and woman, think in terms that the order of discourse permits. Its outcome is the text that not only reflects the unequal patterns but also the part of that discourse. The translation of Pinjar transmits those realities that are constructed in the source text. The three-dimensional model gives the pathway to analyze critically the way unequal power relations have been transmitted to the target text.

#### **The principles of critical discourse analysis are as under:**

- CDA deals with social issues.
- It deals with power relations.
- Language and power are interrelated.
- Discourse is not only constituted but constructive also.
- Discourse is closely associated with ideology.
- Text is embedded in society.
- Discourse assists in description, interpretation, and explanation.

- Discourse is a social practice.

The primary emphasis of the research is the transmission of uneven power relationships that create gender representation in translation between men and women. The 3-dimensional model of Fairclough is appropriate for contemporary study since it critically analyses textual, discursive, and social text production.

## Data Analysis

### Example No. 1

اب کے وہ سوچ کے آئے تھے کہ وہ اس بار اس سے سبکدوش ہو جائیں گے۔	Pooro's parents were resolved to <u>lighten</u> themselves of the burden of a daughter.
--	---

### Source Transliterated Text

*“Ab kay bar who soch kar ay thy kay who is bar is say sabakdosh ho jayn gay”.*

### Discussion of Example No. 1

This example has been taken from the Urdu novel Pinjar which is translated into English by Khushwant Singh. The above-mentioned bold and underlined expression is explained and interpreted through Sherry Simon's perspective of "Gender in Translation" with the inclusion of Fairclough's Model of critical discourse analysis.

The example is taken from the event when Pooro's (protagonist of the novel) parents are discussing her marriage affairs that this time they will fix her marriage and will make themselves free from this obligation as *“wo is bar is sy sabokdosh ho jayn gy”* is translated in TT as ‘to lighten themselves of the burden of a daughter. The above-mentioned example reflects the transmission of gender ideology in the English translation where the translator tries to portray the negative image of a female in a patriarchal society. In the source text, there is "سبکدوش" which means to be free from duty or from an obligation timely. On the other hand in translation, the translator translates the expression "سبکدوش" as "resolved to lighten themselves of the burden of a daughter". The translator by using the phrase “burden of a daughter” and the strategy of addition manipulates the source text and by doing so the meanings of the source text also change. So, the strategy of addition is highly ideological as it reveals the translator's gender ideology as well as expresses the power and position of the translator.

From the translation of the above-mentioned text, a woman being a daughter gets her weak and dependent identity with the expressions used to inscribe her. This shows how the patriarchal society looks at the daughters who always support their parents, take care of them, and love their parents more than their brothers but the society looks at them as a burden for their parents and most of the time a father also takes his daughter as a burden. The source text is written by a female writer and translated by a male. So, the translator has changed the real meanings of ST while translating it into TT and presents his gender ideology. He, who has the power, has the power to narrate. So here the translator being a male as well as being a translator has the power to translate. A stereotype related to daughters is that they are always taken to be a beast of burden and sons are thought to be supporting hands for their parents. In this example, the translator translated the positive connotation of ST into a negative one that Pooro's parents will lighten themselves from the burden of their daughter though daughters are not a beast of burden for their parents rather they are the blessings of God. As the translator, he is a male of this patriarchal society and has a belief in this stereotype that daughters are a burden for their parents he represents the gender of women as a burden which makes her an inferior being.



Gender studies especially address the topic of gender representation and the importance of translators' gender, as well as how translators' gender ideology influences the translation process. There is still the widespread assumption that gender favors women's rights and obligations. This imprecise and restricted knowledge contributes to societal inequity, which is founded in people's cognition levels. Gender is about how society perceives women as culturally formed, not how they are. On the other hand, identity reconstruction is an essential topic in 'gender and translation.' The current study is concerned with the power to write, reconstruct, and portray gender identities in front of the target audience.

Gender identities and their representation, as explored in theoretical discussions on the subject, are produced in social practices. These social practices include our day-to-day social activities, myth-making processes, and formal settings. These are all linguistic social practices. The society in which we are living thinks their daughters as a burden because one day they have to leave their parents after their marriages. Their parents started to think about their marriage when they were born. They remain anxious all the time about their marital affairs. So, they take daughters as a burden. On the other hand, their sons are their strength because after marriage they will not go anywhere or they will not leave them so they are their strength. This creates a negative image of a woman that gives daughters their identity of being inferior to the sons of their parents. This image is strengthened by the repetition of derogatory patterns in many social contexts. The critical analysis of the above example shows how language represents gender biases in the translation. As Fairclough claims language use reveals hidden ideologies, power relations, and dominance. Here the translator being a male and a translator holds the power to represent the woman gender according to his ideology that women are inferior beings and a source of burden for their parents. This extract is a good example of gender bias representation.

#### Example No. 2

<p>ہم اس پلے کو کہاں باندھیں گے۔</p>	<p>Who wants to saddle himself with the <u>son of a bitch</u>?"</p>
--------------------------------------	---

#### Source Transliterated Text

*"Hum is Pillay ko kahan bandhain gay".*

#### Discussion of Example No.2

This example has been taken from the Urdu novel Pinjar which is translated into English by Khushwant Singh. The above-mentioned bold and underlined expression is explained and interpreted through Sherry Simon's perspective of "Gender in Translation" with the inclusion of Fairclough's Model of critical discourse analysis.

The example has been taken from the event when Hindus were discussing the custody of a Hindu child from a mad Hindu girl named 'Pagli' who was raped by some unknown person. In this way, the baby was an illegitimate child. Pagli died during her delivery and Poro finds the child lying near-dead Pagli in the open fields. Poro brought the child to her home and adopted him, fed him on her milk, and took care of him day and night. As Poro (Hameeda) was Rashid's wife and a Muslim Hindu, so, the Hindus were conflicted about why a Hindu child was adopted by a Muslim Family. So, they were discussing the child's custody matter. Some Hindus suggested not to bring back the child and some were very aggressive in this matter.

In this example, the translator not only represents the woman's gender negatively but also manipulates the source text by using the strategy of addition. In the source text, there is the expression "پلے" which means puppy and the translator translates this expression as "*son of a bitch*". Here the translator constructs a

woman's identity and makes its representation negative. In the above example, the translator transmits his gender ideology in a way that while translating the word "پلہ" he used the expression 'son of bitch'. Here the translator constructs women's identity and makes its representation negative. As Pagli was insane, she didn't know what might happen to her. From the context, it is analyzed that the society is patriarchal. Men can do anything to quench their thirst. Men are independent and powerful so they can make intimate relations with either their wives or with a lunatic woman. This translation is the clear identification of masculine ideology in the translation. The translator can translate the word pilla as "puppy" as it is the best equivalent for it but here the translator specified it with a woman as the son of bitch. According to Flotow (1997) while reviewing the language used by men it is revealed that men are considered dominant and on the other hand women are considered inferior and subordinate.

The critical analysis of the example shows that the lexical choices used by the translator show his dominancy as well as his position within a dominant society. It is seen that most of the time abusive language is always used for women by men. As they think women are inferior and low they practiced it by using abusive language for them. They never used abusive words by the name of fathers or brothers rather they used mothers and sisters in their abuses. The women are always responsible for the wrong done whether they have done it or not. They are always answerable in front of society. This shows the weak position of a woman in this male-dominated society. When Pagli conceived no one investigated the man who was responsible for her miserable condition. Here it is observed that the translator's masculine ideology plays a very important role in the transmission of meaning from one language to another as well as in the representation of gender. It has been discussed in the theoretical debates on the issue of gender identities and their representation that they are formed in social practices. These social practices include our day-to-day social activities, myth-making processes, and formal settings. All these social practices are linguistic. These linguistic choices create discourse in society and such discourses create ideologies. Here in the example, the abusive lexical choice shows the translator's ideology and as he is translating for the reader of the dominant society, he fully attempts to manipulate the translation as well as to transmit his gender ideology. He remains subjective in translation and the use of patriarchal language representation is also seen in this example.

From the above example, it is analyzed that women are always marginalized in the dominant society whether she is a defaulter or not, On the other hand, a man always remains superior in the patriarchal society even if he sins. No one asks him about anything. Man has power and this power is given to him by our society. He has the power to make decisions. In Short, men are free to fulfill their wishes whereas women are not. Simon claims that women are placed at the lower ladder of society as well as in translation. The translator represents the image of a woman negatively and low. In this example, the lexical choice of the translator reveals his hidden ideology, power, and dominance.

### Example No 3

<p>ماں کی آنکھوں میں آنسو امانڈ آئے۔ ہر ایک بیٹی کی ماں کو رونا پڑتا ہے۔ بیٹھی بیٹھی پارو کی ماں گانے لگی۔</p>	<p>Her eyes filled with tears. She began to sing a <u>daughter's lament.</u></p>
--	--

### Source Transliterated Text

*"Poro ko aisa mehsus hota that jaisy beti paid krna is dunia main haram hai".*

### Discussion of Example No. 3

This example has been taken from the Urdu novel Pinjar which is translated into English by Khushwant Singh. The above-mentioned bold and underlined expression is explained and interpreted through Sherry Simon's perspective of "Gender in Translation" with the inclusion of Fairclough's Model of critical discourse analysis.

The attributes of the translated texts are fidelity, domination, faithfulness, and betrayal, specifically when a gender difference is translating the opponent's sex text. This visibility is sometimes more visible in gender translation and impacts the meanings of the source text while translating it into the target text. The context of the ST is manipulated in the target text in the above-mentioned example when a male translator translates the socio-cultural experience of every woman when they are supposed to move on into another house with their husband. Language is a powerful and effective instrument for constructing social reality. The dominant group of the society, males, presents the woman as an inferior deviant with the help of language” (Kristeva, 2001).

The above example has been taken from the event when Pooro's mother is remembering the old days. She remembers Pooro's childhood memories and her present days in their parents' home. Pooro is her strength. She helps her in households and other stuff. The source text “bethi bethi Pooro ki maa ganay lge is translated as “she begins to sing a daughter’s lament. The translator Khushwant Singh translates the love relationship of mother and daughter with an inferior choice of words. ماں کی آنکھوں میں آنسو اُمڈ اُٹے ہر ایک and lamenting on the possible marriage of Pooro is totally different concept. The tears in Pooro’s mother’s eyes reflect the idea of love and care but not lament. The word lament means ماتم "an expression of extreme grief or sorrow". Pooro's mother is neither lamenting about Pooro's possible marriage nor her birth. Though she is sad about remembering the old days spent with her. So, here translator manipulates the meaning by using his authority as a translator. But the translator took the liberty of being a male and being a translator perceives translation as a power to write, the power to manipulate and change the context of the source text. As Fairclough mentions the processes of text production are used as a power relation with the text, which means the translator took this opportunity of producing the target text.

The word lament is highly ideological. It also transmits the translator's ideology regarding women. Here he gives an image of women as weak and inferior creatures and meant to lament in the society. In this example, the translator uses the strategy of addition as he adds to the meanings of the source text by adding the phrase "daughter's lament". The above-mentioned example as well as the strategy of addition is highly ideological and gender-biased. The penetration of the male image of female-oriented text is apparent and the researcher analyzes the power relation of the translator with target text to manipulate the socio-cultural image of women.

#### Example No 4

<p>پھر پارو نے ڈرتے ڈرتے باہر چولہے کے پاس بیٹھے رشید کو دیکھا۔ رشید ابھی تک پارو کو چھوڑ کر نہیں گیا تھا۔ اس نے پارو کو گھر سے نہیں نکالا تھا۔ پارو اپنے گھر میں صحیح سلامت تھی۔ جاوید اس کا گھنگریالے بالوں والا خوبصورت بیٹا تھا۔</p>	<p>She glanced towards Rashida, who was sitting beside the hearth in the courtyard. He had not left her, nor thrown her out. She was safely installed in his house. <u>He was a kind husband.</u> He had given her the handsome, curly-headed Javed.</p>
--	--

### Source Transliterated Text

*“Phir Pooro nay darty darty bahir chulhay kay pas bethay Rashid ko dekha. Rashid abhe tak Pooro ko chor kr nahi gaya tha. Is nay Pooro ko ghar say nahi nikala tha. Pooro apnay ghar mein sahi Salamat thi. Javed iska ghungrayaly balon wala khubsurat beta tha”.*

### Discussion of Example No. 4

This example has been taken from the Urdu novel Pinjar which is translated into English by Khushwant Singh. The above-mentioned bold and underlined expression is explained and interpreted through Sherry Simon's perspective of "Gender in Translation" with the inclusion of Fairclough's Model of critical discourse analysis.

This example is taken from the event when Pooro and Rashid are sitting in their courtyard and Pooro is lost in her thoughts. In this example, the translator transmits his masculine ideology. Here the translator took the liberty of being male, and as a translator, he uses the mode of translation as a way to utilize his power to write, to alter and modify the context of the source text. As Fairclough explains, the methods of text production are utilized to establish a power relationship with the text, implying that the translator took use of the chance to produce the target text. During the act of translation, he made the addition of a sentence, "He was a kind husband". This addition is highly ideological. As the translator himself belongs to a patriarchal society, therefore, he tries to maintain the supremacy of man in the translation as well. The qualities of the translated texts are fidelity, domination, faithfulness, and betrayal, particularly when there is a gender difference in translating the opponent's sex text. This visibility is sometimes more obvious in gender translation and influences the meanings of the source text when it is translated into the target text. In the above-mentioned example, the context of the ST is changed in the target text when a male translator translates every woman's socio-cultural experience when she is required to move on into another house with her husband. Language is a potent and effective tool for shaping social reality.

Rashid is the one who abducted Pooro. He is the one who kept her fortnights in his house. He is the one who marries her without her consent. He is the one who keeps Pooro away from her parents. Pooro has to suffer a lot because of Rashid's acts. But the translator tries to show him as a kind husband. Pooro has to leave her parents and their home. She has to leave her village. She has to suffer all just because of Rashid. But the translator shows him a kind husband. A man is a male who enjoys a high position in society and a woman being female is considered inferior and always marginalized. These positions are socially constructed. Man always remains dominant and superior as society makes him so. In the above-mentioned example, the context of the ST is manipulated in the target text.

### Example 5

اسکو پھر رشید کی بھٹی بھٹی آنکھیں یاد آنے لگیں۔	She saw Rashid's <b>hairy, powerful form and glowing eyes.</b>
---	--

### Source Transliterated Text

*“Isko phir Rashid ki phatti phatti ankhain yada nay lage”.*

### Discussion of Example No. 5

This example has been taken from the Urdu novel Pinjar which is translated into English by Khushwant Singh. The above-mentioned bold and underlined expression is explained and interpreted through Sherry Simon's perspective of "Gender in Translation" with the inclusion of Fairclough's Model of critical discourse analysis.

This example is from the event when Pooro is lost in her thoughts and suddenly Rashid's image comes in front of her eyes, the day she sees Rashid for the very first time. In the above example, the source text is written as “رشید کی پھٹی پھٹی آنکھیں” and the translator Khushwant Singh translates it as “glowing eyes”. Pooro is a young and beautiful girl. When Rashid saw her for the first time he became mad at her beauty. He saw her with lecherous eyes. He takes notice of Pooro's figure, lips, and eyes. The source text word پھٹی پھٹی means “popping eyes” and it is the best equivalent for it. But according to the context of the source text here پھٹی پھٹی means “to see someone with lustful or lecherous eyes”. But the motive of the translator is to manipulate the translation so he translates it as glowing eyes. The word glowing eyes is highly ideological. It also transmits the translator's ideology regarding man.

In the above-mentioned example context of the ST is manipulated in the target text when a translator being a male translates the socio-cultural experience of a man. Language is a powerful tool to construct social reality. The dominant group of society, males, represents the woman as an inferior deviant and the man as superior with the help of language. As Sherry Simon claims the masculine ideology makes people realize that men are born to dominate on the other hand women are born to repress. In this example, the translator manipulates the meaning by using his authority as a translator. However, the translator took the liberty of being a male and being a translator perceived translation as a power to write, the power to manipulate and change the context of the source text. As Fairclough mentions the processes of text production are used as a power relation with the text, which means the translator took this opportunity of producing the target text.

The translator manipulates the above example not only by using the word glowing eyes but he adds in the translation by using the translational strategy of addition. He writes hairy, powerful, and glowing eyes. Hairy and powerful are the manly qualities. In the source text, Rashid's lustful intention is highlighted which scares Pooro. But in translation, the translator manipulates the source text and highlights manly features that can attract a young girl and this shows man dominancy in translation. As the translator is translating for the readers of a patriarchal society and being a male of this society, he makes this manipulation intentionally and ideologically.

The translator uses language as a tool to build a man's social and cultural reality. Because the translator is a member of society's dominant group, he uses language to portray the guy as superior. The translator manipulates the meaning by using his position as a translation. In this case, the translator can write and change the context of the original text. By utilizing this authority, he establishes masculine identity via the use of words. These identities are socially formed and contribute to the creation of discourse. Gender is just an intellectual construct that divides humans into two groups: men and women. The hierarchical relationship of domination and submission underpins the divide between men and women. In the preceding example, it is demonstrated that the ideology of the translator plays an essential part in the transfer of meanings and the modification of source material.

## Findings

This study aims to investigate the gender representation of gender identities in the act of English translation from Urdu source text. The Urdu source text is written by Pritam and is translated into English by Khushwant Singh as “The Skeleton”. The present research also focuses on, how the translator's gender ideology influences the translation. The translation choices opted by the translator, show his gender position and also reveal the social structure of society that is highly patriarchal. The strategy of addition is highly used by the translator for representing women's image as weak, oppressed, inferior, submissive, and marginalized beings in society. Besides that, strategies of deletion and omission are also used in translation. The foci of this chapter are the findings of the researcher. It includes:

- The social structure of society is patriarchal.
- Under this patriarchal society, women are dependent in every aspect on their father as a daughter, their brother as a sister, and their husband as a wife.

- This patriarchy causes not only gender discrimination but also oppression and exploitation of women.
- In male dominated society, man is represented as dominant, authoritative, powerful, and decision-maker. On the other hand, a woman is represented as weak, inferior, oppressed, submissive, and marginalized.
- Gender ideology highly influences the process of translation.
- The translator is a male in this patriarchal society as well as the translator experiences his power and manipulates the source text.
- The translator chooses the translation strategies (frequently addition) to maintain, validate, and further perpetuate the existing patriarchal structure.

The researcher has analyzed the data under Sherry Simon's perspective of "Gender in Translation" with the inclusion of Fairclough's Model of critical discourse analysis. From Simon's gender perspective, gender representation is analyzed as how women are marginalized and oppressed whereas, men are dominant in a patriarchal society. Fairclough's Three-Dimensional Model of CDA investigates the lexical choices and the strategic decisions of the translator. The language of the male translator clearly shows his power in the Pakistani/Indian male-dominated society while representing women's identities as low and male identities as high.

According to the findings of the data analyzed it can be stated that the present research opens up new ways for future research in the field of translation studies. It exposes the relationship between gender and translation. It also explains to the readers, how gender plays a vital role in the act of translation and brings the translator's role in the spotlight in representing gender identities as well as in constructing discourse and interpretation of the source text realities. In this regard, it can be very helpful for future researchers to work on the area of gender and translation and various angles of gender studies can be viewed accordingly.

The main contribution of this research is the new methodology, using Sherry Simon's Gender in Translation as a theoretical framework in the light of critical discourse analysis (CDA). The present research opens up many different ways for future researchers. It helps them to analyze by keeping different angles in mind. For example, they can research the work of a female translator of the same novel or they can also work on the work written by a male and translated by a female or both male and female by doing a comparative study of both translations, etc. The issue of gender in this research work is analyzed from the angle of the Eastern perspective. This study opens ways for future research dealing with gender issues from the angle of Eastern and Western perspectives. For example, if a text is written by an Eastern author and translated by a Western translator then what kind of results will come in front of his reader? It also draws attention to the connection between translation and women, the domination of one sex over the other, translation and power, and the struggle for power

## **Conclusion**

Based on the preceding discussion, the current study reveals that gender ideology is important in the creation of male and female identities throughout the translation process. As a result, ideology is important in the translation process. According to this study, language represents the translator's role in constructing women's identities and sustaining man's place in translation, and it also supports man's status in patriarchal society and translation. Because the translator gets biased throughout the translation process, it is considered a divergence from objectivity. Ideology is currently described as a system of beliefs held by a given group, and it influences how each person and translator perceives the world. Several research articles have been published with a focus on the language spoken regarding women. The usage of gender-specific vocabulary may tell readers about the culture's patriarchal structure. This study shows that males and females differ not just physically, but also in their use of language, as well as their

perception and interpretation of the world. Regarding the translation, it can be argued that the target material was written by a man, and thus it involves gender issues and gender ideology. Furthermore, each translation reflects the characteristics of its translator.

Amrita Pritam, the source text's author, discusses in her work the sorrows, sufferings, difficulties, and relationships of women in a gender-determined world and patriarchal society before and after partition. Her purpose was to empower women and provide insight into their lives, as this aspect is sometimes disregarded in patriarchal literature. Her goal was to raise women's voices and provide readers insight into the life of women, as this aspect is frequently disregarded in patriarchal literature. Her purpose was to utilize language to undermine the patriarchy's authority, but the novel's translator does not transfer the information correctly since he also belongs to the patriarchy, where women's voices are silenced rather than promoted.

Throughout the translation process, the translator's involvement is critical. It is also worth noting that the translator's involvement is essential since the goal of translating the source material into the target language is to provide readers with liberation and awareness of the source text. However, the translator is a product of the same oppressive, patriarchal societal framework that women face in every aspect of their lives. The translator does not present the information as it is; rather, he attempts to manufacture the image of women as oppressed, suppressed, weak, marginalized, inferior, and powerless through the medium of translation. The current study is useful for academics as well as the general public who are interested in women's literature. The primary goal is to educate readers about the ignored and underprivileged segments of society, as well as how they are marginalized, repressed, and suppressed via the act of translation.

So, based on the discussion of the current study's findings, it may be advised that while translating feminist literature, a male translator should endeavor to stay impartial and neutral while still preserving the study's gendered topic. As a result, it is necessary to adjust the language used, the phrases used by the translator, and the depiction of women in the target materials. A critical mass of skilled, creative, and educated people is required to effect such transformation. Rather than maintaining and expanding cultural taboos and preconceptions, the translation should be utilized today to question them. Males, being the most influential members of society, attempt to represent women with their desires and biases. As a result, women should be accurately represented in translated works. Media may be a significant tool for breaking down sexist stereotypes by compassionately and truthfully depicting women and men in their non-traditional positions for authentic and non-traditional depictions of males and females. The media should actively promote a good and truthful picture of women in society. There is an urgent need to recognize how linguistic choices, words, and translation processes play a role in the ongoing formation of social reality.

## **Acknowledgements**

None

## **Conflict of Interest**


Authors have no conflict of interest.


## **Funding Source**

The authors received NO funding to conduct this study.

## **ORCID iDs**

Fatima Azmat <sup>1</sup> <https://orcid.org/0009-0006-8346-8785>

Rida Rehman <sup>2</sup> <https://orcid.org/0009-0005-7415-6504>

Nadia Abdul Ghani <sup>3</sup> <https://orcid.org/0000-0003-4795-9393>

## References

- Bleie, T. (2019). The Body as Situation: A Darwinian Reading of The Second Sex. *NORA-Nordic Journal of Feminist and Gender Research*, 27(1), 54-71.
- Bressler Charles, E. (2007). *Literary criticism: An introduction to theory and practice*. New Jersey: Pearson. <https://books.google.com.pk/books?id=P-tLcAAACAAJ>
- Cameron, D. (Ed.). (1998). *The feminist critique of language: A reader*. Psychology Press.
- Coffin, J. G. (2010). Sex, Love, and Letters: Writing Simone de Beauvoir, 1949–1963. *The American Historical Review*, 115(4), 1061-1088.
- Condren, M. (2009). Suffering into truth: Constructing the patriarchal sacred. *Feminist theology*, 17(3), 356-391.
- Edley, N. (2001). Analyzing masculinity: Interpretative repertoires, ideological dilemmas, and subject positions. *Discourse as data: A guide for analysis*, 189, 228.
- Estliden, K. (2010). A study of gender in Swedish students' English writing.
- Fairclough, N. (1992). *Discourse and social change*. Polity press.
- Fairclough, N. (2013). *Language and power*. Routledge.
- Ferguson, M. W. (2004). Feminism in time. *MLQ: Modern Language Quarterly*, 65(1), 7-27.  
<https://www.diva-portal.org/smash/get/diva2:1212666/FULLTEXT01.pdf>
- Jabeen, F., Yousuf, M., & Mughal, M. (2024). The representation of women's oppression in a patriarchal culture: a radical feminist analysis of Alice Munro's "Runaway". *Harf-o-Sukhan*, 8(1), 26-31.
- Kristeva, J. (2001). *Feminism and the Sacred Translation*. Jane Marie Todd. New York Columbia: UP.
- Moghaddas, B. (2013). The Effect of gender in translation accuracy of Iranian English Translators. *International Journal of Management and Humanity Sciences*, 2(3), 227-236.
- Rehman, R., & Ghani, N. A. (2022). A CRITICAL DISCOURSE ANALYSIS OF KHALIL UR REHMAN'S SPEECH IN A LIVE TV SOCIAL TALK SHOW ON THE TOPIC "FEMINISM AND AURAT MARCH". *Pakistan Journal of Society, Education & Language*, 9(1).
- Romaine, S. (1998). *Communicating gender*. Psychology Press. <https://doi.org/10.4324/9781410603852>
- Saeed, A., Ghani, N. A., & Afshan. (2020). An Investigation of the Grice's Cooperative Principles and his Maxims for Humor in Suketi and Annabelle's Revenge. 57. 3542-3548. <https://www.researchgate.net/publication/359043645>
- Sanauddin, N. (2015). *Proverbs and patriarchy: analysis of linguistic sexism and gender relations among the Pashtuns of Pakistan* (Doctoral dissertation, University of Glasgow).
- Simon, S. (2003). *Gender in translation*. Routledge.
- Talbot, M. (2014). Language, gender, and popular culture. *The Handbook of Language, Gender, and Sexuality*, 604-624.
- von Flotow L. (1997). *Translation and gender: translating in the "era of feminism."*. University of Ottawa Press.
- Von Flotow, L. (2015). Tracing the context of translation: the example of gender. In *Gender, Sex and Translation* (pp. 39-51). Routledge.
- Walter, N. (1999). *The New Feminism*. Virago Press. <https://philpapers.org/rec/WALTNF-3>