



ATILIM UNIVERSITY

INSTITUTE OF SOCIAL SCIENCES

DEPARTMENT OF TRANSLATION AND INTERPRETATION

TRANSLATION STUDIES MASTER'S PROGRAMME

**THE ROLE OF GENDER IN THE PROCESS OF
TRANSLATION**

A MASTER'S THESIS

BURAK HİLMİOĞLU

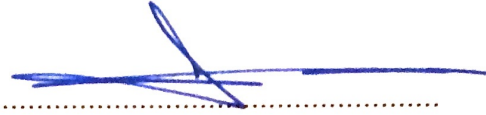
THESIS ADVISOR

PROF. DR. N. BERRİN AKSOY

ANKARA, 2015

KABUL VE ONAY

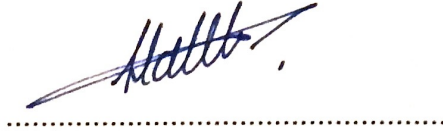
Burak HİLMİOĞLU tarafından hazırlanan "*The Role of Gender in the Process of Translation*" başlıklı bu çalışma, 05.01.2015 tarihinde yapılan savunma sınavı sonucunda başarılı bulunarak jürimiz tarafından Mütercim-Tercümanlık Anabilim Dalı Çeviribilim dalında Yüksek Lisans Tezi olarak oy birliği ile kabul edilmiştir.



Yrd. Doç. Dr. İsmail Fırat ALTAY (Başkan)



Prof. Dr. N. Berrin AKSOY (Danışman)



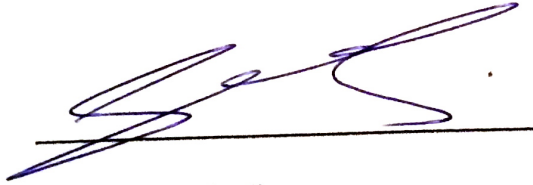
Yrd. Doç. Dr. İsmail ERTON (Üye)

BİLDİRİM

Hazırladığım tezin/raporun tamamen kendi çalışmam olduğunu ve her alıntıya kaynak gösterdiğimi taahhüt eder, tezimin/raporumun kağıt ve elektronik kopyalarının Atılım Üniversitesi Sosyal Bilimler Enstitüsü arşivlerinde aşağıda belirttiğim koşullarda saklanmasına izin verdiğimi onaylarım:

- Tezimin/Raporumun tamamı her yerden erişime açılabilir.
- Tezim/Raporum sadece Atılım Üniversitesi yerleşkelerinden erişime açılabilir.
- Tezimin/Raporumun yıl süreyle erişime açılmasını istemiyorum. Bu sürenin sonunda uzatma için başvuruda bulunmadığım takdirde, tezimin/raporumun tamamı her yerden erişime açılabilir.

05.01.2015



Burak HİLMİOĞLU

TABLE OF CONTENTS

Table of Contents.....	i
Özet.....	iii
Abstract.....	v
Acknowledgements.....	vii
I. Introduction	1
II. The Evolution of Gender Studies	4
2.1. Gender	4
2.1.1. Gender Studies	6
2.1.2. Stereotypes	11
2.1.3. Gender Stereotypes	13
2.1.4. Gender and Language	14
III. Theoretical Framework: The Birth of Translation	17
3.1. Translation	17
3.1.1. The Evolution of Translation Studies	19
3.1.2. Recent Approaches to Translation Studies	32

3.2. Post-Colonial Translation Studies	36
3.3. The Elements that Affect the Process of Translation	40
IV. The Variations of Gender in Language and Translation	44
4.1. Gender Difference in Language Use	44
4.2. Gender Difference in Translation	49
4.3. Samples of Gender Difference in Translated Texts	54
V. Conclusion	76
REFERENCES	81

ÖZET

Dilbilim ve cinsiyet çalışmalarının yollarının kesişmesi, ayrı cinsiyetlerdeki kişilerin dil kullanımındaki farklılıkları inceleyip bu kişilerin dil kullanımında cinsiyet odaklı etkilerin varolduğunu belirtmiştir. Çeviribilim birden çok bilim dalını ilgilendiren (çok disiplinli) bir bilim dalı haline geldiğinde ise, dilbilim ve cinsiyet çalışmaları alanındaki incelemeler çeviribilim ve cinsiyet çalışmaları arasında da merak konusu olup, bu farklılıkların çeviri çalışmalarında ortaya çıkıp çıkmayacağı incelenmeye başlanmıştır. Farklı cinsiyetlerdeki çevirmenler tarafından çevirilen çeşitli metinler olduğu için, bu araştırmadaki asıl soru farklı cinsiyetlerdeki çevirmenlerin yaptığı çeşitli metin çevirilerinin okuyucuya tarafsız şekilde çevirilmiş bir metin mi yoksa cinsiyetlerinin etkilerini taşıyan ve bundan dolayı okuyucunun öznel bir çerçeveden konuya bakmalarına sebep olan bir metin mi sunduklarıdır. Bu araştırmada, çeviri çalışmalarındaki cinsiyet kaynaklı farklılıkları bulmak amacıyla, hem erkek hem de kadın çevirmenler tarafından çevirilmiş olan dört farklı kitap incelenmiştir. Yapılan incelemeler sonrasında, çeviri çalışmalarını sadece çevirmenin cinsiyeti değil ancak düşünce yapısı, dini inançlar, ekonomik farklılıklar gibi diğer harici etkenlerinde etkilediği

sonucuna varılmıştır. Bu araştırmanın sonucunda, çevirmenin cinsiyetinin çevirilen metinlerde önemli bir etken olduğu konusunda kayda değer bir kanıt bulunamamıştır.

Anahtar Kelimeler:

Çeviribilim, Cinsiyet Çalışmaları, Çeviride Cinsiyetin Etkileri, Çeviriyi Etkileyen Faktörler

ABSTRACT

The difference of language use amongst genders has become an issue the day linguistic studies have started to intersect with gender studies. It has been put forward that there are gender based influences in language use. However, when translation studies has become a multidisciplinary field, the curiosity about whether gender based language use preferences take part in translation works or not has become an issue. Since there will be several translations of the works by different translators that belong to different genders, in this study, the focus is to find out whether these translations by different translators that belong to different genders might affect the target language and might cause the readers to form a subjective point of view. In order to find out the gender based differences in the translation works, four books, translated by both male and female translators, are analyzed to see if gender has an impact on translation process. As a result of the study, after the analysis made, it has been concluded as not gender in particular however, other external factors such as ideology, religion and economy, might affect the translation works. Since there has not any significant proof found that shows gender might affect

the translation works significantly, it is possible to accept this conclusion considering the analysis made.

Keywords:

Translation, Gender, Translation and Gender, Gender Translation,
Gender Based Differences

ACKNOWLEDGEMENTS

I take this opportunity to express my gratitude and regards to my advisor Prof. Dr. N. Berrin AKSOY for her significant guidance during the thesis process. I am highly privileged to be able to complete my study by having her as my advisor. I could not have imagined a better advisor for this process.

Besides my advisor, I would like to thank my valued instructor, Assist. Prof. Dr. İsmail ERTON for his encouragement, insightful comments, and noteworthy contribution to my thesis.

In addition, I would like to thank Assist. Prof. Dr. İsmail Fırat ALTAY, for examining the thesis and participating in the committee as well as his valuable comments on the thesis.

I extend particular thanks to my dear friends, who supported me during this period, especially Zeynep Birim TOPGÜL for standing by my side unconditionally and Kevser ELMALI for her endless support.

Last but not the least, I owe countless special thanks to my precious family; my mother Füsün, my father Hayati and my brother

Tuna for their trust, never ending support, valuable inspiration and encouragement. Their trust, support, inspiration and encouragement helped me become who I am, and made me realise what I am capable of doing. I am so lucky and proud to have them as my family.

I. INTRODUCTION

Being able to communicate with all people, who are born and raised in different countries, has been a dream and thanks to translation, it stopped being a dream and became real. All around the world there are different countries which have different cultures, traditions and most importantly different languages.

Language is the first and can be considered basically as the only tool that allows people to communicate with each other. However, since there are more than one language used, people needed a bridge to connect each other with those who are born and raised in other countries with different languages. This bridge is translation and the significance of it is really essential.

Translation is a significant act to connect people with each other. The professional people, who are trained for this act, deserve so much respect since they not only make people understand each other but also connect all people in the whole world as one. Certainly the act of translation is very essential but the person who performs the act of translation is as important as the act itself.

Basically when the translation works reach the audience, it is expected the translated work to be the exact translation of the original text without any subjective translated parts that emphasize the ideas of the translator in a male or female perspective. Since there are male and female perspectives and different language use of different genders, there is a doubt whether these differences in language use have effects in translation works or not. Considering this issue, in this thesis, the gender based differences of translators who belong to different genders will be analyzed.

In the first chapter, informations about gender and gender studies are given. It is followed by stereotypes and gender stereotypes which have an essential place in the lives of every single person. At the end of the chapter, the intersection points of gender and language are discussed.

In the second chapter, starting from the birth of translation, analyses about the evolution of translation studies, recent approaches to translation studies and post-colonial translation studies are made. At the end of the second chapter, the elements that affect the process of translation are analyzed.

In the third chapter, firstly informations about gender difference in language use and secondly informations about gender difference in translation are given. Later, it is followed by the analysis of examples of gender difference in several books in comparison with the translated versions of these books by both male and female translators.

Finally, in the conclusion chapter the results of the analysis will be given considering the samples analyzed and it will be pointed out whether the translation works have a gender based difference or not.

II. THE EVOLUTION OF GENDER STUDIES

In this chapter, the term gender, the evolution of gender studies and the intersection points of gender and language will be analyzed. In addition, particular stereotypical beliefs that affect gender will be discussed.

2.1. GENDER

As described by World Health Organization “Sex refers to the biological and physiological characteristics that define men and women.” and “Gender refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women.” (<http://www.who.int/gender/whatisgender/en/>) The descriptions of the terms “sex” and “gender” are often confused with each other that WHO pointed out the differences in the definitions for both of these terms.

According to World Health Organization, then; sex is known as the biological term that defines whether a person is male or female. Biologically and as the law of nature there are two sexes. Some examples of sex characteristics according to WHO are:

- . Women menstruate while men do not.
- . Men have testicles while women do not.
- . Women have developed breasts that are usually capable of lactating, while men have not.
- . Men generally have more massive bones than women.

(<http://www.who.int/gender/whatisgender/en/>)

However when the word gender comes up, it is mostly associated with the term sex but there is a deeper meaning connected. Gender may be considered as the literary equivalent for the term sex but obviously it has more than just a simple criterion of male and female.

Gender is the difference and sometimes the similarity of two people who have the same identifications, orientations, classifications, occupations, marital statuses and interests in life.

Female is the term for women and male is the term for men. However, in gender studies, a lot of criteria exist such as young, middle aged, old, single, married, separated, divorced, widowed, working, unemployed, mother, father, etc. besides the sexual orientations such as gay, lesbian, bisexual and transgender. Some examples of gender characteristics expressed by WHO are:

- . In the United States (and most other countries), women earn significantly less money than men for similar work.
- . In Viet Nam, many more men than women smoke, as female smoking has not traditionally been considered appropriate.
- . In Saudi Arabia men are allowed to drive cars while women are not.
- . In most of the world, women do more housework than men.

(<http://www.who.int/gender/whatisgender/en/>)

Gender can basically be defined as the socially constructed roles of men and women and in addition to that, it includes the relations between men and women as well. What is more, stereotypes are attached to these socially constructed roles and relations as mentioned above by the definitions of gender characteristics by World Health Organization.

2.1.1. Gender Studies

Gender Studies is a multidisciplinary field that categorizes gender identity and gender representation. It is the study which analyses gender as a social construction intersecting with class, race, age, ethnicity, nationality, sexual orientation, and sexual

identity. Since Gender Studies is a very multidisciplinary field, it comprises many other fields such as Literature, Language, History, Political Science, Sociology, Anthropology, Psychology and Law.

Sexual identities have always existed but was not in the field of Science until 1970s. It was known that there have been two sexes and these two sexes are supposed to be attracted to each other and this idea has been accepted without question based on religious and natural reasons. However, in 1970s with the women's liberation movement, feminist propagandas and equality understanding minorities started to raise their voice and started trying to convince society that they exist and that they should be treated equally. Considering the major changes and with the construction of new stereotypes there are three main contents in Gender Studies; Women's Studies, Men's Studies and Lesbian, Gay, Bisexual and Transgender (LGBT) Studies. (http://en.wikipedia.org/wiki/Gender_studies) As a result, instead of collecting all these in one, it has been a better idea to classify these contents under their own titles so that each three different content could have a chance to be studied in detailed.

Women Studies is a multidisciplinary field consisting of Women, Feminism, Gender, Women's History, Women's Fiction,

Humanities and Social Sciences. It is devoted to all topics about women and analyses every single detail about women in every field such as the nationwide stereotypes, the role of women in the society, the femininity of women in written works and etc. Among all these subjects, feminism had taken a step forward while the other issues were somehow left behind. According to the article 'Defining Feminism: A Comparative Historical Approach' written by Karen Offen, feminism is described as:

“a theory and/or movement concerned with advancing the position of women through such means as achievement of political, legal, or economic rights equal to those granted men”(p.123).

The idea of feminism started with women who were not comfortable with the idea of men being considered as better in many fields of life. The feminist women have strictly opposed to the idea that men are superior to women and what they have claimed was a fight for equality. These women have started to circulate the idea that women are as successful as men as a contrary idea to the other one.

Men Studies is a multidisciplinary field consisting of Men, Masculism, Gender, Politics, Men's History, Men's Fiction,

Humanities and Social Sciences similar to Women's Studies. Men's Studies are devoted to all topics about men and analyses every single detail about men in every field. The significance of this field of study is more connected with psychology and basically focuses on the aspect of some men by asking the questions such as; Why do men think they are better than women? and in what areas of life do men do better than women?

Andreas G. Philaretou and Katherine R. Allen quoted Michael White in their article titled 'Reconstructing Masculinity and Sexuality':

"Essentialist ideology defines and distributes gender roles and identities across traditional masculine and feminine boundaries, elevating masculine identity to a superior status in the social hierarchy"(p.302).

At the same time it focuses on history, the norms of patriarchal societies, how these societies have developed this point of view and how men are raised in such societies.

To analyse the Lesbian, Gay, Bisexual and Transgender or in other words Queer Studies which includes sub-genders and different orientations a wide field of the subject should be analysed including Biology, Psychology, Sociology, Chemistry and Medicine. Dr. Mary

Klages from the University of Colorado expressed in her book

Literary Theory: A Guide for the Perplexed:

“The word "queer" in queer theory has some of these connotations, particularly its alignment with ideas about homosexuality. Queer theory is a brand-new branch of study or theoretical speculation; it has only been named as an area since about 1991. It grew out of gay/lesbian studies, a discipline which itself is very new, existing in any kind of organized form only since about the mid-1980s. Gay/lesbian studies, in turn, grew out of feminist studies and feminist theory”(p.111).

There are lots of different reasons for an individual to have different orientations. Since the attraction of a male to a female or a female to a male is considered natural and regular, the attraction of anything besides that is considered as unnatural and irregular and maybe sometimes in a harsher way as abnormal. In the article titled ‘Queer Theory’ by Dr. Mary Klages:

“...once you set up a category labeled "normal," you automatically set up its opposite, a category labeled "deviant," and the specific acts or identities which fill those categories then get linked to other forms of social practices and methods of social control. When you do something your culture labels deviant, you are liable to be punished for it: by being arrested, by being shamed, made to feel dirty, by losing your job, your license, your loved ones, your self-respect, your health insurance. Gay/lesbian studies, like feminist studies, works to understand how these categories of normal and deviant are constructed, how they operate, how they are enforced, in order to intervene into changing or ending them”(p.8).

The aim of LGBT Studies is not only to find out the reasons of different sexual orientations but also to examine the way in which these people are treated in society, to find out if there are any psychological differences compared to other individuals and to find out the importance of the social circle in which the society and the nation that these people happen to live in.

2.1.2. Stereotypes

A stereotype is simply a thought either formed or learnt by external factors which reflects the belief of a person or a member of a certain society and the way in which they should behave and fulfill the requirements of the written or unwritten rules of a certain group. It may or may not represent the reality all the time, however stereotypes start to form the day a person is born. Stereotypes are directly connected with culture. All cultures around the world have specific rules that bind the members of that culture to act in a certain manner. When this becomes a regular thing, other people outside that society start to think everybody who belongs to that culture as the same and when a member of that group acts in a manner that he is not supposed to, people immediately start judging not because of

anything personal against that person but because that person is not acting in the way he is supposed to act according to the thoughts of people. Neither people nor the society like the ones who do not act according to the stereotypes because they break down the thoughts of other people and force them to reconstruct their ideas again.

The stereotypes are different among all cultures, societies and people and this is basically where things start to get a little confusing because one society's common routine about practising the stereotypes might not be relevant for another society. The stereotypes which are determined by some unknown conditions, force people to behave according to the rules and limits that are set. In the article titled 'Girls Are... Boys Are... : Myths, Stereotypes & Gender Differences' written by Patricia B. Campbell and Jennifer N. Storo, it is expressed that: "It's probably a stereotype if a book, toy or tool is described or pictured as for boys or for girls"(p.8). As a usual habit these stereotypes are taught to every and each person since the day they were born and a clear example of this would be the "correct" colours of toys for babies.

In the article titled 'Stereotypes and Explanations' written by Craig McGarty, Vincent Y. Yzerbyt and Russell Spears "...a stereotype is a set of associated beliefs"(p.7). Such as a belief about

how a relationship should be, how a man should act, how a woman should dress and etc.

2.1.3. Gender Stereotypes

Gender stereotypes are the socially constructed roles about a specific gender considering the general attitude of a gender group or experiences acquired in the past.

One of the well-known scholars in the field of Gender Translation, Luise von Flotow a Professor and the Director of the School of Translation and Interpretation writes in her article titled 'Gender in Translation: The Issues Go On':

“So, is there a French translation for "queer"? Someone suggested "cuir" as in leather. I thought of "cuire" as in cooking, mimetic homophonous translations that resonate with certain stereotypes of queerness”(p.4).

In the quotation of Flotow, it is expressed that there are certain stereotypes for people depending on their identification or orientation that they belong to.

In this study, the translators' linguistic choices will be studied with a view to find out whether they are under the influence of gender in the process of translation. It is put forward that gender may play a role in the choice of vocabulary. Nevertheless, there are some other essential factors such as culture, language, environment and society which manipulate the translators' choices.

In this paper the main focus will be on the relationship of gender studies with translation studies and how they interact with each other.

2.1.4. Gender and Language

Gender and Language is a field of study which examines the different varieties of speech associated with a particular gender. A variety of speech which is sometimes referred to as Sociolect associated with a particular gender is called a Genderlect. According to some research, there are different ways of language use among different genders. Jennifer Coates in her book titled *Women, Men and Language* expresses that there are four approaches to identify

the differences between genders. These four approaches are Deficit, Dominance, Difference and Dynamic Approaches.

In the book, Deficit is explained as adult male language is standard however women language is deficit. This has been a highly discriminative approach and it got the reaction of women especially feminists.

Dominance is explained as, men that use more dominant language than women in order to give the feeling of male supremacy.

Difference is an approach of equality such as differentiating men and women as belonging to different sub-cultures. So in a way it expresses that because men and women belong to different sexes, it is inevitable to use different choice of words for these two different gender groups.

The Dynamic Approach is the newest approach to language and gender. Instead of categorizing language according to gender; the nation, the social environment, the culture and multiple factors come along and create a socially appropriate gender based language.

So Gender Studies is an interdisciplinary field that relates and interacts every subject of its own with all other fields of science to finalize its research. In this case since it is known by sociolinguists that there are differences in language use among genders and sub-genders based on the nation, the social environment, the culture and other multiple factors; it maybe said that these differences may apply to Translation Studies. Since language is the key ingredient for Translation Studies and it is a very well figured factor with essentiality in Gender Studies, it might be true to say that the differences in language use might be considered as a factor that affects the process of translation.

III. THEORETICAL FRAMEWORK: THE BIRTH OF TRANSLATION STUDIES

In this chapter, the act of translation, different methods for the act of translation, the people who have significance in translation history and their principles, recent approaches to translation studies, post-colonial translation studies and finally the elements that affect the process of translation will be analyzed and discussed.

3.1. TRANSLATION

Susan Bassnett described what translation means according to a layman in her book titled *Translation as*:

“The layman’s view of translation is that it involves a simple process of linguistic transfer, whereby whatever is written in one language (known as the source in translation studies terminology) can be transferred unproblematically into another language (known as the target)”(p.2).

It looks easy and simple but in reality translation is a major undertaking for the translator. The translator has to be well aware of both languages and in addition to that the translator should be well aware of both cultures as well. As a result of this it is obvious that

knowing a foreign language does not always mean being successful in the translation process. To achieve success in translation, the process does not just start with the translating action. It starts with a full research made on the subject of the text and context and in order to avoid alienation of the audience or the reader and surely the target language should be analysed as well. In the book titled *Introducing Translation Studies: Theories and Applications* by Jeremy Munday, there are different translation methods by Roman Jakobson a Russo-American structuralist as follows:

- i. intralingual translation, or rewording: an interpretation of verbal signs by means of other signs of the same language.
- ii. interlingual translation, or translation proper: an interpretation of verbal signs by means of some other language.
- iii. intersemiotic translation, or transmutation: an interpretation of verbal signs by means of signs of non-verbal sign systems (p.5).

A word, a phrase or an expression in the source language with an exact equivalent of that word, phrase or expression in the target language might not mean and express the same thing all the time and at some points even dictionaries could be inadequate and for this the reason the process of translation should start with a

research on the particular subject including the previous works done by other translators in order to use the same terminology.

3.1.1. The Evolution of Translation Studies

Translation Studies is an academic field dealing with theories, techniques, descriptions and application of the act of translation and interpretation. As being a multidisciplinary field, Translation Studies benefit a lot from the other academic fields such as history, linguistics, philology, philosophy and etc.

The main reason for acts of translation to become a field and receive the attention it deserved for many years is basically the emergence of different languages in human history. The act of translation is as old as history. It has always existed and various theories methods were believed about how it should be done. Surely, there had been lots of methods but until recent decades there were no written materials about how the translation process should evolve and enhance.

Translation Studies began to emerge as academic field in the second half of 20th century by adopting the name translation and

interpretation. Since then, many professors and students have completed research and transformed this field into a well-known and essential field in the academic world.

It is believed that there is no such thing as the translation history because there is more than one history of translation. In every part of the world it had created another history for itself. However, it is well known that there are some eras, essential developments and significant people about translation throughout the history.

According to the story told in the book of Genesis of The Bible, a group of people who were migrating from the East decided to settle in Shinar. They were acting like one person and all of them were speaking the same language which is the reason they were perfectly positive about having mutual thoughts, mutual manners and essentially a mutual language. As the story continues, they started to question God's authority. However, things did not go the way they hoped because when God saw what they had been trying to do, a punishment of not being loyal to his will and for trying to question his authority towards them, he came down to earth and confused the languages. As mentioned in Translation Studies: An

Introduction to the History and Development of (Audiovisual)

Translation by Betlem Soler Pardo:

“The Babel myth, cited in the Genesis (xi: 6-9), consists of the idea of having a unique language for the whole of mankind. However, the idea of one language was not acceptable from the religious point of view since that would make humankind stronger, more powerful, which would be intolerable for God. As a result, God gave people different languages. Regrettably, this is only a myth and the origins of languages have a more linguistic explanation”(p.4).

The history of written translation goes back to the 1st century BC and Cicero and Horace were the most essential theorists that lived in the Ancient Roman Empire.

By being a very significant person, Cicero was a philosopher, a consultant, a politician, a lawyer and a teacher. He was known for translating the Ancient Greek theories, texts, and scientific documents to Latin in order to train his students and followers according to the rules and laws of Ancient Greece because at that time, the Roman Empire was in a bad condition where the politics were losing their power in society. In addition to all these factors he was also known for his contributions to the Latin language. Furthermore, he found all the equivalents in Latin about the Social Sciences like Humanities (Ghanooni, p.77).

Cicero's significance about translation history is the only contributions he made to Latin by translating texts from Greek but but he was also the father of the translation theory which is known as word for word or in other words Literal Translation. Cicero had a theory and this was called the Equivalence. According Cicero's theory, every single word in Source Language has to have an exact grammatical equivalent in the Target Language. Only in this way, he believed that a translation work can be fully successful. On the other hand, Horace was a Roman Lyric poet and he was known as a very significant literary person in the Roman Empire. His poems were translated into every language and he is studied as an epic in literature classes all around the world. His significance about translation history is that he was a theorist. By being a theorist he formed a new ideology which is known as sense for sense translation. Being a poet, he thought about the emotional side of the language and he tried to awaken the same emotional feelings in his poems in the process of translation. While the grammatical equivalents were important for Cicero, the literary equivalents were far more important for Horace because of the reason that he was a poet and he had a more emotionally sensitive literary side when compared to Cicero.

Saint Jerome was a Latin Christian person who was believed to have a gift for languages. He lived in 4th century AD and nowadays he is still analysed for his translation works and he is called as the master of translation in some cases. The reason why Saint Jerome has significance in the translation history is because he is the first person who translated the Hebrew Bible into Latin (Munday, p. 7).

Since the translation had spread all around the world it was called a vulgate. By the 13th century it started to be called as *Versio Vulgata* which means commonly used translation and in the 16th century it started to be used as the officially accepted Bible in the Roman Catholic Churches.

In the history of languages, Latin is very important. Since the Roman Empire was very powerful in history, connected to that it brought its language in power as well. The language which is not a mother tongue but used for communication reasons is called "lingua franca".

The Lingua Franca can be referred to as a communication or a bridge language among people who do not share a mother tongue (http://en.wikipedia.org/wiki/Lingua_franca). In the history the lingua

franca was mostly Latin and recently it will not be wrong to mention that it is English. The importance of lingua franca is essential for translation history because although it may not seem as a translation process, it is one of the main factors that started people to think that language and communication is crucial and there are only two ways to be able to communicate with other people. One is being able to speak a mutual language so that both sides will be able to communicate by the language they know and the data will be transferred by this language or having a person to transfer information who knows both languages of both sides. This is basically how the translators were born and how translation had become a job field.

In the 16th Century, the translation works had started to shape. The two people among all who had translation theories and works, Martin Luther, who translated the Bible from Latin to German for his personal religious views, and Étienne Dolet, who had created the first translation theories, are the most significant people for history itself and for history of translation.

Martin Luther was a German priest and theologian born in the late 15th century and died in the middle of the 16th century. He translated the Bible from Latin to German. After he had translated

the Bible into German, everybody was able to read and understand what it said and what it meant because for Luther, the target language was more important than the source language so he tried to translate it in the way that it would feel very natural for the readers (Firdaus, p.281). Surely, when he was doing this, he insisted on transferring the messages in the Bible clearly that people would not hesitate about it. The comprehension of the target language has started to become significant by Luther's theory.

Étienne Dolet was a French Scholar and a translator who lived between 1509 and 1546 (Firdaus, p.283). Although there had been so many translation ideas and translation works, Etienne Dolet had been the first person who had theorized the translation ideas. There were earlier texts in Latin however, Dolet's ideologies has been considered as the first general solid ideas about translation.

“Dolet's little treatise is very short, just over 1,000 words. It enjoys the honour of being the first general theoretical treatise on translation written in a West European vernacular. There are earlier texts in Latin, and there are also occasional texts, like prefaces, dedications and criticism, in various vernacular languages, but this is the first general reflection on translation in a European vernacular” (Hermans, p.1).

Dolet's idea about translation was to understand the subject-matter relation of the original text. He clearly emphasized that

without understanding the main issue and the message that needed to be transferred, it is not possible to make a translation clear and understandable for other people.

According to Dolet, having full knowledge for both target and source language is a very essential issue since he had owned the idea of understanding of both language in a very well and detailed way in order to convey the message to the other people.

In the 17th Century, many important theorists were born such as Sir John Denhom who translated his own works, Abraham Cowley who believed in free translation, John Dryden who has a significant place in history of translation for his distinction between the types of translation which are metaphrase, paraphrase and imitation and last but not the least Alexander Pope who adopted the same approach with John Dryden.

Sir John Denhom who lived between 1615 and 1669, was an English poet, a playwright and a translator. Sir John Denhom considered the original text writer and the translator as equals and according to his translation theory, the translator should create the same feeling in the target language that he feels when reading and analysing a text in detailed in the source language.

On the other hand, Abraham Cowley, who lived between 1618 to 1667, was an English poet in London and unlike Sir John Denhom, he believed in free translation.

By means of free translation, Cowley defended the idea of mystery for the reader. According to his aim, the reader should not have information about the original text. The translated work should be a unique and a new outcome of having read the original text. In other words, the translator is a free person who can translate the text as freely as he wants and it does not need to be the exact same text and the meaning with the original text.

John Dryden, who lived between 1631 and 1700, was an English poet, a literary critic, a playwright and a translator. In the preface of Ovid's Epistles, which was published in 1680, he mentioned about three translation types which are metaphrase, paraphrase and imitation (Firdaus, p.284).

Metaphrase means translating a text word for word and line by line from one language into another one. According to Dryden, this was one group of a translation method.

Paraphrase, which is the second translation method accepted by Dryden, is to read the original text and write it back in the way

that how it makes you feel and translate it to the target language. In a way it is a different approach for free translation but bounding the translator to the original text with the approach of sense for sense.

Imitation which is the last method Dryden mentions, is basically imitating the original text in the target language and this gives the translator the chance to abandon the original text if he has the chance.

As John Dryden became very popular with his three groups of translation methods, Alexander Pope who was a poet lived between 1688 and 1744 adopted the same approach as Dryden.

During the 18th century, although a lot of significant work had been done, translation could not still reach the place that it had deserved for many centuries. One of the significant people in the 18th century for translation history is Alexander Tytler with his work named *The Principles of Translation* and the other significant person is Goethe with his three-phase translation argument (Firdaus, p. 285). As mentioned previously, in the 17th century John Dryden was one of the significant people with his systematized three groups of translation methods. Alexander Tytler is considered as the second significant person with his systematic attempts after Dryden with his

work titled *The Principles of Translation* (Firdaus, p.285). Tytler's principles of translation appear to be the first systematic attempt, after Dryden for a theory of translation. Tytler has laid down three rules for translation:

- i) The translator should give a complete transcript of the ideas of the original work.
- ii) The style and manner of the work should be of the same character with that of the original.
- iii) The translation should have all the ease of original composition" (Firdaus, 285).

According to Alexander Tytler's *The Principles of Translation*, the translator should provide the same ideas of the original text as well as protecting the style of the original text and using the same style in the translated text as well. Nevertheless, the translator has to convey the fluency and the ease of the original text into the translation work as well.

Similarly, mentioned in the article titled 'Evolution of Translation Theories & Practice' written by Sonia Firdaus, Goethe, who lived between 1749 and 1832, was a German writer and a politician who defended that every translation work should pass through the three phases he had created (Firdaus, p.285). Similarly, Goethe

(1749-1832), argues that every literature must pass through three phases of translation:

- i) Acquaint us with foreign countries on our own terms;
- ii) Translator absorbs the sense of a foreign work but produces it in his own terms;
- iii) Aims at perfect identity between the SL text and the TL text, achieving of this must be through the creation of a new "manner" which fuses the uniqueness of the original with a new form and structure"(Firdaus, p.285).

Basically what Goethe defended was; every different culture should be introduced to each other by the terms of the readers, or the audience's terms and language, not in different terms which will cause a barrier between the cultures. When the translation works are done according to this phases, it will both clear all the barriers about understanding another culture and language and a unique translated work will be brought on by the translator carrying the same sense and the feelings in the source language to the target language.

In the 19th century, both English and German theorists were in a dilemma about how to define translation. It was going to be either a creative or a mechanical enterprise. In the article 'Evolution of Translation Theories & Practice' written by Sonia Firdaus:

“Romanticism depicts two concepts about translation: one takes translation as a category of thought, with the translator seen as a creative genius in his own right; the other one projects translation as in terms of a mechanical function of “making known” a text or an author” (Firdaus, p.286).

In the meantime, Edward Fitzgerald, a famous poet translated Rubayyat of Omar Khayyam from Persian to English and had 5 editions of this translation. It is mentioned that the second and the third editions are almost identical like the fourth and the fifth edition, however between the first and the fifth edition there are significant differences. The significance of Edward Fitzgerald is, he tried to carry the original text to the target language’s culture to make it come alive.

Finally it turned out that there were new principles about the process of translation born in the 19th century and as expressed in the book titled *Translation Studies* written by Susan Bassnet, these principles can be mentioned as:

- i) Translation as a scholar’s activity;
- ii) Translation as a means of encouraging the intelligent reader to return to SL’s original;
- iii) These two above mentioned types seem to produce the literal translation.

- iv) Translation as a means of helping readers become the equal of the better reader of the original, through deliberately contrive foreignness in SL text
- v) Translation as a means of the translator offering his own pragmatic choice to the TL reader
- vi) Translation as a means through which the translator seeks to upgrade the status of the SL text for it is perceived as being on a lower cultural level” (Bassnett, p.79).

As a result, Translation Studies became a field with significant principles where it is considered as an act which should be done by scholars. In addition, it started to encourage the readers to return to the original source text. According to the principles, translator became the person who offers his own word choices in the act of translation pragmatically.

3.1.2. Recent Approaches to Translation Studies

Modern Translation Approaches have started to shape in 1970s based on the essentiality of translation and its widening of usage around the world. Although the source culture and the source language is essential for Translation Studies, according to the recent approaches in Translation Studies, it is expressed that the texts should be translated, reshaped and adapted for a better

understanding of target culture. As a result of this although the source language is considered as non-changeable, the target language is subjected to change in order the target audience and the reader to understand the texts in a clear way. In other words the texts are supposed to be analysed within the context of the Target Culture. The most well-known modern translation theorists are Toury with his Descriptive Translation Studies, Even Zohar with his polysystem theory, Holz Manttari with his Translatorial Action and last but not the least Vermeer with his Skopos Theory.

Translation Studies has an interaction with so many other studies and nevertheless it benefits the other studies and makes multidisciplinary studies. In Translation Studies first multidisciplinary expression was used in *In Search of a Theory of Translation* by Toury(p.33). The other studies that Translation Studies interacts are Linguistic Studies, Philosophy of Languages, Sociology, Cultural Sociology, Literature, Terminology, Education Science and Psychology. Translation Studies by becoming an individual study carried its relation with other Studies to another and a more enhanced level. By being an individual study, Translation Studies raised its interaction between other studies and started to use the

theory and the method knowledge of other multidisciplinary studies in its own frame.

Descriptive Translation Studies has started by Gideon Toury with his improvement of Even Zohar's Polysystem Theory. In 1980, Toury introduces his Descriptive Translation Studies fully by his book titled *In Search of A Theory of Translation* and by new upgrades to his method in 1995 he published another book titled *Descriptive Translation Studies and Beyond*. The most notable characteristic of these studies is that it is target culture, target language, target audience and reader oriented. The most important contribution of this approach for Translation Studies is, it provides some norms that limits the translator in the process of translation. All these provides the translator to have a more general point of view on the target culture and to picture the text that will be presented to the target culture.

According to Zohar, a real translation work is not only a philological study but also a very important focus of inter-culture research completely by this way. His article titled 'The Position of Translated Literature' is about the details of this focusing on culture and it is widely used by researchers and academics. In this theory of Zohar, a polysystem is multidimensional and when a text is

translated, the culture of that target reader should be analysed in all ways and according to Zohar only by this doing this a real translation work can be done completely.

Holz Manttai is a theorist from Finland and his works are generally in German. It is understood by the name of his method that every action performed has to have an aim. Since translation is an action performed, it has to have an aim as well for Manttari. This aim is found out by taking the norms and the rules of the target culture into consider and by helping the connection to grow stronger among different cultures which he refers as multiculturalism of Translation Studies. In this phase Manttai sees the translator as a communication expert who makes decisions according to the needs and understanding of the target culture. According to Manttai, the translator is authorized to make every decision to provide a functional translated text and in this case the translator is considered as an expert who cannot be judged for his decision making whereas at the same time the translator should take all the responsibilities if the translated text is not understandable enough for the Target Audience.

Skopos Theory is a theory that German translator Hans Vermeer developed in 1978 and developed with Katharina Reiss in

1984. As it is understood by the name of the theory, the main idea of this theory is Scopos, a Greek based word that means aim, result and function. Among the recent approaches to translation studies, Hans Vermeer's "Skopos Theory" has a great importance. In her article 'Translation of Social Science Texts' Professor Dr. Berrin Aksoy underlined the importance of this approach by expressing :

"In translation of social science texts, analysing the texts with a functional approach is also related with "skopos theory". In this functionalist theory, which was developed by Reiss and Vermeer in 1984 as an approach in both written and verbal translation, the priority is allocated to the target text. According to skopos theory, which is also related to linguistics as it claims that the target text's communicational environment affects the process of target text's creation, the translation process is formed accordingly to its "skopos", that is, its function and purpose. The function of a text is based on the target reader's knowledge, expectation and set of values"(p.22).

In this theory the translator is expected to find out the scopos of the document and determine the area it will be used. So as a result, the translator is expected to ask appropriate questions such as the audience profile that will read the work. In other words, the audience should ask the question "who will read it?". In a way the work should be categorized firstly and then the translator having understood the scopos of the translation should determine a way to translate in the most well performed path. Vermeer expressed the

idea that this theory can be applied to all types of texts and aims to provide a general translation theory.

3.2. POST-COLONIAL TRANSLATION STUDIES

Post-Colonial Studies is a cultural turn point almost for all the studies and translation studies is one of them. Starting with the post colonial era, the idea of minorities as the subaltern part of the societies being able to express their ideas has come up and major changes in translation studies have started to occur. Although translation studies' aim is to transfer the source language into the target language, with this period culture and ideologies have started to affect the studies made in translation. As Tarek Shamma from University of Valencia quoted Rafael in the article titled 'Postcolonial Studies and Translation Theory' Vicente Rafael argues:

“Translation in this case involves not simply the ability to speak in a language other than one’s own but the capacity to reshape one’s thoughts and actions in accordance with accepted forms”(p.185-186).

As it is mentioned in the quotation ‘reshape one’s thoughts and actions in accordance with accepted forms’ is the key point in post

colonial translation studies. In order to reshape people's thoughts about a subject or an issue, the translator should be given the liberty to make some changes considering mainly the ideology and the other external factors both from the translators' point of view and the ideological position that the society and the authors stand. However, the translator should make decisions about the individual perceptions and the concepts of a translation work.

This dilemma is mentioned as a goal setting process in the book *New Approaches in Translation Process Research* edited by Susanne Göpferich, Fabio Alves and Inger M. Mees in an article titled 'Translators' Decision-making Processes in Research and Knowledge Integration' written by Friederike Prassl by the words "In translation processes, goals are set in manifold ways, for example, according to the individual perceptions and concepts of what a translation should be"(p.59).

Taking this view into consideration, surely some doubts have started to occur whether the translator prefers to emphasize the individual perceptions of himself or purifies himself from this perceptions and focusses on the ideas of how a translation should be made. As Tarek Shamma from University of Valencia mentioned in the article titled 'Postcolonial Studies and Translation Theory':

“While the postcolonial correlation of language and culture coincides with the “cultural turn” in translation studies, the major contribution of postcolonialism, it could be said, has been its inquiry into the effects of power”(p.186).

Since culture and ideologies have started being included in the translation works, it would be a major mistake to underestimate the effects of the power used in the language considering the ideologies that the translators have. In other words, this era opened up the doors for not only focusing on the author but also realising the fact that translators have the exact power to make a transferral whilst translating the source language to the target language.

As a result the questionizing of the translator’s culture, ideology and the external factors that may have affected the translator started to take place in the minds.

Moreover, the question “Who is the author?” which had been frequently asked till the post-colonial era, has given some of its attractiveness to the question “Who is the translator?” As Tarek Shamma in the article titled ‘Postcolonial Studies and Translation Theory’ has stood behind this thought by saying:

“And who is doing the translation: the colonial subject, the colonizer, or the postcolonial critic? What from of colonization is involved? How direct or violent is it? How similar,

or coeval, if any, are the two languages, and the ways of life associated with them?”(p.187).

Although Gayatri Spivak answered the question “Can Subalterns Speak?” which happens to be the title of Spivak’s article as well with a clear and certain “No”(p.104), it is very hard to ignore the fact that:

“Postcolonial translation studies have contributed significantly to translation theory, not only through their investigation of actual (post)colonial interactions, but also as a mode of analysis that could illustrate crucial issues of identity, difference, and power”(p.195).

as Tarek Shamma clearly expresses in the article titled ‘Postcolonial Studies and Translation Theory’.

3.3. THE ELEMENTS THAT AFFECT THE PROCESS OF TRANSLATION

There are some elements that affect the process of translation. Although translation is a process that should be done according the original text provided, still there are some extra linguistic factors that may affect translation works such as gender, culture, ideology, economic conditions and religious factors. Although

the ideologies of the translators are the things that should be avoided in the process of translation, there is the possibility that sometimes people avoid those if an issue is completely against their ideologies, so in this case, there is a slight chance of translators mistranslating the text because it is against their ideologies. This might not mean that translators will change the text according to their point of view however as there is more than one equivalent of many words in languages, this may lead them to use different equivalents of the words in the original text that needs to be translated and it is a fact that although these equivalents mean the same word in the original text, sometimes these equivalents have positive, negative, insulting or flattering meanings. In this case, it is translators choice to decide among these equivalents and if the personal point of views influence the translators then it would be inevitable for the original text to be carried out in a different meaning conveying a different message for the audience or the reader.

Gender may be one of the factors that might affect the process of translation. For instance, there may be some differences among people who belong to different genders because of their way of thinking and point of views about males, females and different gender orientations. A straight man who oppose the idea of being

gay would be able to use different equivalents for the word gay or homosexual in order to insult the members of this group or in opposite, a person who has grown up in a patriarchal society might have the idea that women should be left behind and in this case in a text where the main character is a powerful woman, could be emphasized in a worse way than she actually is. If ever these people who have strong opinions about gender happen to be translators then their work may have differences than the original text since there are different point of views and ideologies.

Culture has a significant role in life, thus it will not be incorrect to assume that it has a significant role in translation process as well. People and especially translators that have different cultural backgrounds may have different ideas about translating the texts that include cultural point of views. As mentioned previously, it might have a sense of reality to think that people who grow up in patriarchal societies have different understanding of women than the people who grow up in matriarchal societies and for this reason, there may be some differences in the translation process if the original text includes culture issues.

Another significant extra linguistic element that might have an effect on translation process is religion. As it is mentioned in about

the ideology, people have religious beliefs and when there is religion included in the original text that will be translated, because of the religious beliefs of the translator, some words or parts of the text may be translated in a misleading way if the original text explains things about religious views which are against the religious beliefs of the translator. In another case, if there is a person or an issue in the original text which is completely against the religion that the translator believes, then unlike the original text that person or issue may have the chance to be expressed as sinner or sin which will change the fluency and the point of view of the reader completely.

In general, these are all possibilities. As Hakan Karadeniz mentioned in his article titled 'Factors Affecting the Translation of Social Science Texts', the differences caused by extra linguistic elements such as gender, culture or religion by the translators will also be analysed in this paper, and it will be figured out whether the gender of the translator has a significance in the process of translation.

IV. THE VARIATIONS OF GENDER IN LANGUAGE AND TRANSLATION

In this chapter, gender differences in language use and gender differences in translation will be discussed. Later on, some parts from four different books translated by translators that belong to different genders will be analyzed.

4.1. GENDER DIFFERENCE IN LANGUAGE USE

For quite some time gender difference in language use has been an issue that has claimed men and women have different ways of lingual communication. By using research methods, questionnaires and, data analyses it is distinguished that the words and phrases that are preferred by women and men are different in so many ways.

Sibel Kanişlı and Seran Doğançay Aktuna starts their article titled 'Gender Differences in Conveying Embarrassing Information: Examples from Turkish': "Gender differences in language use have been a focus of attention since the 1970s"(p.25).

As it is clearly expressed from the point of view of Stockwell in the study of Salar Manafi and Maliheh Ghodratti titled 'Gender and Translation Accuracy':

“According to Stockwell, today the term 'genderlect' is used to refer to the different lexical and grammatical choices which are characteristically made by males and females; e.g. women in their talks use frequent certain color term, frequent certain evaluative adjectives, not sure intonation, tag phrases and super-polite expressions, such as euphemism, less swearing and more indirect words” (p.16).

The argument of women and men presenting differences in language use started by daily and casual observations. Nowadays, people who are not related to any scientific research about these issues have the stereotypical idea that women are more polite than men in language use which brings the study back to stereotypical assumptions.

Sibel Kamışlı and Seran Doğançay Aktuna supports this thought in their article titled 'Gender Differences in Conveying Embarrassing Information: Examples from Turkish':

“Comparison and contrast of males and females' use of language as well as the language used to refer to members of the two sexes started off with discussions based on intuition and casual observation, leading to many stereotypical beliefs and assumptions about the way men and women speak”(p.25).

In so many cultures it is stereotypically assumed that women are more polite than men and as a consequence of this stereotypical belief, this assumption leads the growing adolescents to be more polite if they are females and less polite than females if they are males. Moreover, this leads the parents to raise their children based on the stereotypical assumptions too, such as; parents warning their son not to be very polite like a girl which shelters the idea that only females should be kind or parents warning their daughter not to be rude like a man that inside this warning there is the message for people to accept and expect males to be rude. Even sometimes people face tougher situations where they are mocked by the slang words such as fag or tomboy if the way of language use preference of those people do not fit in the stereotypical male or female language use which people are used to. In other words if a man prefers a language use which is more likely for women to use , in some social environments it is not very unlikely for that man not to be mocked or insulted since he embraces a characteristic that belongs to women or vice versa.

In the article of Zeynep Koçoğlu, 'Gender Differences in the Use of Expletives: A Turkish Case', Koçoğlu pointed out that there is an understanding where women's language use is sensed as

different than men's language use. In her article Koçoğlu states this by : "Women's speech has been perceived as being very different from the language used by men"(p.30). According to stereotypical women figure, women are to be kind, respectful, giving and as polite as they can be. Considering the fact that most of the girls are raised according to these kind of stereotypes, as a consequence of this it is inevitable for females to have different language use preferences.

In the article of Zeynep Koçoğlu titled 'Gender Differences in the Use of Expletives: A Turkish Case', it is understood that there are stereotypical beliefs that occur in societies about women and men having different ways of speech.

"For the most part, men use stronger expletives such as shit or damn, whereas women are expected to use weaker profanity words such as oh dear or 'goodness"(p.30).

Even when using expletives men are expected to be more direct and tougher whereas women should protect their kindness and be more calm about the situation since females are not stereotypically expected to use slang or expletives.

Since Turkish culture has values for being a manly men and stereotypes about how a men should be in Turkish Culture, the way of language use that males prefer in Turkey has an essential role

about what kind of men they are and it is inevitable for men to prefer masculine language and use slang in order to prove that they are men. In other words, just because of stereotypical assumptions matter for society, the majority of people think that it is normal for a men to use slang language or expletives and nevertheless it is accepted and expected by society as well just like it is expected for woman to speak and act like an elegant lady without even thinking about using slang or expletives. As most other cultures, Turkish Culture expects females to be kind and fragile and as a result this expectation affects the way of their language preferences. In the article titled 'Gender Differences in Conveying Embarrassing Information: Examples from Turkish', Sibel Kanişlı and Seran Doğançay Aktuna point out:

"Parallel to Jespersen's (1922) comments on women's speech as being a deviant form of the average male speaking patterns, Lakoff (1973) described 'women's language' as having more adjectives such as "adorable, sweet, lovely, and divine" whereas adjectives such as "great, terrific and neat" were more neutral as to the gender of the speaker"(p.25).

In addition to the profanity words and having more adjectives in women's language preferences in their Article Sibel Kanişlı and Seran Doğançay Aktuna mentioned that, women apologize more than men do by their words:

“It was also claimed that women were more polite and conscious of hurting others, thus apologizing more frequently and that they are soft-spoken and non-aggressive”(p.25).

As a result it would not be wrong to say that there are certain ways and stereotypes for males and females in language use.

4.2. GENDER BASED DIFFERENCES IN TRANSLATION

Gender based differences in language has been one of the new issues to be explored and as expressed in the previous part of this study, it has been proved that there are differences caused by gender in language. There are still lots of studies being made about this issue since language brings a whole lot of lateral branches with itself. One of the most important and growing academic field that is brought by linguistics is translation studies.

There are some major differences between the language use preferred by women and men. As a consequence of these studies and proofs, it has become a fact that the language that men and women use is different than each other however are these different preferences caused by people who belong to different gender identities reflected in the translated works? In other words, since

there are major and minor differences about language use among different genders, and since all the translators belong to a gender, are those gender based language reflections of the translators visible in the art of translation?

“Translation is a process of mediation which does not stand above ideology, but works through it”(p.7). By these words of Sherry Simon in her book titled *Gender in Translation*, it is shown that gender has an essential role in translation that cannot be ignored. Ideologies are basically what people are defined by. Everybody has ideologies in the world and people behave according to their ideologies because these ideologies are known as the belief systems of individuals. Although it is obligatory for a translator to be objective, this does not limit the translators freedom about making word choices according to the ideology owned.

It is certain that none of the translated works can result in the exactly same output since there are variables in the study of translation. The only thing which is not variable is the source text. The variables are the translators. However, the issue of variability does not only depend on translators as people. By having a variable as translators, this forwards the issue to one step beyond and results with confrontation with other variables caused by the translator being

a human, such as ideology, culture, social environment and etc. As a consequence of this even though the source text is constant, there may be a million different translation and interpretation outcomes of that constant text since there are plenty of translators who can translate and interpret that text. In other words, a human being cannot be the same with another human being no matter if they have the same level of language knowledge or if they share the same ideologies and as a result of this the same translation work done by different translators will result with different word choices or different sentence structures all the time without an exception. Within this aspect, it is this study's aim to research whether these different translation outputs are caused because of gender or not.

The issue that gender affects the translation works is brought up by those who think there should be an intersection point. This intersection point should be analyzed not only by considering the gender difference effects but also by considering the culture, social environment and personal identity of the translating individual. As Luise von Flotow mentions in her article titled 'Gender in Translation: The Issues Go On' ; "...many younger academics and especially students are exploring gender issues as they approach the study and analysis of translation from various different angles"(p.1). During

recent decades that Translation Studies and Gender Studies have become a field of study, the research areas between these two fields have extended and both of these fields by being multidisciplinary have started to intersect with each other and finally people have reached the point to question these multidisciplinary fields and analyze the affects between each them.

When the point of view of Sherry Simon in her book *Gender in Translation* is taken into consideration, Simon commenting on De Lotbinière Harwood's decision. Susanne de Lotbinière Harwood is a woman writer and translator who was born in Montreal. She made a radical decision on only translating the texts written by women. It is pointed out that:

“She comments on De Lotbinière-Harwood's radical decision to translate only texts written by women, a decision which, Simon claims, is the result of her previous experience as a translator of male poems, which had forced her “to speak in the masculine ... as if the only speaking place available, and the only audience possible, were male bodied”(p. 31).

This might be considered as a proof that if the gender identity of the author of a text and the translators gender identity do not match, then this causes some problematic issues as it is mentioned by the comments of Sherry Simon for Susanne de Lotbinière Harwood's decision.

To sum up all, when all the information about the subject is taken into consideration, it gives the idea that as there are certain effects of gender in language use, there are some effects of gender in translation works as well. These differences may be minor or sometimes major but this does not mean that all of the translated works have differences because of gender orientation. It is certain that there are some affects as there are some effects of gender in language use as well but it is still an arguable subject whether gender identity causes that major differences. However, it is a fact that a translator should be able to keep the language as objective as he can in order to be faithful to the original text.

4.3. SAMPLES OF GENDER DIFFERENCE TRANSLATED TEXTS

In this part of the study, samples from translated texts by translators who belong to different genders will be given and it will be analyzed to find out whether there are any differences among the translations caused by gender.

Firstly, a quote from Shakespeare's *Hamlet* and its translation by Can Yücel and Mina Urgan will be analyzed.

Secondly, several quotes taken from Herman Melville's novel titled *Bartleby* and its different translations by Lale Eren, Münir Göle and Yusuf Eradam will be examined for gender based differences.

Thirdly, certain parts from the novel of Ingeborg Bachmann titled *Undine Geht* and its translations by Kamuran Şipal and Semahat Yüksel and finally some samples from the novel *The Picture of Dorian Gray* written by Oscar Wilde and its translations by Vahdet Gültekin and Nihal Yeğınobalı will be analyzed in order to find out any gender based difference in the translators' choices.

SAMPLE 1

Shakespeare's *Hamlet*

ORIGINAL

"A little more than kin, and less than kind."

(Shakespeare)

TRANSLATIONS

"Ne yakınmış hısımlığımız, hasımken aynı zamanda."

(Can Yücel)

"Akrabadan birazcık daha yakınsın ama benimle aynı soydan değilsin."

(Mina Urgan)

Firstly, when Can Yücel's (the male translator) translation is analyzed, the first thing that catches the reader is the words "hısım" and "hasım". In Turkish, these words create a harmony because they sound almost the same with only one letter difference however these words at the same time have opposite meanings. "Hısım" means, relative, friend etc. whereas "hasım" means enemy. With this choice of words that create a harmony, the translator catches the reader immediately.

However, when the translation is analyzed in terms of word for word translation the word enemy is not seen in the original text. Shakespeare has uttered the words "less than kind" and this might have the meaning of enemy in literature as a metaphor that refers to an enemy however according to word for word translation, this word

does not exist in the original text. The translator has made a word change here in order to keep up with the fluency of the text. According to stereotypical assumptions, it is said that, it is easier for men to use strong words such as enemy so in that case this might be a result of gender.

On the other hand, when Mina Urgan's (the female translator) translation is analyzed, it is basically seen that, she has been more faithful to the original text and translated it as the way it is. The word that attracts the attention is "biraz" which has the meaning "a little" in Turkish language. However, instead of using just the word "biraz", the translator has made a decision to make the adjective stronger and she added the suffix "cık" which means "very little" in order to imply the adjective more. It is said that women are eager to use as much adjectives as they can and as a result of this this strengthening the adjective by using a suffix might be a reason for gender identity.

Instead of major differences between the translations made by two different translators who belong to different genders, there happens to be a real style difference but there are no essential differences caused because of translators belonging to different genders.

SAMPLE 2**Herman Melville's *Bartleby***ORIGINAL

I am a rather elderly man.

(Herman Melville, 590)

TRANSLATIONS

Oldukça yaşını başını almış bir adam sayılırım.

(Lale Eren, 9)

Yaşını başını almış biriyim.

(Münir Göle, 13)

Ben yaşını başını almış bir adamım.

(Yusuf Eradam, 17)

When the translations of Herman Melville's novel *Bartleby* is analyzed, it is faced the fact that both Münir Göle's and Yusuf

Eradam's (male translators) translation of the sentence is almost the same.

On the other hand when Lale Eren's (the female translator) translation is analyzed, it is realized that she has preferred some words such as "oldukça" (ratherly) and "sayılırım" (I am considered). The contrasting point about this simple sentence and the translation is both male translators used a very direct phrase about the person being an old man but the woman translator unlike the male translators has made a decision on choosing different words to soften the age picturing issue. The exact word for word translation of what Lale Eren did would be I am considered a rather elderly man.

In this case as it is expressed from the point of view of Stockwell in the study of Salar Manafi Anari and Maliheh Ghodratti titled 'Gender and Translation Accuracy':

"According to Stockwell (2002: 16), today the term 'genderlect' is used to refer to the different lexical and grammatical choices which are characteristically made by males and females; e.g. women in their talks use frequent certain color term, frequent certain evaluative adjectives, not sure intonation, tag phrases and super-polite expressions, such as euphemism, less swearing and more indirect words"(p.2).

Considering this point of view mentioned in the study of Salar Manafi Anari and Maliheh Ghodratti titled 'Gender and Translation

Accuracy', it can be seen that the woman translator has avoided using direct words as the other male translators have done and in a way she has tried to give an impression of a not sure intonation by using the word considered.

SAMPLE 3

Herman Melville's *Bartleby*

ORIGINAL

"For the first time in my life a feeling of over powering stinging melancholy seized me."

(Herman Melville, 601)

TRANSLATIONS

"Ömrümde ilk kez dayanılmaz ölçüde içimi sızlatan bir keder tüm benliğime egemen oldu."

(Lale Eren, 41)

“Yaşamımda ilk kez, çok güçlü, içimi sızlatan bir melankoli sardı beni.”

(Münir Göle, 38)

“Ömrümde ilk kez, ciğerimi dağlayan dayanılmaz bir melankoli sardı her yanıma.”

(Yusuf Eradam, 43)

By analyzing another quote from the book *Bartleby*, it is seen that both of the male translators used the word melancholy as it is an English word that transformed directly to Turkish language as “melankoli”. While both of the male translators used it as the same word, instead of transferring the same word to the translation the woman translator has preferred to change it to the closest meaning of the word melancholy which is grief. (in Turkish grief: keder)

Moreover, it is seen that the female translator Lale Eren and both male translators have used the same simile which is “içimi sızlatan” or “ciğerimi dağlayan” as an exaggerated idiomatic expression. It is assumed that women are the ones who prefer to dramatize the situations which lead them to use more adjectives and

provide more details however in this case the situation is completely different because the female translator Lale Eren has kept in line like the other two male translators Münir Göle and Yusuf Eradam.

SAMPLE 4

Herman Melville's *Bartleby*

ORIGINAL

“But indeed, I might as well have essayed to strike fire with my knuckles against a bit of winds or soap.”

(Herman Melville, 598)

TRANSLATIONS

“Ama bunun parmaklarıma sabun sürterek ateş yakmaya çalışmaktan farkı yoktu.”

(Münir Göle, 31)

“Ancak bu, sabun köpüklerinden balonları tutmaya çabalamaktan

farksız gibiydi.”

(Lale Eren, 34)

Ama nerede? Deveye hendek atlatmak daha kolaydır.

(Yusuf Eradam, 36)

In this quote, what tried to be explained is the impossibility of the situation by an idiom. The first male translator Göle has translated the sentence in the closest way it could be translated in terms of word for word translation however, it is debatable whether his translation is as successful as the other translations since Turkish language is a very rich language when it comes to the idioms.

The female translator Eren has translated the idiom in a different way which has the meaning: “However, this was no different than trying to catch the bubbles made by soap foam.” It might be correct that she was inspired by the word soap used in the source text. It might be concluded as the way she translated this sentence in the source text is able to give the same understanding and feeling of the source text.

The other male translator Eradam, followed a different path to translate the sentence in the source text. He used the idiom: making a camel jump over a fosse which mentions impossibility in Turkish language. Hence, he has domesticated the sentence for the sake of fluency and acceptability.

When the translations of the translators are analyzed, there has been absolutely no gender based difference among the translations because all of the translators tried to explain how hard and impossible the situation is according to their personal idiomatic preferences and according to their choice of translation methods which have no relation with the gender identity they belong.

SAMPLE 5

Ingeborg Bachmann's *Undine Geht*

ORIGINAL (GERMAN)

“Ihr (...) mit eurer Tyrannei, eurem Schutzsuchen bei euren Frauen (...) ihr mit euren hilflos gekonnten, hilflos zerstreuten Umarmungen.”

(Ingeborg Bachmann, 185)

ENGLISH TRANSLATION

You (...) with your cruelty, your protection searching look at your wives (...) You, with your helpless skillful, helpless scattered hugs.

(Translated by Burak Hilmioglu)

TRANSLATIONS

“... kibirli bir hoşgörüyle davranan, zalim eşlerinde kendine sığınak arayan, kucaklamalarda çaresiz dalgın sizler.”

(Kamuran Şipal, 182)

“... o mağrur koruyucu tavrınız ve despotluğunuzla, eşlerinizde sığınacak bir yer arayışınızla ... zavallıca yapılan ve zavallıca oyalanılan sevişmelerinizle sizler.”

(Semahat Yüksel, 149)

This quote has a different importance than other quotes from the novel since there is a semantic displacement in the translation made by Şipal (the male translator). In the original text the word “Tyrannei” which means cruelty has been used for men however, Şipal (the male translator) has made a semantic displacement and in his translation he has indicated this word as if it has been attributed for women. This might be an example for gender based translation as well as it can be considered as taking sides and being in favor of

men since the translator is male as well. In the article titled ‘The Reflection of Gender in Translation: Translations of Bachmann’s *Undine Geht*’ by Associate Professors Sevdiye Köksal and Faruk Yücel, the situation is criticized as follows:

“In the next example, it is seen that the male translator has attributed the word *Zulüm* (cruelty) for women even though it was used for men in the original text”(p.152).

(Translated by Burak Hilmioglu)

On the other hand, the translation of Yüksel (the female translator) has the correct and exact meaning but the arguable issue is whether Yüksel (the female translator) would have made the same semantic displacement if the word “cruel” was a word attributed to women.

SAMPLE 6

Ingeborg Bachmann’s *Undine Geht*

ORIGINAL (GERMAN)

“Immer wenn ich durch die Lichtung kam (...) wenn die Ruten mir das Wasser von den Armen schlugen, die Blätter mir die Tropfen von den Haaren leckten, traf ich auf einen, der Hans hieß.”

(Ingeborg Bachmann, 182)

ENGLISH TRANSLATION

All the time when I came through the enlightenment (...) if the rod spurs the water away from the poor, then I lick the drops from the hair and I see a man called Hans.

(Translated by Burak Hilmioglu)

TRANSLATION

“Ne zaman ormandaki açıklıktan geçsem de (...) sürgünler kollarıma vurarak suları alıp götürse, yapraklar saçlarımdaki damlaları yalasa,

Hans adında birine rastlardım hep.”

(Kamuran Şipal, 179)

“Ormandaki açıklıktan her geçişimde (...) incecik dallar kollarımdaki suları süpürürken ve yapraklar saçlarımdaki damlaları oksarcasına yalarken, hep Hans isimli birine rastladım.

(Semahat Yüksel, 146)

In the analysis titled ‘The Reflection of Gender in Translation: Translations of Bachmann’s Undine Geht’ by Associate Professors Sevdije Köksal and Faruk Yücel, it is mentioned that the some of the

word differences might be examples for gender based translation and explained by the words:

“As it is seen in the example given above, when the female translator has been describing the touching of sprigs and leaves to the skin, she has avoided to use the word “vurmak” and even though it wasn’t mentioned in the source text, she has modified some of the words such as “incecik” and “okşarcasına”. The action of the female translator preferring an indirect expression for the act of touching which is modified by a softer and a more emotional expression, may be expressed by her wish to soften the roughness of the words according to the reflections of gender”(p.151).

(Translated by Burak Hilmioglu)

However, even if there are slight differences about the words used by different translators, the words used by the female translator which are “incecik” and “okşarcasına” have no feminine characteristics and may also be well used by a male translator and thus it might be considered as a difference in translation but may not be considered as a direct evidence for gender based word difference.

SAMPLE 7

Ingeborg Bachmann’s *Undine Geht*

ORIGINAL (GERMAN)

“Das Meer war ein machtvoller Seufzer, es schlug, schlug...”

(Ingeborg Bachmann, 188)

ENGLISH TRANSLATION

The sea was a mighty sigh, it pounded and pounded.

(Translated by Burak Hilmioglu)

TRANSLATION

“Deniz yaman bir iç çekişe dönüştü, dövdü kıyıları, dövdü...”

(Kamuran Şipal, 185)

“Deniz heybetli bir iniltiydi, dalgalandı, dalgalandı...”

(Semahat Yüksel, 152)

In the article of Associate Professors Sevdıye Köksal and Faruk Yücel titled ‘The Reflection of Gender in Translation: Translations of Bachmann’s Undine Geht’, the differences of the

male and female translators' preferences are analyzed and the result is expressed as:

“As it is seen in this example, although the words “Seufzer” (to sigh) and “Schlagen” (to hit, to bang, to pound) has been used in the source text, the female translator modified these with the words “inilti” (moaning) and “dalgalanmak” (to ruffle). In this quote, male translator is more discourse centered whereas female translator is more focussed on context”(p.151).

(Translated by Burak Hilmioglu)

When these quotes are analyzed, what can easily be seen is male translators word preference “dövmek” (to hit, to bang, to pound in English) is the exact word used in the source language as well, however it is seen that the female translator has modified the word with another one which is dalgalanmak (to ruffle). The word “to hit, to bang, to pound” might have a stronger feeling than the word “to ruffle” and this might be an example for gender based translation however, since the original word in the source language is the exact german equivalent for the word to hit, to bang, not only gender but also being faithful to the source text might have been the reason that the male translator preferred this word.

As a result even though there are some differences, still it does not show a reliable evidence on gender based translation.

SAMPLE 8**Oscar Wilde's *The Picture of Dorian Gray***ORIGINAL

“The studio was filled with the rich odor of roses, and when the light summer wind stirred amidst the trees of the garden there came through the open door the heavy scent of the lilac, or the more delicate perfume of the pink- flowering thorn.”

(Oscar Wilde, 2)

TRANSLATION

“Ressamın alıřma odasını keskin bir gl kokusu kaplamıřtı; hafif yaz rzgarı da bahedeki aēaların arasından gelirken aık kapıdan ieri aēır bir leylak kokusu, pembe pembe iek amıř menekře gllerinin daha tatlı kokusunu getiriyordu.”

(Vahdet Gltekin, 43)

“Stdyo gllerin baygın kokusuyla doluydu; hafif yaz esintisi bahedeki aēaların arasında gezindiēinde aık kapıdan leylakların

ađır kokusu ya da pembe iek amıř diken ađalarının daha narin parfümü geliyordu.”

(Nihal Yeđinobalı, 11)

When the male translator Vahdet Göltekin’s translation is analyzed, it is seen that the translation is very close to the original text except the “pink flowering thorn” is not the flower “menekşe” in Turkish. Another point is, instead of using the equivalent of the word “delicate”, he preferred to use “daha tatlı” which has a meaning of sweeter and nicer. However when these differences are analyzed within the perspective of gender difference in language, none of these differences might lead to a gender based difference.

Compared to the male translator Vahdet Göltekin’s translation, the female translator Nihal Yeđinobalı’s translation might be considered as a translation work closer to the source text. Unlike the male translator, she used the exact equivalent for the word delicate which is “narin” and she translated “pink flowering thorn” as “pembe iek amıř diken ađaları” which can be considered as word for word translation. As a result similar to the male translators text, there is no gender based language difference in the translated text by the female translator either.

SAMPLE 9**Oscar Wilde's *The Picture of Dorian Gray*****ORIGINAL**

“As they entered they saw Dorian Gray. He was seated at the piano, with his back to them, turning over the pages of a volume of Schumann's ‘Forest Scenes.’”

(Oscar Wilde, 24)

TRANSLATION

“İçeri girerlerken Dorian Gray'i gördüler. Piyanoya oturmuş, arkası onlara dönük, Schumann'ın Orman Sahneleri'nin yapraklarını çeviriyordu.”

(Vahdet Gültekin, 61)

“İçeri girerken Dorian Gray'i gördüler. Genç adam arkası dönük olarak piyano başında oturmuş, Schumann'ın Orman Sahneleri'nin sayfalarını karıştırmaktaydı.”

(Nihal Yeğınobalı, 27)

In this sample, both the male translator and the female translator have translated the source text into the target language as close as it can be to the original text. The only difference that could be detected is, the change of the word orders in the sentence which does not express a difference caused by gender differences.

As a result of this successful output by the translators, there is no gender biased language difference detected.

SAMPLE 10

Oscar Wilde's *The Picture of Dorian Gray*

ORIGINAL

Lying on the floor was a dead man, in evening dress, with a knife in his heart. He was withered, wrinkled, and loathsome of visage. It was not till they had examined the rings that they recognized who it was.

(Oscar Wilde, 249)

TRANSLATION

Yerde kalbinde bıçak saplanmış smokinli bir adam ölü yatıyordu. Benzi solmuş, kırışıklar içinde, iğrenç bir yüz. Kim olduğunu ancak parmağındaki yüzüklerden anladılar.

(Vahdet Gültekin, 330)

Yerde smokin giymiş, yüreğine bıçak saplanmış ölü bir adam yatmaktaydı. Yüzü buruş buruş, çökük, son derece iğrençti. Ancak yüzüklerini gözden geçirdikleri zaman onun kim olduğunu tanıyabildiler.

(Nihal Yeğınobalı, 276)

In this sample, it is seen that for the word “evening dress” both translators preferred to use the word “smokin” which means “tuxedo” in English. However, since there are different words used for men and women evening dresses in Turkish, it can be thought as logical since the translators are welcome to change their word preferences according to the cultural differences of the audience for the target language.

When the description of the body on the floor is analyzed, although the female and the male translator have used different

adjectives to describe the dead body, the comprehension of the reader in the target language is more or less the same since these adjectives used by the translators are the synonyms for each other.

As a result of this analysis, it might be concluded that there is no gender based difference in this sample as well caused by the gender roles that the translators represent.

V. CONCLUSION

Gender and translation, and the relation between gender characteristics and the act and process of translation are issues that have begun to come to the fore with the cultural turn in translation studies in the 80's. In the 80's, when gender became an issue that needed to be studied, as a consequence it started to interact with other fields and translation studies happen to be one of the fields that gender studies interacts with.

The interest in gender and translation started with gender metaphors in translation over the well known debates of faithful versus unfaithful or loyal versus free. According to Lori Chamberlain in Routledge Encyclopedia, these adjectives reveal an anxiety about origins and originality, and a power struggle over the meaning of difference (p.93).

Apart from the issue of gender metaphors in translation, visibility or invisibility of gender on the part of the translator is another discussion that has been evolving in Translation Studies with the development of post colonial translation theories. It has also become a part of the overall discussions in women studies and

feminist literary theory. Accordingly, the researchers have voiced a demand to better describe and exhibit the modes of male dominance and female subversion, if they ever exist, in translation action; as well as in other human communication.

The core of an investigation in Translation Studies on the effect of gender in the act of translation is the purpose of revealing the degree of visibility of gender manipulation in the process of any translational act.

This study began with the curiosity, whether male and female translators have a different way of information transfer from the source language to the target language. In other words, because there are some particular phrases and words generally preferred by females and some generally preferred by males, it has been studied if these words that might vary in language use based on the person's gender take part in the translation works or not.

Consequently, this study focused on the gender based differences in translation works. There has been made a number of researches for analyzing the gender based differences in language use, however such studies that combine gender and translation are not very common.

Since there are gender based differences in language use amongst people that belong to different gender identities, it has been a matter of curiosity whether these differences have place in translation works or not. Starting with this curiosity, it has been searched if there are any gender difference influences on the translation works which are translated by different translators, in particular between male and female ones.

In this study, several parts of four different texts, which are from Shakespeare's *Hamlet* and its translations by Can Yücel and Mina Urgan, several quotes taken from Herman Melville's novel titled *Bartleby* and its different translations by Lale Eren, Münir Göle and Yusuf Eradam, certain parts from the novel of Ingeborg Bachmann titled *Undine Geht* and its translations by Kamuran Şipal and Semahat Yüksel and finally some samples from the novel *The Picture of Dorian Gray* written by Oscar Wilde and its translations by Vahdet Gültekin and Nihal Yeğınobalı have been analyzed in order to find out any gender based difference in the translators' choices.

Considering the samples, when the original texts and the translations of these original texts are analyzed, it has been found out that neither in the texts translated by male translators nor the texts translated by female translators show any proof that there are

gender based differences caused by translators' gender in the translated texts.

Although gender does not have a direct effect on translation works, it has been concluded that there are other manipulations that show effect on translation works. One of these external manipulative factors may be cultural backgrounds which may affect the translated texts in terms of cultural stereotypes including moral and ethical values which are embraced by the translators. In addition, the ideological differences that are adopted by translators may be another manipulative factor that has an impact on translation works. Moreover, the religious beliefs that are interiorized by the translators may be another external factor that causes translation works to differ and last but not the least financial issues may be another significant manipulative factor that might affect the translators' word preferences in translation works.

In the samples studied, it has been seen that translators' socio-cultural roles and status' are shaped not only by gender but also by cultural, ideological, religious and financial elements to the same degree. Gender's relation with translation, as has been put forward by the samples chosen in this study, can not be regarded as

an isolated phenomenon outside the boundaries of religious, financial, ideological and cultural studies.

REFERENCES

- Aksoy, N.B. (2001). *Çeviride Çevirmen Seçimleri Işığında Çeviri Eleştirisi*.
- Bachmann, I. (1995). *Undine geht*. München: Piper Verlag.
- Bachmann, I., & Şipal, K. (1989). *Undine Gidiyor*. İstanbul: Bağlam Yayınları.
- Bachmann, I., & Yüksel, S. (1985). *Su Perisi Gidiyor*. Ankara: Kültür Bakanlığı Yayınları.
- Bassnett, S. (2006). *Translation*. Chicago: Routledge.
- Bassnett, S. (1980). *Translation Studies*. London; New York: Methuen & Co.
- Campbell, P., & Storo, J. (1996). Girls are-- boys-- myths, stereotypes, and gender differences. Newton, Mass.: WEEA Resource Center, Educational Development Center

Chamberlain, L. (1992). *Gender and the Metaphorics of Translation: Rethinking Translation-Discourse*. London; New York: Routledge.

Coates, J. (1986). *Women, men, and language: A sociolinguistic account of sex differences in language*. London: Longman.

Doğançay Aktuna, S., & Kamyşlı, S. (1996). Gender Differences in Conveying Embarrassing Information: Examples from Turkish.

Dolet, E., & Hermans, T. (1990). *La Manière de bien traduire d'une langue en aultre*. Paris: Obsidiane.

Firdaus, S. *Evolution of Translation Theories & Practice*.

Flotow, L. (2001). *Gender in Translation: The Issues Go On*.

Gender studies. (2014, November 12). Retrieved November 17, 2014, from http://en.wikipedia.org/wiki/Gender_studies

Ghanooni, A. (2012). A Review of the History of Translation Studies. *Theory and Practice in Language Studies*.

Göpferich, S., Alves, F., & Mees, I. (2009). *New approaches in translation process research*. Frederiksberg: Samfundslitteratur.

Karadeniz, H. (2014). Factors Affecting the Translation of Social Science Texts.

Klages, M. (2006). *Literary theory: A guide for the perplexed*. London: Continuum.

Koçođlu, Z. Gender Differences In The Use Of Expletives: A Turkish Case. *Questia Online Library*. Retrieved April 12, 2014

Köksal, S., & Yücel, F. (2012). Çeviride Cinsiyetin İzdüşümü: Bachmann'ın 'Undine Geht' Çevirileri.

Manafi, S., & Ghodratti, M. (2011). *Gender and Translation*.

McGarty, C., Yzerbyt, V., & Spears, R. (2002). Stereotypes as explanations the formation of meaningful beliefs about social groups. London: Cambridge University Press.

Melville, H. (1969). *Bartleby*. Utrecht: De Roos.

Melville, H., & Eradam, Y. (2000). *Bartleby*. İstanbul: Dost Kitabevi Yayınları.

Melville, H., & Eren, L. (2000). *Bartleby*. Turkey: Cumhuriyet Yayinlari.

Melville, H., & Göle, M. (1991). *Bartleby*. İstanbul: İletişim Yayınları.

Morris, R. C., & Spivak, G. C. (2010). *Can the subaltern speak?: Reflections on the history of an idea*. New York: Columbia University Press.

Munday, J. (2001). *Introducing translation studies: Theories and applications*. London: Routledge.

Offen, K. Defining Feminism: A Comparative Historical Approach. *Signs: Journal of Women in Culture and Society*.

Pardo, B.S. (2013). An Introduction to the History and Development of (Audiovisual) Translation.

Philaretou, A., & Allen, K. Reconstructing Masculinity And Sexuality. *The Journal of Men's Studies*, 301-321.

Prassl, F. (2010). Translators' decision-making processes in research and knowledge integration. Copenhagen: Samfundslitteratur.

Shakespeare, W. (1968). *Hamlet*. Cambridge: Cambridge U.P.

Shakespeare, W., & Yücel, C. (1992). *Hamlet*. İstanbul: Adam.

Shamma, T. Postcolonial studies and translation theory. *MonTI: Monografías De Traducción E Interpretación*, 183-196.

Simon, S. (1996). *Gender in translation: Cultural identity and the politics of transmission*. London and New York: Routledge.

Toury, G. (1980). *In search of a theory of translation*. Tel Aviv: Porter Institute for Poetics and Semiotics, Tel Aviv University.

Urgan, M. (1984). *Shakespeare ve Hamlet*. İstanbul: Altın Kitaplar.

What do we mean by "sex" and "gender"?. Retrieved December 2, 2014, from <http://www.who.int/gender/whatisgender/en/>

Wilde, O. (1993). *The picture of Dorian Gray*. Charlottesville, Virginia.: University of Virginia Library.

Wilde, O., & Gültekin, V. (1971). *Dorian Gray'in Portresi*. İstanbul.

Wilde, O., & Yeğınobalı, N. (2002). *Dorian Gray'in Portresi: Roman*. İstanbul: Can Yayınları.