

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ БІЛІМ ЖӘНЕ ҒЫЛЫМ МИНИСТРЛІГІ  
Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУРАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ



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Студенттер мен жас ғалымдардың  
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XI Халықаралық ғылыми конференциясының  
БАЯНДАМАЛАР ЖИНАҒЫ

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СБОРНИК МАТЕРИАЛОВ  
XI Международной научной конференции  
студентов и молодых ученых  
**«НАУКА И ОБРАЗОВАНИЕ - 2016»**

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PROCEEDINGS  
of the XI International Scientific Conference  
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2016 жыл 14 сәуір  
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### TRANSLATION AND GENDER ISSUES

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Gender differences are certain physical and mental distinctions between male and female humans. Over the years, there have been many studies to explore the origins of these differences, to highlight them and to consider their effects on different issues and processes. It can be interesting to mention that in almost all fields of studies; there have been efforts to highlight the differences between males and females. Academic literature of psychology, biology, medicine, education, management, marketing and etc, contains plenty of research done in this subject.

Language is no exception and gender studies have received considerable attention in language research. Brown introduces four theoretical positions for research on language and gender and mentions the scholars who have explored a broad range of topics and issues related to this field: McKay, 2005; Davis & Skilton-Sylvester, 2004; Sunderland, 2000; Tannen, 1996, 1990; Holmes, 1991, 1989; Nilsen et al., 1977; Lakoff, 1975 [1].

In recent years, the concept of gender has also been the focus of some research in the field of translation studies and a number of scholars have investigated this subject: Simon 1996; Von Flotow, 1997, 2001; Chamberlain, 1998; Strauss, 1998; State 1994.

According to Von Flotow the issue of gender and translation can be investigated in historical studies, theoretical considerations, issues of identity, post-colonial questions, and questions of cultural transfer. While most of the research done regarding gender in translation has dealt with the issue of the translators' gender identity and its effect on their translations, the present study is on the relationship between the gender of a translator and the gender of the evaluator of the work of that translator [2].

Historically, thinking about gender happens in cultures where gender configurations, the social meaning systems that encode sexual difference, undergo changes or shifts. The same is true with thinking about race (that race as a construct becomes apparent when ideas of race are shifting) or economics, or politics, etc.: all of these concepts are reevaluated when social practice (i.e. what people do) shifts. So gender, or masculine and feminine qualities, or male/female social roles, comes up as area for analysis whenever gender roles are shifting. You can trace this back to medieval times (Chaucer's Wife of Bath is certainly an example of questioning gender configurations). And because gender roles seem to shift in just about every time period, in relation to all kinds of factors (war, for instance, or economics, or notions of morality), gender is often a major focus of thought and writing, in popular culture and in theory. The turn to culture added a new dimension to translation studies. Translations came to be viewed as products of cultural representation. That is instances of a mediation process organically related to other modes of communication. Feminism has been one of the most important examples of cultural identity to gain

prominence in the linguistic, social and political fields over the last decades. The alliance between translation studies and feminism was possible due to the common preoccupations with language: distrust of existing hierarchies and gendered roles, of rules defining fidelity.

The work of the translator is therefore to understand how these historical, social and sexual differences are expressed in language and to make them available to the target language audience. Once they have recognized the expressions of domination they can use language to alter them conceptually, syntactically or terminologically. However, intervention may function both ways. Since language is a powerful political instrument, many feminist writings faced the danger of being "corrected" by politicized translators. On the other hand, due to the experimental character of these writings, translators had to come up with technical innovations in translation.

The process of translation deals with at least two languages the source and the target language – and a message, which compromise the form and the meaning. In fact, meaning is the message transformed into various shapes and forms, and the translator's job is to render source language meaning into the target language. Therefore, different translations are created due to the different factors affected the translator's performance and the way of meaning transfer. Translator's gender is one of the possible factors which can influence on the ultimate process of translation, and translation accuracy is also of the main and principal features used in the evaluation and analysis of every translated text. A huge number of studies have been done in the domain of translation, its characteristics and the influential factors on it. Among them, translator's gender which has a vast considerable reflection on the translation process and production is one of the elements attended and surveyed by many researchers. According to Simon, women and translations compared to men and writers have been considered as lower and weak phenomena during history. As a result, abundant studies have been accomplished referring to the role of translator's gender in the translation quality from various aspects after the feminist movements.

Since the subjects of the present study act like translation raters, it can be said that this study implicitly deals with the concept of translation evaluation. Although translation evaluation has been the focus of a considerable volume of research in translation studies, it still seems to be a controversial concept in this field and, like the existing approaches to translation quality evaluation, has some deficiencies [3].

Several studies have shown significant differences between men and women. Different reasons have been suggested as the causes of these differences such as physical, mental, behavioral, and other differences. In almost all disciplines, these differences have been the subject of many studies. According to Mark, some of the differences between men and women are:

- The average man is taller and heavier than an average woman,
- Men have more body hair than women do.
- Women are more sensitive to sound than men.
- On average, girls begin puberty changes approximately two years before boys.
- Men have larger hearts and lungs, and their higher levels of testosterone cause them to produce greater amounts of red blood cells.
- More men than women become infected with HIV.
- Women are less likely to suffer from cardiovascular disease.
- Men and women process information differently because of differences in a portion of the brain called the splenium, which is much larger in women than in men, and has more brain-wave activity.
- An average man performs better on tests of spatial and mathematical ability, while women perform better on tests of verbal ability and memory.
- Men are more physically aggressive.
- Women express their emotions more readily and experience a greater intensity of emotion.
- Males are much better in visualizing a three-dimensional object than women are [4].

Mathieu d'Acremont did a survey on the effect of gender differences in two decision-making tasks in a community sample of adolescents. He claimed that women have some advantages in

typical leadership style but suffer some disadvantages from prejudicial evaluations of their competence as leaders, especially in masculine organizational contexts. Mulac did a study on gender pLiterature: for language use and claimed that such pLiterature: function in ways that are consistent with stylistic pLiterature: that distinguish national cultures. Lunsford (2000) investigated the role of gender in ethical judgments and concluded that female evaluators make more ethical judgments. Stephen Colbrann compared the management skills of male and female judges and put forward that males are better than females in this regard. Luthar did a survey on the effect of gender differences in evaluation of performance and leadership ability and concluded that male subjects tended to evaluate other male managers higher while female subjects were partial to female managers in their evaluations.

Throughout history, language-related differences between men and women have been the subject of a considerable amount of studies. Over the years, researchers have tried to investigate the differences between the way males and females acquire/learn language, and the way they use language and communicate.

A review of the men and women's language and the study of the different aspects of their lives reveal the subordination of the females group and the domination of the males group. As a result, women did their best efforts to be heard by the society in the past decades and show their abilities to men. Gender and language issues interweaved to each other during the several past decades; meanwhile translation studies have been developed more and more. Since translation is a product of human language, it can have the same characteristics as human language. Therefore, every translation may be a reflection of its translator's may be a reflection of its translator's language features. According to Flotow, gender points to the sociocultural structure of the sexes. During 1960s and 1970s, feminist intellectuals studied and discussed the sociological differences between men and women and their cultural and political incapacities [5].

Simon defines gender as an element of identity and experience which forms through social consciousness like the other cultural identities. A review of translation history clears and shows various debates and discussions about the issue of faithfulness to translation in its best way. It is not thus strange and surprising to say that faithfulness and fidelity in translation have been always defined in terms of gender and sexual drives [6].

Translation has been used in the interpretation and commenting on the women's activities for a long time. Women were kept in darkness for centuries and even did not know themselves well; when they entered into the society' infrastructure, they had to translate and interpret their meanings and concepts. Linguistic and cultural history of any nation reflects their relations with the others. Nowadays, translation in cultural studies is like a metaphor expressing "the increasing internationalization of cultural production" and also showing the destiny of those bewildering between the two worlds and two languages. Simon believes that the marginalized groups use translation as a tool to include themselves in dominant groups' culture and language. Women try to translate themselves into the men's language and immigrants also struggle to translate their past experiences into the present time. Translation and the translator both being considered marginalized as some believed in privileging the original text than the translated one and translation was only an equivalent for the original text and not an original one in its own. Historically, translation was considered as a subordinate text and was a degraded version of authorship. As he states, translation was an important tool for women in entering into the world of literature and writing. In fact, translation helps females to present and show themselves to the others through their translations and writings. For a long time, Women' activities only limited to translation and they were just allowed to enter into this limit secondary realm of writing. They didn't have the choice to act beyond the dominant border of writing and were not deserved for writing and authorship. Translation and feminism were both in a category of 'secondariness' and were used as a tool for understanding the language differences. Feminist translation theory attempts to determine and criticize the concepts of women inferiority and translation both socially and literally. As a result, the process of feminized translation needs to be known and the power structures preserving such relationship should be eradicated.



Female translators could make new transactional methods and new translation markets and as Simon stated feminism tried to stabilize the new intellectual communications beyond the implicational and conceptual challenges of ritual meanings of translations.

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### **DIFFICULTIES AND WAYS OF POETRY TRANSLATION**

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It is well known that people of the world get acquainted with each other not only by travelling and communicating but, also, through reading precious works of the world literature. The contribution of literature into the development of humanity is impossibly immense. Literary works contain cultural, traditional treasures of different nations; detailed historical event descriptions; philosophical worldview of writers. Today everyone knows literary works of William Shakespeare, George Byron, William Blake, Jonathan Swift; the French novels and poems such as the works of Aragon, Albert Camous, Flaubert’s “Madame Bovary”; the German poetry and philosophy such as the works of Nietzsche, Hermann Hesse, Goethe, Franz Kafka; Russian masterpieces as M. Gorky’s “Mother” or L. Tolstoy’s “War and Peace”; the Spanish Miguel de Cervantes’ “Don Quixote” and many others. It is almost unimaginable to think how the world would have been and would be without literary works of famous writers, the world would not be able to enjoy and learn from the other culture without their translations.

Translation had the role of the bridge connecting people who have different languages and cultures. According to the Oxford English Dictionary “translation is the process of converting words or text from one language into another”. However, in answer to the question, what is translation? Newmark states: “Often, though not by any means always, it is rendering the meaning of a text into another language in the way that the author intended the text.” [1]

The Oxford English Dictionary definition makes the practice of translation sound a simple one. Newmark’s definition though, indicates a procedure that is far from simple. From the first few words of his statement, he has already made clear that nothing is absolute in translation, and a translator has only the words of the original text at his/her disposal. It is from these words that s/he must determine the meaning of the original text and also the author’s intention. The meaning and peculiarity of any translation is much more complicated than just transferring the meaning of separate words from one language to another.