



## Introduction

- Translation of feminist elements in the book entitled "Women, Race and Class" (1981) by Angela Davis will be analyzed comparatively from English into Turkish.
- This research analyzes the translational strategies used in two different Turkish translations of feminist literature to reveal whether they were successful in representing the ideological views of postcolonial feminist writers.

## Literature Review

- Feminist translation "seems to have developed as a method of translating the focus on and critique of "patriarchal language" by feminist writers in Quebec" (von Flotow, 1991, 70).
- "The hierarchical authority of the original over the reproduction is linked with the imagery of masculine and feminine; the original is considered the strong generative male, the translation the weaker and derivative female" (Simon, 1996, p.12).
- Işıklar pointed out, many omissions, deletions, and censors were applied to all kinds of translated literature... She adds, "It can be suggested that topics of sexuality and love might have seemed taboo or too private to write on" (2007, 174).

## Methodology

- This book was selected as it contains adequate amount of feminist terminology.
- Two distinctly different translated versions published in 1991 and 2019 of this book was comparatively analyzed in order to reveal the different strategies adopted by the translators.
- Moreover, two or more dictionaries were examined and compared with each other in order to cover all of the accepted meanings of the chosen words.

## Analysis

Source Text	Target Text 1	Target Text 2
However racist these early postures of the women's movement may seem...	Kadın hareketinin bu ilk hatunları ne denli ırkçı görünürse görünsün...	Kadın hareketinin erken dönemindeki tutumları ne kadar ırkçı görünürse görünsün...

Dictionary defines the word "posture" as "state or condition at a given time especially with respect to capability in particular circumstances" (Merriam-Webster, 2019). It essentially refers to the racial bias in early women's movement. TT2 gives a proper equivalent. On the other hand, we as researchers were not able to figure out the logic behind the word choice in the other one. Also the word "hatun" is derived from "hvaten" used by Central Asian Turks. Over the years, its meaning expanded and began to be used as "women". But it originally means Khan's wife. Nowadays it is unnecessary to describe females as someone's wife to be called as women.

They were far more familiar than their white sisters...	...beyaz kardeşlerinden daha yakından tanışıyorlardı.	...Beyaz kız kardeşlerinden daha aşınaydılar.
---	---	---

The concept of "sisterhood" has an important value in feminism. It is not just an ordinary word. Therefore, stating the gender in this context is essential. In this sentence, "white sisters" was translated in the TT1 as "beyaz kardeşler". The word "kız" was omitted, causing an expansion in the meaning of the sentence because, the plural word "kardeşler" includes both genders. But in the TT2, the translator does not ignore this detail and prefers to use the word "kız kardeşler" which is the exact equivalent of "sisters". The word "kardeşler" is equivalent to "siblings" which refers to brothers, sisters or a combination of both.

The proliferation of sexual violence...	Cinsel şiddetin bereketliliği...	Cinsel şiddetin artması...
---	----------------------------------	----------------------------

The definition of the word "proliferate" is "to grow by rapid of new parts or offspring and to increase in number". However, in the TT1, it is translated as "bereket" meaning "fruitfulness, fertility" having a positive meaning in Turkish. It is not appropriate to choose a word that has a positive meaning in this context related to "sexual violence". In the TT2, the translator has translated this word more equivalently as "artmak" which means "to increase, to grow".

Female Slave	Dişi Köle	Kadın Köle
--------------	-----------	------------

Even though male and female can be used to describe the sex of any creature, as we can see at the table above, in these contexts, male and female are used to describe people. Target Text 1 uses "dişi" which can be used to describe the sex of any creature, unlike the word "kadın", which is used to describe the sex of female humans. So for the target text to give the same context as the Source Text, it would be better to use "kadın" like Target Text 1 did.

## Conclusion

- In this research, two translations of Angela Davis' book "Women, Race and Class" are compared in the light of feminist translation studies and strategies. It can be concluded that these two translations greatly differ from each other in terms of word choice and translational approach.
- Although both translations have some unintentional mistranslations in them, the earlier version, published by Sosyalist Yayınlar, had a significantly larger number of inconsistent and inaccurate translations. It seems to have overlooked the cultural backgrounds of certain words. However, the latter one, published by Heretik Yayıncılık, seems to have followed the correct etymologies and definitions more closely; and stays as loyal as possible to the ST.
- Translators' views and belief systems are some of the numerous factors that affect the accuracy of their work. TT2 provides a more accurate translation than TT1.
- TT1 intentionally or unintentionally comes across as misogynistic.
- It can be said that TT2 is a more successful translation overall.

## References

- Işıklar Koçak, M. (2007). *Problematizing Translated Popular Texts on Women's Sexuality: A New Perspective on the Modernization Project in Turkey from 1931 to 1959*. Ph.D. Dissertation in Translation Studies, Boğaziçi University, Istanbul.
- Karavin, H. 2014. A Critical Analysis of Işın Bengi Öner's Book Titled *Çeviri Bir Süreçtir... Ya Çeviribilim? İstanbul Gelişim Üniversitesi Sosyal Bilimler Dergisi*. 1(2): 231-243. Retrieved November 17, 2019 from <https://dergipark.org.tr/tr/pub/igusbd/issue/7943/104407>
- Posture. (2019). In *Merriam-Webster.com*. Retrieved November 17, 2019, from <https://www.merriam-webster.com/dictionary/posture>
- Simon, S. 1996. *Gender in Translation: Cultural Identity and the Politics of Transmission*. London; New York: Routledge
- Von Flotow, L. 1991. Feminist translations: Contexts, practices, and theories. *TTR: Traduction, Terminologie, Rédaction*. 4(2): 69-84.