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Contents

Editor's Note.....I

Editorial Boards.....II

Articles

Hakan Dilman - *Neglected Dimension of Lexical Competence in ELT: Metaphorical Competence*.....**1**

Selen Tekalp, Serde Yerlikaya & Sibel Polat - *The Effects of Subtitles on Language Learning*.....**14**

Yasemin Aşcı - *Kate Chopin's Desiree's Baby: A New Historicist Approach*.....**31**

Melih Kurtuluş - *“Observe God in His works”: Mystical Via Media in Henry Vaughan's Silex Scintillans*.....**38**

Okan Arslan - *The Interplay Between Public Diplomacy and Interpreting in The Light of Interpretive Theory of Translation (Theory of Sense)*.....**53**

Burcu Akpulat & F. Büşra Süverdem - *How Retranslation Affects the Visibility of the Translator: Analysis of Turkish Translations of Jack London's The Call of the Wild*.....**64**

Editors' Note

Esteemed readers,

We have the pleasure of announcing the publication of the second volume of *TranSynergy: Journal of Translation, Literature and Linguistics*. This second volume of *TranSynergy Journal* has also been the fruit of many hours of labor, careful study, and academic excellence.

Here, we would like to use this opportunity to express our gratitude to everyone who has contributed to this issue, which has been the subject of lots of study ranging from translation studies to literature and linguistics.

In this issue, you will find a significant and leading study from Linguistics titled *Neglected Dimension of Lexical Competence in ELT: Metaphorical Competence* written by Assist. Prof. Hakan Dilman; a valuable article from Translation Studies provides a contemporary approach titled *The Effects of Subtitles on Language Learning* conducted by Assist. Prof. Selen Tekalp, Serde Yerlikaya and Sibel Polat; a fruitful study from Literature titled *Kate Chopin's Desiree's Baby: A New Historicist Approach* conducted by Assist. Prof. Yasemin Aşçı; a meticulous study in the field of Literature titled "*Observe God in His works*": *Mystical Via Media in Henry Vaughan's Silex Scintillans* carried out by Research Assistant Melih Kurtuluş; an encouraging study from Interpreting Studies conducted by interpreter Okan Arslan titled *The Interplay Between Public Diplomacy and Interpreting in The Light of Interpretive Theory of Translation*; and a favorable study from Translation Studies titled *How Retranslation Affects the Visibility of the Translator: Analysis of Turkish Translations of Jack London's The Call of the Wild* conducted by Burcu Akpulat and Assist. Prof. F. Büşra Süverdem.

We wish you a fruitful reading experience.

Thank you,

Editors

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Neglected Dimension of Lexical Competence in ELT: Metaphorical Competence*

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Abstract

In this study, ELT students' metaphorical competence was investigated. The study was conducted at a foundation university ELT Department in 2009-2010 academic years. The participants of the study were 35 students. The data collecting tool was a list of sentences that are having figurative usage, and participant were asked to translate given sentences into Turkish. Students' translations were analyzed from statistical perspective as complete, partial wrong, and untranslated, and from the standpoint of student's prep-school attendance, and the type of the high school graduated by statistics computer program SPSS 16, in addition to above mentioned criteria translations were analyzed from the linguistic perspective on semantic and conceptual basis as well. The study displays that there was no any significant difference among the participants depending on their prep school attendance and the type of high school graduated. Metaphorical competence of the students attending ELT Department was highly low, they have difficulty in expressing intended meaning of the given sentences as their lexical competence is limited in their native language. Results obtained by this study manifest that courses such as Lexical Competence, Translation, Advanced Reading and Writing, and Speaking given at ELT Departments should support students' conceptualization in target language, and knowledge of metaphorical competence.

Keywords: semantics, lexical competence, metaphorical competence, English language teaching, vocabulary teaching

1. Introduction

English language is one the most widely taught and learned languages on earth. Almost in every country where the English is not accepted as an official language, it is taught and learned either as a foreign language.

* The paper was presented in "The 6th International ELT Research Conference", 14-16 May 2010, Selçuk-İzmir, Turkey.

Turkey is one of the countries where the English is taught and learned as a foreign language. Students, attending the state schools, start to learn English at the 4th grade and continue to study English until they graduate from a university. Education, covering the primary and secondary schools, is under the responsibility of the Ministry of Education, and higher education, covering undergraduate and graduate programs at universities, is achieved under the responsibility of the Council of Higher Education in Turkey.

The Council of Higher Education's main function is to establish coordination and cooperation among the universities. Universities are grouped under two main bodies as state universities and foundation universities in Turkey. The Council of Higher Education, besides the cooperation and coordination among the universities, aims to establish a parallelism among the programs of these universities.

Both state and foundation universities have graduate and undergraduate programs for teacher training. These programs are given either within the organization of Faculty of Education or Faculty of Science and Letters. These faculties have teacher training programs for different fields of teaching including English Language Teaching (ELT).

The Council of Higher Education, within the above-mentioned responsibility, determines the courses that should be given by the ELT Departments of these faculties. One of these courses is "Lexical Competence" and its purpose is defined by the Council of Higher Education as teaching *"the relationship between lexical items and structural forms, word formation including prefixes and suffixes, idioms, collocations, slang, euphemisms, neologisms, proverbs and phrasal verbs in spoken and written language."*

As it is seen from the course definition of "lexical competence", mentioned course does not aim to make ELT students familiar with the metaphorical concepts of the target language and also above-mentioned course description does not have any wording related to metaphorical or figurative use of target language. Given description mostly emphasize the size of the vocabulary that will be learned by an ELT Department student. Vocabulary depth seems partly under the responsibility of the instructor who is responsible from the above-mentioned course and it seems mostly the responsibility of the student.

Students who are learning English (L2) as a foreign language in a non-English environment can achieve to have a good command of English grammar and communicative knowledge that make them successful at verbal fluency. However, due to their lack of metaphorical competence, they still have problems in understanding the native speakers' intended meaning and expressing themselves within a discourse that looks like authentic. So as to make our students' discourse more authentic, L2 learners should be encouraged to be

aware of the L2 conceptual system. Unfortunately, L2 learners do not develop metaphorical competence after several years of study as they have never been exposed to the conceptual system of the L2. Within this framework, the above-mentioned course, lexical competence, gains importance in order to make ELT students familiar with the conceptual system of L2.

In Turkey, for the students, who are learning English in a non-English environment, one of the most challenging parts of foreign language learning process is vocabulary learning and using these words accurately, appropriately and effectively in their oral and written performances. They may encounter with the problems depending on their vocabulary size and depth and, the level of understanding the conceptual system of L2. Most of these students do not have a chance of using L2 in a real setting except the classroom. Their main source for vocabulary learning is their course books, and their teachers. Very limited number of those students uses L2 in their daily life by reading books and magazines published in English, watching Tv channels broadcasting in English such as CNN, BBC, Eurosport or by getting touch with people who can use English on the internet through SMS, Facebook or Twitter.

For many teachers to know the grammar rules of a language and to be able to use these rules accurately is enough to label their students as efficient and even as proficient in L2, and most of the students have a tendency to neglect the role that vocabulary plays in the use of language. Within the curriculum of English language lessons, class hours devoted to structure teaching is more than the class hours dedicated for vocabulary teaching. Actually, there is no particular class hour planned for teaching vocabulary in the curriculum. Through the skill teaching activities and especially as a part of reading comprehension activities, vocabulary teaching is promoted. From the standpoint of the teachers, Maera (1996:2) states that the way you think about your own vocabulary and the implicit assumptions you have about it, influence the way you go about teaching L2 vocabulary to learners. Depending on the Maera's above-mentioned assessment, non-native English language teachers' active vocabulary size and depth of knowledge on words gain importance for the efficient vocabulary teaching in ELT classes.

There is no doubt that the basic dimension of lexical competence is size and depth. Learners who have a huge amount of active vocabulary are more proficient in a wide spectrum of language skills than learners who have limited number of active vocabulary. Within this context a course such as "lexical competence" becomes crucial source for ELT Department students so as to improve and enlarge their vocabulary size and depth.

Velasco (2007:166) defines the lexical competence as the ability to use words in appropriate and effective ways in verbal interaction. On the other hand, Meara (1996:1)

emphasizes that lexical competence is an aspect of L2 competence which has not received a great deal of attention as it is lumped indiscriminately with other forms of linguistic form, but he underlines that lexical competence is at the heart of communicative competence.

There is no doubt that vocabulary learning that is the significant part of building lexical competence, is a highly challenging for the human mind. Henriksen (1999: 304) mentions a number of very different knowledge components as well as learning, production, and reception processes for lexical competence. According to him there are three separate but related vocabulary dimensions: (a) a “partial-precise knowledge” dimension, (b) a “depth of knowledge” dimension, and (c) a “receptive-productive” dimension.

Partial-precise knowledge dimension refers to a continuum of knowledge related to word’s first partial then precise comprehension. Depth of knowledge dimension is described by Read (1993:357) as “the quality of the learner’s vocabulary knowledge”. Henriksen (1999:305) mentions numerous researchers such as Ellis, Harley, Nation and Richards who have stressed the complexity of vocabulary knowledge and the many types of knowledge that comprise full understanding or a rich meaning representation of a word. Henriksen (1999:305) states that rich meaning representation entails not only knowledge of a word’s referential meaning but also its different intentional or sense relations to other words in the vocabulary, such as paradigmatic and syntagmatic relations. The receptive-productive dimension refers to a substantial difference in how well different lexical items are mastered in relation to ability to use the words in comprehension and production (Henriksen, 1993:307).

Although Aitchison’s description about vocabulary learning is related with L1, the process described by her can be accepted as the one followed by L2 learners. Aitchison (1994:170) emphasizes three different but related tasks when acquiring word meaning: (a) labeling, (b) packaging, and (c) network building. Labelling refers to the process of discovering which sequence of sound can be used as a name for a thing or an entity. Henriksen (1993:308) states this process as creation of a link between concepts, sign and referent. Packaging refers to the process of discovering which things can be packaged together under one label. Henriksen (1993:308) assesses this process as discovering the range of meanings such as derived and figurative ones for the same word. Network building refers to the process of discovering the sense relations or intentional links between words.

Moras (2001:1) points out that the teaching of vocabulary above elementary level is, mostly incidental, limited to presenting new items as they appeared in reading or sometimes listening texts. This indirect teaching of vocabulary assumes that vocabulary expansion will happen through the practice of other language skills. However, it is well known that

vocabulary expansion does not appear depending on the developments in other skills of language.

Learners still have problems both in expressing their ideas and understanding the native speakers' intended meanings within a discourse due to their lack of metaphorical competence. Their oral or written discourse does not look like authentic as well.

As it is emphasized by Russo (1997:55-56), Danesi contends that in order to learn a language fully, we must also have the ability to access and encode our expression according to the conceptual system that the language is rooted in. Danesi calls this "neglected dimension" in second language pedagogy as metaphorical competence. When learners have achieved a native-like metaphorical competence, it can be said that they are conceptually fluent. Danesi (1986:9) claims that "true sign that the learner has developed communicative proficiency is the ability to metaphorize in the target language".

Littlemore (2001:459) emphasizes the importance of the ability of acquiring, producing, and interpreting metaphors in the target language for language learning, and underlines the Hoffman's idea that words often have substantially more connotative (metaphoric) meanings than denotative meanings and that these connotative meanings are often in frequent usage.

Lakoff and Johnson (2003:3) points out that metaphors is for most people a device of the poetic imagination and the rhetorical flourish. Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought and action. For this reason, most people think they can get along perfectly well without metaphor. However, Lakoff and Johnson (2003:3) also claim that metaphor is pervasive in everyday life, not just in language but in thought and action. They believe that our conceptual system is largely metaphorical, what we experience and what we do every day is very much a matter of metaphor.

The word *metaphor* derives from the Greek *metapherein*, transfer as META= + Pherein, to bear, in Latin the word is *metaphora*, and in Middle French the word is *metaphore* (Merriam-Webster's Collegiate Dictionary 10th Edition, 1998). Because of the word's simple root given in its etymological definition, Glucksberg (2001:3) states that metaphor has come to mean different things to different people. In the Merriam-Webster's Collegiate Dictionary (1998) two senses of the term are given. The first sense identifies metaphor as figurative language and defines it as "a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them". The second sense defines the word metaphor as "an

object, activity, or idea treated as a metaphor, symbol". Glucksberg (2001:4) claims that the first sense identifies metaphor as a type of language, and the second sense identifies metaphor as a form of conceptual representation.

Within the context of these two senses, we can accept the use of metaphor as a substitution. In this process we substitute one word or concept for another. This substitution process brings metaphoric interpretation into action. Glucksberg (2001:8) emphasizes that metaphoric interpretation involves recovering the original literal expression for which the metaphor substitute. Depending on the metaphoric interpretation, metaphoric understanding forces us to use our logic so as to comprehend the discourse.

According to Glucksberg (2001:9) Grice claims at least two kinds of logic that involve in discourse comprehension: the logic of language and the logic of conversation. The logic of language applies to literal or linguistic meanings. The logic of conversation applies to the rules that people use to infer what a speaker intends to convey. This process begins with the literal meaning of an utterance and ends with an utterance meaning that is also known as speaker meaning, intended meaning or conveyed meaning. As Searle (1994:84) strictly emphasize whenever we talk about metaphorical meaning of a word, expression, or sentence, we are talking about what a speaker might utter it to mean, in a way that departs from what the word, expression, or sentence actually means.

Equip ELT students with a skill that will make possible to comprehend the speaker's or writer's intended meaning through developing their metaphorical competence will increase and enhance their deeper understanding of English expressions. If ELT students more deeply understand English expressions, not only their oral and written discourse will be more authentic, but size and depth of their vocabulary will be larger and sound as well.

As can be seen in the aforementioned review of literature looking at various aspects of both lexical competence, metaphorical competence and metaphor, there are still missing points which require more research that will shed light on the issue. Hence, in order to build onto our current knowledge of metaphorical competence in lexical competence of ELT students, this study aims to explore ELT Department students' level of metaphorical competence.

2. Method

2.1 Participant

The sample of the study consisted of 35 ELT Department students attending at a Foundation University. The males represented 28.6% (n:10) and the females 71.4% (n:25) of the samples.

The ratio of the representatives graduated from State High Schools is 54.3% (n:19), and 45.7% (n:16) of the representatives graduated from Private High Schools. Distributional ratio of the State High School graduates are as in the followings; 20.00% (n:7) from General High School, 22.9% (n:8) from Super High School, 11.4% (n:4) from Anatolian High School. Ratio of the representatives attended English Language Preparatory Class is 57.1% (n:20), and ratio of those who did not attend preparatory class is 42.9% (n:15). Representatives' score on Foreign Language University Entrance Exam is between 262 and 322.

2.2 Data Collecting Tool

In order to examine the metaphorical competence level of the students; twenty sentences that have figurative use, selected from Longman Dictionary of Contemporary English are given to ELT Department students and then the students were asked to translate the given 20 sentences into Turkish within 25 minutes. Sentences selected for this research are given in the Table 1.

2.3. Data Analysis

Each sentence has been evaluated as complete, partial, wrong on the basis of the student's translations and untranslated ones have also been clarified. Evaluation results have been scrutinized by SPSS 16.0 for Windows.

Translations of the given sentences have been analyzed from statistical and linguistic point of view. Data inputs have been analyzed statistically on the level of frequency depending on the following two variations;

- a. Each sentence's translation frequency as complete, partial, wrong, and untranslated,
- b. Each sentence's translation frequency depending on the students' prep-school attendance.

From linguistic viewpoint mentioned translations are analyzed on semantic and conceptual basis of English and Turkish.

Table 1

Sentences selected for metaphorical competence research

Number	Sentence
1.	The computer industry has spawned a lot of new computers.
2.	This new machine will emancipate us from all the hard work we once had to do.
3.	Their national airline consists of three or four rather elderly planes.
4.	She has a good line in funny stories.
5.	They continued with a long litany of complaints.
6.	They loaded me with gifts.
7.	The lovers were locked into a senseless dispute with the management.
8.	The threat of war loomed.
9.	They've lopped a few pounds off the price.
10.	We lubricated his tongue with wine.
11.	The government can't just wave a magic wand and make this problem go away.
12.	The newspaper gave a very mangled version of what happened.
13.	They have a manicured garden.
14.	He writes stories of deep sadness with an overlay of humour.
15.	Prices have plunged.
16.	He pumped his enemy full of lead.
17.	You're speaking in riddles.
18.	With her latest novel she takes her claim to greatness.
19.	These government restrictions are going to throttle our trade.
20.	The baby's sufferings wrung its mother's heart.

3. Findings

When the translations are evaluated by SPSS 16.0 for Windows, any significant difference has not been clarified depending on the prep school attendance and the type of the graduated high school.

Within twenty sentences, Sentence 6 "*they loaded me with gifts*" is the only sentence that has been translated completely by 28 participants and its ratio is %80. Similar concept, expressed in the given sentence, exists in Turkish. Participants easily understood the intended meaning in the given sentence through establishing a conceptual link between the concepts existing in English and Turkish. The only difference from the standpoint of

semantics between English and Turkish is that in English the verb “load” whereas the verb “boğmak” (literally suffocate) is used in Turkish.

“They loaded me with gifts.”

“Beni hediyelere boğdular.”

Compared with other sentences, Sentence 2 “*This new machine will emancipate us from all the hard work we once had to do*” has been translated completely by 14 participants, and rest of the sentences have been translated completely with changing number of participants from 1 to 10.

The concept expressed in Sentence 2 by the verb “emancipate” has also an equivalent concept in Turkish and the word “kurtarmak” (literally liberate; set free) is used in Turkish.

“This new machine will emancipate us from all the hard work we once had to do.”

“Bu yeni makine bizi bir zamanlar yapmak zorunda olduğumu tüm zor işlerden kurtaracak.”

The concept expressed in Sentence 13 by the adjective “manicured” is understood by 6 of 25 female and by 1 of 10 male participants, and translated completely, though the word “manicure” is closely related to females’ world, other 19 female participants could not figure out the concept expressed with the word “manicured”.

“They have a manicured garden.”

“Düzenli bir bahçeleri var.” (literally, they have a well-organized garden)

The concepts expressed by Sentence 12 “*The newspaper gave a very mangled version of what happened*”, Sentence 14 “*He writes stories of deep sadness with an overlay humour*”, and Sentence 16 “*He pumped his enemy full of lead*” are not understood. These sentences are either partially or wrongly translated, or not translated.

The concepts expressed by Sentence 7 “*The lovers were locked into a senseless dispute with the management*”, Sentence 10 “*We lubricated his tongue with wine*”, Sentence 5 “*They continued with a long litany of complaints*”, and Sentence 9 “*They’ve lopped a few pounds off the price*”, were not understood, and not translated by the participants 26, 22, 21 and 21.

Translation frequency and percentages of the given sentences have been shown in Table 2.

Table 2*Frequency and Percentage of the Translations*

Sentence	Complete		Partial		Wrong		Untranslated	
	F	%	F	%	F	%	F	%
1	10	28.6	6	17.1	16	45.7	3	8.6
2	14	40.0	3	8.6	8	22.9	10	28.6
3	7	20.0	5	14.2	14	40.0	9	25.7
4	1	2.9	12	34.3	19	54.3	3	8.6
5	1	2.9	2	5.7	11	31.4	21	60.0
6	28	80.0	1	2.9	4	11.4	2	5.7
7	1	2.9	4	11.4	4	11.4	26	74.3
8	6	17.1	1	2.9	12	34.3	16	45.7
9	9	25.7	6	17.1	-	-	20	57.1
10	3	8.6	1	2.9	9	25.7	22	62.9
11	2	5.7	8	22.9	8	22.9	17	48.6
12	-	-	3	8.6	21	60.0	11	31.4
13	7	20.0	8	22.9	15	42.9	5	14.3
14	-	-	14	40.0	12	34.3	9	25.7
15	3	8.6	7	20.0	18	51.4	7	20.0
16	-	-	2	5.7	14	40.0	19	54.3
17	5	14.3	4	11.4	15	42.9	11	31.4
18	1	2.9	5	14.3	18	51.4	11	31.4
19	2	5.7	7	20.0	13	37.1	13	37.1
20	8	22.9	11	31.4	4	11.4	12	34.3

4. Discussion and Conclusion

Within the framework of briefly mentioned findings and data shown at Appendix 2, students, who are attending English Language Department, are not good at metaphorical competence. Their vocabulary is limited both in size and depth. Taking into consideration their translations it is also possible to say that even in their native language they have problems on lexical competence.

The students can understand the intended meaning of a sentence in target language if it corresponds to a similar concept in their native language. In some cases, they can understand the intended meaning, but they cannot express it in their own language as they do not know the equivalent expression in their native language. That's why a course such as "Lexical Competence" gains importance so as to enlarge ELT Department students' vocabulary both in quantity and quality from the perspective of L1 and L2.

Materials used in the course, Lexical Competence, must be well prepared and make students familiar with the metaphorical usage of the target language. And this course must also be supported with almost adjunct courses such as Translation, Advanced Reading and Writing, and Speaking. Through the activities that will be done in above mentioned courses, students' both verbal fluency and metaphorical competence can be improved and developed. Students can learn the conceptualization of the target language, and they can begin to think and speak with the concepts of L2.

Especially those who are preparing English Language Teaching books both in homeland and overseas must devote specific sections for vocabulary activities and they must focus on developing the associative reasoning, analogical reasoning and figurative usage formation of the second / foreign language learners. While associative reasoning makes possible getting an association for both the source and target domains utilized in metaphorical language use, analogical reasoning makes contribution to learner's cognitive development in order to make sound inferences about new or unheard metaphors or figurative use of the language, and figurative usage formation causes production of new figurative usages in L2.

As a conclusion, it must be kept in mind that today English is taught mostly by non-native speakers of English all around the world. Level of English of those who will teach it must be good at from grammatical and lexical perspectives. Future English teacher candidates should expose the conceptual world of target language during the courses such as Lexical Competence, Advanced Reading and Writing, Translation, and Speaking. Their fluency both in verbal and metaphorical use of language must be the end goal. So as to

achieve this, during their education at the Department, future language teachers' awareness of having a rich vocabulary both in size and depth and developing their metaphorical competence as a part of their lexical competence will support their teaching practice in their classroom as a good and an effective role model for their students. Having a good command of vocabulary besides grammar knowledge will contribute professional development of the future teachers' as well.

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The Effects of Subtitles on Language Learning*

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Abstract

The use of subtitles to teach a foreign language can facilitate students' motivation and reduce anxiety in the language-learning process. This study is conducted to find out the effects of using subtitles on language learning. We conducted semi-structured in-depth interviews with 20 students who watch subtitled movies regularly in their free time. The results of our study pointed out that watching subtitled movies helps learners improve their learning skills and motivates them to learn more about the target language. In addition, subtitles can enhance engagement in learning, and they help the learner acquire basic knowledge of language. However, more research is required to get most of the subtitled movies as instructional materials to use in language learning classrooms.

Keywords: English, incidental learning, second language learning, subtitles, teaching

1. Introduction

Learning a second language has become more important than ever in recent years. A great number of methods and processes have been developed for this particular area. Modern methods, approaches, and new techniques have gained importance as well. There is also a rising awareness of the relationship between language learning and using audio-visual materials since learners usually regard acquiring a language in a self-centred, incidental way as attractive. Watching subtitled movies is one of those ways to acquire a language. Learning

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with the help of subtitled movies is especially crucial nowadays because it enables learners to have a comfortable and enjoyable learning process. Vanderplank (1990) suggests that television as a tool has a massive role in providing qualified knowledge, and it also has an entertaining aspect that cannot be experienced in the classroom atmosphere (p. 221). That explains why most researchers agree that this kind of non-restricted way of learning deserves further investigation. Some researchers also argue that films have an essential role when it comes to the ability to remember and retain knowledge as it is a tool for basic parts of learning and integrating activities (Lesser& Pearl 2008; Linebarger L. Deborah 2007; Grgurovic & Hegelheimer 2007; Weyers R. Joseph 2004).

Many researchers deal with the effects of watching movies and TV series on language learning, and some of them come up with strong evidence that proves the useful effects of combining them with the learning process (Seyed Jalal Abdolmanafi Rokni & Azam Jannati State 2014; Almeida, Patrícia Albergaria, and Patrícia Dinis 2014). In addition to that, many teachers and researchers suggest that subtitled movies facilitate the comprehension of video materials. Similarly, it is acknowledged that subtitles are vital for comprehension and viewers are usually very motivated to grasp what is shown and said on television (Garza 1991; Danan 2004; Mei-Ling 2007).

Most educators believe that being exposed to the target language through watching movies with subtitles increases the language proficiency level of students. Therefore, students are usually recommended by teachers or peers to watch subtitled movies. Although this approach to the use of subtitled movies is taken for granted by many teachers and researchers, there are only assumptions about the effectiveness of subtitled movies in language development. To have some clarifications and more assumptions, this study will investigate the relationship between watching subtitled movies and second language learning, and whether incidental learning takes place in this process.

2. Literature Review

Subtitles have a considerable role in the language-learning process and a huge impact to enhance foreign language learning. Vanderplank (1998) explains the importance of subtitles by regarding them both as a source of significant input and an essential way for language acquisition.

2.1. Second Language Acquisition and Input Exposure

Second language acquisition requires one to pass through some stages just like first language acquisition, and also one cannot move ahead before totally completing one stage. What first and second language acquisition also have in common is that one needs to have a certain level

of interaction with the target language, receive context clues and have some prior knowledge to add on the new ones. Some linguists claim that the most important step to achieving language acquisition is communication and social interactions (Gass, 2003; Chomsky 1995). R. Ellis (1994) points out that three factors play a significant role in language acquisition which are internal, external, and individual factors. While he deals with external factors, he mainly emphasizes the importance of exposure. R. Ellis (2005) suggests that if there is not enough exposure to the target language, one cannot learn it appropriately. In general, “the more exposure they receive, the more and the faster they will learn” (p.38). Krashen also emphasizes the significance of exposure in second language acquisition with his Input Hypothesis which is also known as Comprehensible Input Hypothesis. Krashen (1982) claims that while the learners pass from I stage to $i+1$ they generally focus on the meaning of the language rather than form. More specifically, he defines second language acquisition as a learning process that occurs subconsciously, and, in this process, the learners notice that they are a part of learning and they are using it for interaction.

2.2. Second Language Learning and Significance of Motivation

Motivation has had an undeniable effect on language learning. Teachers always seek new ways to motivate their students to be active in the learning process. Students also complain about the lack of motivation and how it affects their performance. While Wlodowski (1985) points out the significance of motivation in language learning, he mentions that “motivation is able to (a) arouse and instigate behavior, (b) give direction or purpose to behavior, (c) continue to allow behavior to persist, and (d) lead to choosing or preferring a particular behavior” (p. 2). Vanderplank (1990), on the other hand, suggests that learners need some extrinsic motivation to sustain a purpose to acquire words or phrases. (p. 227)

According to Krashen (1982), learners who are efficiently motivated and able to control their anxiety automatically become more successful in language learning. He also brings up two significant terms in his Affective Filter Hypothesis. One of them is comprehensible input which refers to the learner’s knowledge beyond the current level and the other one is an affective filter that helps to input in and decrease anxiety. Danan (2004, p.74) agrees with Krashen's Affective Filter Hypothesis and claims that captions could play the low-affective filter role in language learning. She also indicates that when learners do not understand the message, they tend to leave it, and at that point, captions help learners feel better and more comfortable as they provide necessary knowledge for learning (p.75).

2.3. Captioning and Second language learning

Captioning was first introduced in foreign language classrooms in the 1980s. After conducting research on captioning and its effects on language learning, researchers such as Burger (1989)

and Vanderplank (1988) conclude that captions can lower anxiety while they increase motivation. Many studies also claim that other than their effect on vocabulary development, subtitles also help learners improve their listening and communication skills (Baltova, 1999; Garza, 1991). In the same vein, Markham (1989) indicates that captions not only improve learners' language skills such as listening and speaking but also help them improve their comprehension level.

The findings of Huang and Eskey's (1999) research including the University of Southern California students suggest that students who watch movies with subtitles score higher on written comprehension tests, and their listening and comprehension skills get better than the ones who watch the movies without subtitles.

Moreover, a recent study on captioning and second language learning by Winke, Gass and Sydorenko (2010) discover that students who are given a vocabulary exam including both written and aural performance tests after watching a subtitled movie score higher on the aural performance test compared to those who watch the movie without subtitles.

2.4. Incidental learning with subtitles

UNESCO (2005, p. 4) defines incidental or random learning as "unintentional learning occurring at any time". Many studies show that incidental learning occurs when a person's main purpose is not to learn but he/she learns naturally while observing, repeating or even watching or talking to other people (Baskett 1993; Cahoon 1995; Rogers 1997).

When the chronology of incidental learning is considered, it can be seen that it goes way back and first appears in literature as "self-directed learning". It was first mentioned by Dewey (1916/1944) and then became a popular phenomenon after Knowles (1970) addressed its characteristics such as autonomy, self-control, and self-management. Since then, SDL or incidental learning has been the center of many other informal learning-related studies (Mealman 1991; Ross-Gordon and Dowling 1995).

As regards incidental learning, subtitles have gained popularity in the literature starting from especially the 1990s. Many studies focus on how subtitles affect learners' comprehension and how they can be a beneficial tool in incidental language learning (Garza, 1991; Grimmer, 1992; Borrás & Lafayette, 1994).

Following the previous studies, Neuman and Koskinen (1992) discover that subtitles provide two different contextual support systems at the same time: the video context and the print context. According to them, these systems increase comprehension and learner participation while fostering the learning environment. Similarly, d'Ydewalle and Van de Poel's

(1999) study deals with comprehension achieved by incidental learning that occurs while watching subtitled movies. They suggest that subtitled videos increase attention and motivation. Moreover, they allow incidental acquisition even when their purpose is not educational.

2.5. Dual Coding Theory

In recent years, teachers have been using multimedia tools in the classroom while teaching a language because they provide variable input to the students. Several studies touch on the effects of combining audio and visual in language learning. These studies argue that the input accompanied by technological tools helps learners guess the target language and remember it easily (Stevens, 1989; Underwood, 1990). Thus, subtitled videos which activate both coding systems are more effective than words or pictures alone. According to the dual-coding theory which was proposed by Paivio (1971), when pictures are accompanied by meaning, learners can keep the message in mind better. Dual-coding theory suggests that when it comes to memorization and recalling, verbal and nonverbal codes are probably better than verbal codes or nonverbal codes alone (Paivio, 1975). This argument is confirmed by Levin and Berry's (1980) study, in which school children who are shown relevant pictures while they are listening to the news are able to recall more information than those who are only engaged in listening.

Moreover, it is a fact that subtitles enhance spoken word recognition. Garza (1991) suggests that subtitles improve language learning, listening and reading comprehension. Borrás and Lafayette (1994) in their paper conclude that same-language subtitling helps second-language learners associate the aural and visual forms of the words more easily. Briefly, subtitled videos provide both verbal information and nonverbal information. Thus, they prove to be helpful for activating the dual-coding system in the human brain.

3. Methodology

In this study, the qualitative research method has been used. Choosing a qualitative research design helps the researcher make assumptions. The researcher also needs to keep in mind certain philosophical assumptions such as language, values, process, and objectivity (Creswell, 2009). Creswell states that "the data collection steps include setting the boundaries for the study, collecting information through unstructured or semistructured observations and interviews, documents, and visual materials, as well as establishing the protocol for recording information." (2009, p.178). Focusing on the characteristics of qualitative research defined by Creswell (2009; 173), conditions of the process, events, cultural background, relationships, and possible effects on objectivity are kept in mind throughout the study.

3.1. Limitation

The sample size can be considered a limitation of this study. Since the sample included only 20 participants who were studying at two different universities, it was difficult to establish significant relationships based on the obtained data. Statistically, qualitative research generally requires a larger sample size so that the representative distribution of the population can be generalized to a larger population. Yet another limitation was the self-reported data as it cannot be verified independently. When making a questionnaire, researchers had to assess what people said according to the criteria they came up with. There were also cultural and other biases since all of the participants were from the same country. Biases can be considered a limitation for both researchers and participants. The last limitation was the number of male students who participated in the study. Therefore, female participants outnumbered male participants.

3.2. Data Collection

3.2.1 Participants

Data were collected from 20 participants who were getting their bachelor's degrees. Sixteen of these participants were female and four of them were male. Seventeen of the participants were from Hacettepe University and three of them were from METU. All of the participants' second language was English but five of them were also watching movies in other languages such as Korean, Spanish, German, and Italian.

17 of the participants' majors were English Language Teaching while the others were studying Public Finance, Law, and Geological Engineering. 15 of them had a high proficiency level (i.e., upper intermediate or advanced) in English; they were good at using linguistic competence, and they were fluent in terms of language skills while the rest of them were at elementary or intermediate levels. Some of them were interested in subtitles and had been watching subtitled movies or series for at least five years.

3.2.2. Material

In this research, each participant was interviewed. The interview was designed by the researchers and included 12 questions which aimed to find out the relationship between subtitles and language learning. Each question focused on at least one language area or the main skill which may show signs of improvement.

The materials were designed to see whether there is a relationship between watching subtitled movies and foreign language acquisition, and what the effects of subtitled movies are on foreign language acquisition. The study tries to find answers and explore their implications

for cause and effect. This kind of research requires correlational information depending on viewers' ideas which were gathered in an environment where they would feel comfortable and express their ideas freely. To apply this design, it was necessary to collect information about subtitled movies and incidental foreign language acquisition to find and describe relationships that may exist.

The participants were almost the same age, but they had different backgrounds, characteristics, intelligence levels, preferences, world views, and different approaches to situations. The interview questions focused on both their personal views on the topic and the themes that could express general ideas. The questions have no correct answers. Thus, every individual who was asked these questions responded according to his or her state of mind and personal views.

3.3. Data Analysis

To carry out data analysis, certain steps were followed. First of all, the data were analyzed, and important points were noted. Then, the data were broken into some units and classified. For analyzing data, open code was used. The data were coded as subcategories and themes were created. The coding process was done separately. After that, certain disagreements were discussed and resolved. Following this process, six themes that were related to codings and subcategories were formed. These themes are respectively subtitles as a source of motivation, inferring and deducing depending on familiarity, using subtitles as a learning tool, improving language skills, changes in habits over time, and becoming more likely to recall and use them.

As pointed out before, the samples were undergraduate students who had different educational and personal backgrounds. Reliability could not be measured in the questionnaire since the survey questions can be answered only once. Even if they could, there would not be different answers each time. The only way to address data quality is to compare some of the survey findings to certain information about the population. To increase reliability, questions were designed in a way to support each other through the examples provided by the participants.

As to the validity, the questions addressing undergraduate students can be regarded as valid. The questions were designed to provide the expected answers. Also, they were designed to find personal preferences, approaches, and opinions about a particular topic. Through the questionnaire, we were able to get what we needed from the participants.

4. Results

4.1. As A Source of Motivation

One of the common points we have come up with is that watching movies or series motivates the participants in terms of developing a positive attitude towards language. Most of the participants believe that learning a language requires motivation, and they state that subtitles enable them to get the intended meaning properly, help them to feel better in some conditions like facing unknown words or different accents, and encourage them about learning different languages. Some answers demonstrate that subtitles have a significant role in motivation. For example, one of the participants indicates the necessity of motivation for learning, and states that subtitled movies help her comprehend the message and feel more comfortable.

“Yes, I believe learning a language requires motivation and subtitles are a source of motivation. When I come across slang words or unusual, difficult accents I feel a little bit nervous. That means I feel like missing the meaning. I cannot understand the film exactly. Watching a movie with subtitles makes me feel relaxed and actually better because it helps me to understand the meaning, what the speaker intends to tell us.”

Another participant pointed out how subtitles foster learning another language:

“Yes. The last time I watched a movie at my friend’s suggestion was very interesting. Its name was *Life is Beautiful*. It was an Italian movie. After this movie, I felt like learning this Italian language.”

4.2. Inferring and Deducing Depending on Familiarity

Students or people in general who try to learn a second language prefer authentic and other types of materials such as audiovisual materials which are rich in context. Some studies (Baltova, 1994; Chan & Herrero, 2010) suggest that multimedia is a source of rich comprehensible input and can be used in classrooms as authentic language learning material. Therefore, subtitles both help learners to set connections and improve their comprehension. Zanón (2006) suggests that subtitles provide sound, image, and text at the same time. She comes up with three different subtitle models: bimodal, standard, and reverse subtitles.

The data gathered in this study show that most of the foreign language learners who participated in the interviews preferred standard subtitle models as they first started to watch subtitled movies. Participants who confirmed that they used subtitles to learn outside the classroom also considered subtitles as effective tools to achieve independent learning.

When the participants were asked whether they inferred new language structures or words, most of them confirmed that subtitles had facilitating effects on inference and comprehension. Most of the participants agreed that subtitles helped them deduce the

meaning of a new word thanks to their rich context. Some of the participants claimed that they also realized their common mistakes and how those mistakes could be fixed by adopting the speech in the movies as a model. For example, one of the participants mentioned how he was struggling while trying to learn a word and how subtitles helped him learn a specific word. He stated that:

"For example, while I was learning Spanish, I had a lot of difficulties in learning 'megusta'. Spanish is more complicated than English, so I have problems with that. But while watching subtitled movies, I understood that the actual meaning is 'it pleases' and the translation is similar to that."

Participants also agreed that familiarity was important to be able to deduce meaning. Almost all of the participants stated that basic knowledge was a key factor in using subtitles as a learning tool; otherwise, you could hardly understand the context and improve your language skills. About the significance of familiarity, one of them said:

"Yes, you need to be familiar with the structures because if you don't know anything about that language, even if you hear those words, subtitles may not help you. You need to have basic knowledge of the language and the structures."

4.3. Using Subtitles as a Learning Tool

The other finding of our research is that learners used subtitled movies as a learning tool. Participants agreed that subtitles helped learners practice what they had learned in the classroom. Most of the participants acquired new words with the help of subtitles. While watching the movie, participants generally tended to pause the movie to look up the dictionary for the words that they did not know. They felt the urge to find out the meaning of the word and they paused the movie to check the meaning. For instance, one of the participants stated:

"... you know sometimes there are some vocabulary about whose meaning I am obsessive, I am so curious. So, to be able to find out the meaning, I check the subtitles, yeah. Sometimes, I pause the TV series and check the meaning. If I cannot find out, I mean, if I cannot infer the meaning from the context, I look up to the dictionary for it."

Moreover, participants stated that they had a chance to see the correct pronunciation of words and structures. They indicated that subtitles helped their pronunciation, speaking, vocabulary, and listening in the target language due to the triple connection between sounds, images, and text.

4.4. Improving Language Skills

One of the findings of the present study shows that language skills improve significantly while watching subtitled movies. When participants were asked whether they had any progress in language skills or not, most of them said that they gained some skills and it definitely helped

to improve their language skills. For example, one of them mentioned how she improved her vocabulary with the help of subtitled movies:

“To be honest, I watch English TV series with Turkish subtitles. But it becomes helpful to learn vocabulary. I mean, I can easily learn the Turkish meaning of the vocabulary that I don’t know. Also, I can learn some structures. I can imagine or guess the meaning from the context. Subtitles are very beneficial for language learning. Especially I have progressed in listening and speaking. For example, I can easily notice the accent and imitate it from this TV series.”

Participants especially acquired new vocabulary with the help of subtitles. Also, they could realize some mistakes about what they learned. For example, one of the participants stated:

“Subtitles have a good effect on my vocabulary knowledge. For example, I learned the correct form of pronunciation of ‘wind’ with the help of subtitled movies.”

Moreover, participants had the opportunity to revise what they had learned in lessons by seeing them in a different context. They could see the vocabulary and the structures in the subtitled movies with their correct pronunciation. So, they could use what they had learned in real life. One of the participants said:

“I improved my pronunciation. Also, I have the opportunity to use different words that I learned in these movies. I can really use the words in daily life. It enhanced my vocabulary knowledge. Sometimes, I realize that there is a difference between the structures we learned in the lesson and their usage in a real context.”

4.5. Changes in Habits over Time

In this study, the assessment of participants’ answers to each question indicated that they got more successful in comprehending the meaning of the words compared to the time they first started watching subtitled movies.

The answers of the participants indicated a positive effect on language skills in general since most of the participants claimed that they started to look at the subtitles less and less after a while.

It can be claimed that findings support that participants started to feel more comfortable while watching movies and they improved their listening skills. Most of them mentioned that it was hard to focus on subtitles and the movie at the same time, but after a while, they all realized that sometimes they forgot to look at the subtitles yet they could still understand the meaning of the words or the main idea.

Most of the participants also indicated that their level of proficiency was much lower when they first started watching subtitled movies but they all upgraded their proficiency level over time even though not all of them had taken language skill courses. It should be noted that they also claimed that subtitles helped them to improve at least two of the main language skills.

In addition, most of the participants claimed that subtitles changed their choice of subtitle type. They all stated that they used to watch subtitled movies with standard subtitles (English-Turkish). After a while, almost all of them changed their preference for subtitles and started watching movies with bimodal subtitles (English-English). By the time the research was conducted, more than half of the participants stated that they were watching movies without any subtitles. Therefore, they felt more comfortable and confident while watching foreign movies.

Table 1

Extracts from the participants' answers

13.42 Okay I get it. Thanks. Have you ever noticed a decrease in the amount of time you look at the subtitles after constantly watching subtitled movies? Do you think that you look at the subtitles less and less now that you have been watching them for a long time?
14.22 Yes. I guess so. Sometimes, I really don't notice subtitles.
14.29 But was it like that in the beginning too? Or did it change?
14.34 No, it changed gradually. I used to look at the sub subconsciously all the time but then in the middle of the movie, I was surprised that I wasn't looking at the sub and just listening.
15.14 So, can you say that you're now looking at sub less and less because you've been watching the movie for a long time?
15.29 Yes, sometimes I do not even notice the sub anymore.

4.6. More Likely to Recall and Use

In our study, one of the essential inferences is that participants were more likely to recall and use subtitles. This study shows that the majority of the participants agreed on the fact that they could easily recall and use the words that they heard through subtitles whereas some claimed that they had to get some input and time to recall and use the structures they got through subtitles. They could recall and use new words and structures in their daily life by learning the words by heart. The learning processes of the participants generally consisted of glancing and looking at the subtitles, searching for the meanings, and then learning them by heart.

Moreover, the participants who watched a movie with subtitles more than once became more likely to recall the structures. They got the ability to recall and reuse depending on the frequency of watching. Almost all participants agreed that frequency was the key aspect to get the sense of remembering inputs they got through subtitles and then reverting them into utility. Given the interviews, it has been understood that the frequency of watching was important for recalling and using the structures from the context of movies with subtitles. For example, one of the participants stated:

“When I hear an interesting word or phrase, exactly I try to look it up in the dictionary. Then, I find the word and what the meaning is, I learn the meaning of the word. Later, I can recall it and I storm my brain and it shapes in my mind and I can recall and use it.”

5. Discussion

The findings of this research show the significant role of subtitled movies or TV series in the learning process of a language. The study provides clear evidence about the relationship between language learning and subtitles. According to the findings, subtitles are often seen as a source of motivation and a tool for learning. In addition to this, they enable participants to improve their language skills and help with the reorientation of knowledge related to word, phrase, or sentence construction.

One of the findings of the present study is that watching subtitled movies motivates learners. This inference corresponds with the results reported. For example, one of the previous studies conducted by Başaran and Dilber (2013) investigates the effects of captioned TV shows on language learners. The results demonstrate that they play a significant role in motivating the learners and changing their perception. According to Huang and Yang's (2012) study, subtitles are the main source of vocabulary acquisition, and learner-centred acquisition is improved when it is supported by authentic situations like subtitled movies. They also examine the effects of simulation scenarios with subtitles on incidental learning and their findings indicate the significance of incidental vocabulary acquisition achieved by authentic situations. In the same vein, this study demonstrates that incidental learning occurs when the learning environment is supported by an authentic tool, such as subtitles. It also shows the positive effects of subtitles on language learning.

According to Williams and Birds (2002), using subtitles in the language learning process helps learners recall the information they get from the subtitles. Likewise, in the present study, it is found that learners can recall and retain the vocabulary they learn from the subtitled movies or TV series. It is inferred that learners use subtitled movies or TV series as a learning tool. This finding also complies with the previous studies. For example, Talavan (2010) suggests that subtitles have different functions in the learning process such as improving oral

comprehension, encouraging autonomous learning. They also have a mediating function in foreign language education.

6. Conclusion

It is important to emphasize that the main goal of this research has been to analyse whether subtitled movies or TV series affect language learning or not. In addition, it has been aimed to examine whether there is a relationship between language learning and subtitles. To observe this and get an understanding of the students' points of view, 12 open-coded questions were developed, and an interview was applied to 20 participants. The results were analysed and interpreted.

The findings indicate that watching subtitled movies or videos supports language learning. Moreover, based on the participants' answers, it can be asserted that exposure to authentic sources can improve one's vocabulary and language skills. All in all, this study brings up that subtitled movies or TV series have important aspects that support and promote language acquisition as a language tool and a facilitator for skills. Therefore, in terms of its concrete findings, it can be regarded as a significant contribution to research in language learning.

Although the current study yielded certain results, some of its limitations need to be improved for further studies. First of all, the number of participants can be increased to reach expanded results. Also, we can suggest teachers promote the use of subtitled movies or TV series to help students in the classrooms. We hope that further studies in this field would not only help to build a strong theoretical framework but also encourage academic circles to conduct more research.

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APPENDIX

Interview Questions

- 1) Do you think you infer something new each time you watch a subtitled movie or video? Can you give a few examples of the words, structures or rules that you learned by watching subtitled movies?
- 2) Do you think you need motivation to learn a language and subtitled movies are one way to feel motivated? Have you ever felt tempted to learn a new language after watching a subtitled foreign movie?
- 3) Do you think you need some familiarity with the language to comprehend subtitled movies or can you infer the words' meaning from the context?
- 4) Have you ever felt like you have progressed in language skills after watching subtitled movies or TV series regularly? If yes, can you tell us how often you watch subtitled movies or TV series?

- 5) When you hear an interesting word or phrase do you glance at the subtitles to find out what that means? After finding out what the word or phrase means can you recall when you hear it again?
- 6) Do you feel intimidated by watching a movie with an unusual accent or a lot of slang? If yes, would you feel more comfortable watching the movie with subtitles?
- 7) Do you think you need a certain proficiency level to deduce meanings from the subtitles or anyone can learn a language with the help of subtitles at some level?
- 8) Do you think some people or nations are more fluent in some languages like English because they expose to the target language more than others while watching subtitled movies?
- 9) Have you ever noticed a decrease in the amount of time you look at the subtitles after constantly watching subtitled movies? Do feel like you look at the subtitles less and less now that you have been watching them for a long time?
- 10) Have you ever watched the same subtitled movie more than once and realized any changes in the amount of time you spend looking at the subtitles?
- 11) Do you find it hard to set connections between visual, and auditory information and subtitles or do you think it automatically happens?
- 12) Do you rewind the movie to read the subtitle again to see what the character has just said and if you do, is it because you get disconnected or you feel the urge the find out what is the exact meaning of the thing she/he said?

Kate Chopin's *Desiree's Baby*: A New Historicist Approach

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Abstract

In this study, New Historicism, a contemporary literary theory, has been used to examine Kate Chopin's short story *Desiree's Baby*. The author of this short story illustrates the racial prejudice, insults directed at women, and social discrimination that existed in America in the 19th century. Thus fictitious characters and the fictional environment effectively depict the historical aspects of this century. When *Desiree's Baby* is analyzed in the context of this theory, it is clear that the historical context of the time when the short story was written can be visualized. This is because the new historicist viewpoint emphasizes that literary works are the means to reach the historical and ideological conditions of a specific time. The objective of the present study is to analyze Chopin's short story using a New Historicist approach. To that end, a literature review was used to compose the study and a qualitative research method was used. It is clear from the short story being handled that a white person unable to have a child who looks like a member of a different race. The place of a person in society is thus determined by their origin, which is very important. Only white plantation owners who are affluent and of a certain race are permitted to possess slaves. As a consequence of the study, it was discovered that Chopin genuinely wrote about the reality of American society in the nineteenth century, thereby accurately depicting historical facts.

Keywords: Desiree's baby, new historicism, historical context, Kate Chopin, new historicist approach

1. Introduction

Inequality of race and gender predominated in nineteenth-century American society, where individuals of color were seen to be the only ones who could hold a position of servitude. The literary works that depict this time period reflect the numerous forms of social inequality that this century saw. Oppression was inevitable for both women of color and white or black women since the white, wealthy men exploited their authority on black people. The oppressed people lacked the freedom to act on their own, and a white man could not even conceive a black child

since it would foster prejudice against him or his wife's race. The oppressed people had no right to act independently.

In her short story *Desiree's Baby*, one of the most famous American writers of the 19th century, Kate Chopin, depicts the prejudice, despising, and inequality that exist in American society in the light of the aforementioned facts. Her short story illustrates historical details from a period when slavery was pervasive. Oppression at the hands of the wealthy and white was a reality, and the way the short story handled it made that truth quite evident. The objective of the study is to illustrate historical aspects of the period when *Desiree's Baby* was written using a New Historicist perspective in the light of nineteenth-century truths and how these truths were represented in literary works. Since the short story addresses issues of inequality, prejudice and discrimination on the basis of race, it is thought that the New Historicist approach is the appropriate theory to exemplify these issues in American society during the nineteenth century.

2. New Historicism

The 1980s saw the emergence of New Historicism as a literary theory for modern era. The proponents of this theory consider that understanding a piece of literature requires knowledge of its historical setting. A literary text is not a stand-alone piece of literature; rather, it is linked to everything that is part of the culture of a specific society and time. As Lyu states (2021, p. 1075), "new historicists pay more attention to the historical and cultural context of the literary text." In actuality, New Historicism views a literary work as a depiction of a worldview from a certain time period. Literary works so serve as examples of both historical knowledge and cultural change.

A literary work is comprehended by focusing "more on history that is nuanced, imbued with emotion, and written from the perspective of ordinary people" (Hickling, 2018, p. 55) in order to understand it as a product of its period. It is impossible to say that a literary work can be understood in the same way regardless of the chronological period because cultural, social, and political features of a particular moment and society are reflected through it. As Serdaroğlu emphasizes (2017, p. 787), "New Historicism deconstructs and reconstructs the truth-ness of history as well as its universal and traditional representation." The world's social existence is investigated by New Historicism, which can be interpreted from several angles. "New Historicism provides a representation or revisionism of historical facts based on the belief in history as having a discursive nature underscoring power relations" (Ramadan, 2019, p. 32). The notion that "events, places, and culture within a society affect or influence a written work" is thus supported by the New Historicists (Mojdegani, 2016, p. 13).

3. Kate Chopin and *Desiree's Baby*

Kate Chopin, a notable American writer born in 1850, is well-known for her literary works, particularly her novel *The Awakening* and short stories. “She began writing short stories around 1890, using Creole settings and often the patois of her characters” (McInerny, 2005, p. 1). Chopin’s literary career ended in 1899, following criticism of her final novel. Most of her literary works feature female heroines that are strong enough to deal with the evil surrounding them. She seeks to demonstrate what females may do outside of their patriarchal society in order to achieve independence, which piqued the interest of feminists. Chopin, according to Al-Shalabi (2015, p. 277), “draws people’s attention to the restrictions that marriage imposes on women. She seems to be saying that marriage divests women of their independence and keeps them oppressed by men.” Chopin is particularly skillful in her description of women’s survival in a male-dominated world because she is a literary character who illuminates “the inner lives of sensitive, daring women” (Monika, 2020, p. 1).

Desiree's Baby, one of the short stories, was written in 1897. It describes numerous forms of racial and ethnic prejudice in nineteenth-century America. Furthermore, it depicts the consequences of racial discrimination and the societal tensions that emerge from it. *Desiree's Baby* is also about love and rejection. It is made apparent that throughout the time period depicted in the short story, there was no racial equality in the town, nor were there enough rights for women. In addition, the short story depicts a class distinction. As Guo and Du (2021, p. 28) point out, *Desiree's Baby* clearly demonstrates the culture in America “in which racism and gender discrimination penetrated into the fixed mindset of people”; thus, historical context can aid comprehension of the theme and what is being told through the fictional characters.

4. Method

A literature review was employed to compose the study, and the qualitative research method was used to analyze of the literary work *Desiree's Baby*. The study provides references that support the New Historicist approach used to analyze the short story.

5. Analysis of *Desiree's Baby* through New Historicist Approach

Kate Chopin’s short story *Desiree's Baby* can be seen as a literary work that embodies the New Historicists’ perspectives on literary works. While the advocates of New Historicism say that literary works reflect the realities of a specific time period, they also imply that the authors produce vital resources to reach certain aspects of the society in which she lived in. Similarly, the aforementioned short story might be viewed as a resource that demonstrates the facts of the time in which its author lived. In *Desiree's Baby*, Desiree is Valmondés’ adopted daughter. She falls in love with Armand, a wealthy Creole man. It is understandable that in the

nineteenth-century America, a wealthy man has the right to marry anyone, even if she is an adopted person. After having a child as a fruit of their love, Armand becomes glad as a plantation owner who should perpetuate his ancestry with his race member. However, the appearance of his son who looks like a black person, causes considerable prejudice on Armand's behalf as well as in the society. According to this point of view, anyone whose ancestry is unknown can be subjected to the degradation of her unknown genealogy at that time period.

Nobody can criticize the wealthy or question their lineage in this century. Desiree left her husband's house with her nameless child since a white person should not be of black descent. Her husband discovers that he is partly black, which demonstrate the reality of the period that even though a person is of white descent, they may have black parents. This is the issue of the nineteenth-century American society where the rich and the people color of black lived together in the same surroundings.

Oh, Armand is the proudest father in the parish, I believe, chiefly because it is a boy, to bear his name; though he says not - that he would have loved a girl as well. But I know it isn't true. I know he says that to please me. And mamma, she added, drawing Madame Valmonde's head down to her, and speaking in a whisper, "he hasn't punished one of them - not one of them - since baby is born. Even Negrillon, who pretended to have burnt his leg that he might rest from work - he only laughed, and said Negrillon was a great scamp. Oh, mama, I'm so happy; it frightens me. (Chopin, 2000, p. 195)

As understood, during that time, women were expected to bear children and carry their husbands' significant names at the period. The whites are proud of their children, and this pride influences how they treat their slaves. As Mayer also states (2010, p. 95), Chopin demonstrates the character "Armand Aubigny as a cruel, arrogant man who likely would never admit he was wrong. He is merciless with his slaves and his wife." Even though Armand mistreats his slaves, the significant problem of ancestry can have a favorable impact on this treatment. Indeed, his pride in his race exemplifies both his ideology and the true ideology of white race in the nineteenth-century America. From the standpoint of New Historicism, being white and having offspring of white race is crucial, and it is a source of pride, because it is a privilege to perpetuate a white man's lineage. However, in *Desiree's Baby*, it is seen that Armand's son appears to be of black descent, which forces the baby to live unnamed because his father refuses to give the baby a name. Furthermore, because blacks are slaves, it is impossible for a white to resemble a black who is born as a slave, exhibiting the ideology of the historical period. This issue also demonstrates the irrefutable reality of racial discrimination and disparity during the time period.

Fictional characters who are viewed as representatives of the real society of the aforementioned century, are biased regarding the origin of Armand's son, who is supposed to

be white yet grows to resemble people of black descent. Even among black laborers on plantations, racial prejudice becomes pervasive. Desiree's mother also has doubt about the baby remarking, "Yes, the child has grown, has changed" (Chopin, 2000, p. 194). At the time period depicted in the short story, this had been considered a dreadful incident for both the baby's father and society.

In society in which Desiree lives, prejudice begins to differentiate whether her baby is the result of her infidelity or her African ancestry. As a result, both scenarios will result in unfavorable outcomes for a nineteenth-century white man. This is the reality of the society and time, as portrayed by the fictional figure, Armand. Desiree being a female in patriarchal society, is aware that women did not have equal rights at the time and that whatever males said should have been agreed upon. "It means," he answered lightly, "that the child is not white; it means that you are not white" (Chopin, 2000, p. 196). As stated by the male character, having black ancestors or having a black baby was considered as a threat to society at the time, especially by those who were white and wealthy.

When she could hold a pen in her hand, she sent a despairing letter to Madame Valmonde. "My mother, they tell me I am not white. Armand has told me I am not white. For God's sake tell them it is not true. You must know it is not true. I shall die. I must die. I cannot be so unhappy, and live." (Chopin, 2000, p. 196)

As pointed out above, Desiree feels oppressed and wishes for assistance from her stepmother. The short story effectively depicts prejudice towards a female's race. The subjugation of women in the nineteenth-century is unbearable. Gender disparity existed in patriarchal society. "Do you want me to go?" "Yes, I want you to go" (Chopin, p. 197). As stated, Desiree faced rejection. When being analyzed from the New Historicist viewpoint, it is seen that women did not have the right to object to the terrible side of society throughout the nineteenth century in America. Furthermore, gender discrimination was unavoidable. Despite accusing his wife of racism, Armand discovers the truth about himself.

"But above all," she wrote, "night and day, I thank the good God for having so arranged our lives that our dear Armand will never know that his mother, who adores him, belongs to the race that is cursed with the brand of slavery." (Chopin, p. 198)

As stated by Armand's mother, she was also of black heritage, which was associated with slavery at those times. His mother didn't want her son to learn about his real origin including both white and black. In the South, a plantation owner could not be black. When look from the New Historicist perspective, it is clear that the affluent white man who owns a plantation could not any relationship with any slave of a different race. As a result, the truth about the lineage could not be revealed in the hands of a prejudiced society. When Armand is compared to his father, one can observe that he treats his wife completely differently. After realizing his son's skin color, Armand despises Desiree and the baby. He would rather lose his wife and child than

tell the truth as a representation of nineteenth-century American culture. The short story thus powerfully portrays the depravity and inhumanity of the period.

6. Conclusion

When analyzed from the perspective of the New Historicism, Kate Chopin's *Desiree's Baby* reveals the themes that are the realities of the nineteenth-century society, the age in which the author of the short story also lived. Desiree seems to be a female representative of her time. Because there is slavery at the time, and the slaves are of black descent, the nameless baby is rejected by wealthy father. Indeed, Desiree and her husband suffer from societal biases. The insecurity of the racist culture of nineteenth-century America can be seen through *Desiree's Baby*.

It is clear that *Desiree's Baby* portrays the historical fact of the time in which it was written. In this short story, the white ones have both wealth and power. Armand, a white and wealthy individual, despises the people of color who labor as slaves on their owner's plantation. He refuses to accept the baby whose skin color resembles that of people of color as his son. Chopin's intense exploration of the themes of the importance of race and inequality in nineteenth-century America is thus an undeniable reality.

As stated by advocates of the New Historicism, any literary work is a representation of its time period. In this context, it is obvious that *Desiree's Baby* accurately portrays the status of women and people of color during the writing period in this setting. This short story is a reflection of its time because the era in which it was written has an effect on it. The racial disparity, gender discrimination and also racial prejudice that are historical facts at the time, are visualized through the short story. When the opinions and beliefs of members of society are taken into account, *Desiree's Baby* demonstrates that racial concern can be greater than love. Men hold a greater position, and women are easily accused of anything, even if it is false. By divulging these issues, not only historical information on society but also the ideology of the people at the time, which can be seen as the true components of history, are demonstrated. As a result, it is considered that Kate Chopin's short story directly reflects themes that illustrate the true ideology and position of the individuals who lived in the American society of the nineteenth century.

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“Observe God in His works”*: *Mystical Via Media* in Henry Vaughan’s *Silex Scintillans*

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Abstract

The sixteenth and seventeenth centuries in England were marked, among many other theological debates, by the religious controversy over human culpability in the matter of salvation. The Protestant reformers contested the Catholic veneration of exterior objects and practices such as indulgences and penance with the claim that one could attain God’s grace only by putting one’s faith in it. The seventeenth-century English poet Henry Vaughan (1621-1695) reacts to this controversy in his poetry collection entitled *Silex Scintillans* (1655) from an unprecedented perspective. Acknowledged both as a metaphysical poet and a proto-Romantic, Vaughan’s speakers in the collection observe nature as the sole mediator that can enable the pious believer to reach the eternal Truth or God. In this respect, they recognise the Protestant scepticism of any intermediaries while at the same time, they transform nature itself into a sacrament through which redemption becomes possible. That is, they posit themselves partly as Catholic believers who regard nature as a means to learn if they are saved by God and partly as Protestant believers who reject any ornamental medium between God and human beings. Through an elevated depiction of the natural world, the collection contributes to the early modern concept of *via media* employed by the Anglican bishop Joseph Hall to make peace between the opposing religious sects of the period. Thus, the major aim of this paper is to argue that in *Silex Scintillans* Henry Vaughan creates a discourse of mystical *via media* by mediating between Catholicism and Protestantism through an envisioning of nature as the only sacrament through which the collection’s speakers believe they could attain salvation.

Keywords: Henry Vaughan, *Silex Scintillans*, *via media*, nature, sacraments

* This line is taken from Henry Vaughan’s “Rules and Lessons,” another poem in *Silex Scintillans* (1896, p. 97).

1. Introduction

Henry Vaughan was a Welsh poet whose literary career resembles that of John Donne in terms of his religious conversion. Like Donne, whose first biographer informs us that the poet “wished [his secular poems] had been abortive, or so short lived, that his own eyes had witnessed their funerals” (Walton, 1796, p. 76), Vaughan lamented the existence of his secular poems found in *Olor Iscanus* [*The Swan of the Usk*]. In the preface to his devotional poetry collection entitled *Silex Scintillans* [*The Fiery Flint*], Vaughan confesses that “I myself have, for many years together, languished of this very sickness [of writing secular verses]; and it is no long time since I have recovered” (1896, p. 5). Later in the preface, he pleads with the reader for the suppression of his works that reflect his love for a human beloved: “if the world will be so charitable as to grant my request, I do here humbly and earnestly beg that none would read them” (Vaughan, 1896, p. 5). Although there is more than one reason for the poet’s religious transformation, including physical illnesses, political challenges, and the death of loved ones, George Herbert’s *The Temple* appears as the deepest influence on him: “The first, that with any effectual success attempted a diversion of this foul and overflowing stream, was the blessed man, Mr. George Herbert, whose holy life and verse gained many pious converts, of whom I am the least” (Vaughan, 1896, 7). As Vaughan’s remarks demonstrate, the poet underwent a religious transformation, which is also present in his poetical works.

Apart from his outlook as a religious poet, critics have discovered several recurring themes and literary techniques in Vaughan’s devotional poems, which enabled them to attribute many poetical titles to him. Wanamaker (1974), for example, argues that the poet belongs to the school of Donne, that is, he is a metaphysical poet, in that he makes excellent use of the concept of *discordia concors* in *Silex Scintillans*, whereby he detects the discord in the concord in his observations of nature (p. 465). Wanamaker’s observation of the poet’s attentiveness to nature makes it possible to view Vaughan as a nature poet, a contention put forward by several critics. Judson (1927) states that “in the poetry of Vaughan, ... one perceives the observant eye and the heart that is quickened by the charm of nature’s less familiar aspects and moods” (p. 148). However, Judson continues, Vaughan should not be perceived as a descriptive nature poet but one who meditates upon the natural world (1927, p. 149). Similarly, Martz (1963) suggests that the majority of poems in *Silex Scintillans* make it clear that “man, enlightened by Biblical revelation, can grasp the Vestiges, the ‘traces,’ of God in external nature; and from this knowledge he can then turn inward to find the Image of God within himself” (p. 45). Thus, Vaughan’s poetry can be said to ascribe a divine aspect to the external nature as it makes it possible for human beings to observe their own selves in it. In this respect, he can also be denominated as a mystic poet who believes that natural objects signify more than what can be seen in them.

Though critics agree upon the representation of a divinised nature in Vaughan's religious poetry, whether the poet implements political discourse in his works or not is still a debatable question. Rudrum (1999) observes how scholarly perception of Vaughan has moved from the argument that the poet's best works are not affected by concomitant political references to that it is possible to detect Anglican propaganda in most of his famous works such as *Silex Scintillans*, *Olor Iscanus*, and *Mount of Olives* (pp. 351-353). This article contributes to the argument that Vaughan presents a political stance in his observations of and attitudes toward the external nature. It aims to bring 'Vaughan as a nature poet' and 'Vaughan as an Anglican propagandist' together by claiming that the poet creates a discourse of mystical *via media* or the midway between the extreme theological parties of the period during which he lived. The political dimensions of Vaughan's regard for nature are mentioned by critics. In fact, Whalen (2002) analyses *Silex Scintillans* in terms of its relation to the concept of moderation and suggests that "Vaughan quite deliberately assigns to the devotional, pre-ingestive reflection a sacramental status approaching if not equal to that which traditionally is derived from without" (p. 174). According to this contention, *Silex Scintillans* places the source of grace in the pious feelings of the believer. Still, it is argued in this article that Vaughan's depiction of nature as the only medium between God and human beings renders it a sacrament although his sole focus on nature rejects any other symbolic object's mediatory function. For this reason, the remaining part of the article first focuses on the meaning and functions of sacraments and how they became a topic of debate during the early modern period in England. Later, the article aims to reveal Vaughan's reaction to the extremist ideas on this ecclesiastical topic. Finally, it is contended that in the selected poems in *Silex Scintillans*, Vaughan, aligning with his contemporary Anglican theologians, mediates between opposing denominations of Catholicism and Puritanism by envisioning nature as a source of divine grace that stimulates the speakers' devotional feelings.

2. The English Reformation and The Sacraments

It seems important to note that Vaughan's *Silex Scintillans* was published in two volumes in 1650 and 1655 when England was under the rule of the Parliamentary regime. The Protestant Reformation that attacked Catholic practices and the Puritan insistence for a further reformation in the Church of England caused an extensional controversy that led the country to a civil war between the years 1642 and 1651. As Spraggon (2003) argues, the Puritan iconoclasm had not only moral and religious but also political implications:

The controversy was about not only the correct forms of liturgy, ritual and church decoration, but also about obedience to the crown, which for supporters of the king was equated with religious conformity. For the opposition, the fear of Catholicism was tied in with fear of political tyranny and absolute rule. ... [T]he dangers of idolatry were utilized to mobilise parliamentary support against Charles, and to justify the taking up of arms against the monarch. (p. xv)

To put it succinctly, the campaign against sacraments that started with the Reformation to attack the state of the papacy was intensified by the Puritans to challenge the authorial status of the Stuart kings. Thus, to understand the breaking of the English Civil War, it seems crucial to refer to the development of the Puritan hatred against ornamental religious objects during the early modern period.

In the early years of the Reformation, the official documents of the Church of England stated that the new theology rejects the ‘corrupted’ practices such as the adoration of certain sacraments and penance observed in the Catholic Church. For example, the tenth article of “The Ten Articles of 1536,” a document composed by learned churchmen of the Church of England, views it blasphemous to believe that “through the Bishop of Rome’s pardons souls might clearly be delivered out of purgatory and all the pains of it” (Fuller, 1845, pp. 158-159). Similarly, “The Book of Common Prayer” suggests that the main reason for the abolishment of certain conventions is that “they were so far abused, partly by the superstitious blindness of the rude and unlearned and partly by the unsatiated avarice of such as sought more their own lucre than the glory of God” (Booty, 1976, p. 20). Later, “The Thirty-Nine Articles of 1563” puts forward in its sixth article the Protestant belief that if a religious practice does not exist in the Bible, it should not be viewed as “requisite or necessary to salvation” (Wilson, 1821, p. 29). It can be deduced from these historical documents that the possibility of mercy is placed wholly in the hands of God; human intervention, according to this view, cannot aid an individual in her/his way to grace.

Though the English Reformation expressed negative opinions on the Catholic perception of sacraments and salvation, the reformed religion was still attacked by the Puritan leaders for containing the remnants of Catholicism in its church. “A View of Popish Abuses Yet Remaining in The English Church” was presented in the Parliament in 1572 by the Puritan clergyman John Field (1545 – 1588) with the aim of abolishing all the remaining Catholic practices in the Church of England. In the admonition, Field calls on the Parliament “for the removing away and utter abolishing of all suche corruptions and abuses” as communion, baptism and kneeling (Frere and Douglas, 1907, p. 20). He states that the Book of Common Prayer “is an unperfected book, culled & picked out of that popishe dunghill, the Masse booke full of all abominations.” (Frere and Douglas, 1907, p. 83). The reason why he rejects the inclusion of any kind of Catholic rituals in the English Church is that they prevent the congregation from hearing and taking to their hearts the word of God: “When Jesus is named, then of goth the cappe, and downe goeth the knees, with suche a scraping on the ground, that they cannot heare a good while after, so that the word is hindred, but when any other names of God are mentioned, they make no curtesie at all, as though the names of God were not equall, or as thoughe all reverence oughte to be given to the syllables” (Frere and Douglas, 1907, p.

29). So, according to Field, such rituals performed during masses pervade the whole process making the word of God conveyed inferior to them.

As can be seen, the question of salvation, predestination, and the worth of sacraments and other religious practices were among the topics of debate during the early modern period in England. In a sense, all these topics are related to each other. Sacraments are understood to be the signs through which one can comprehend the divine secrets of God. Etymologically, the word ‘sacramentum’ derives from the Greek ‘mysterion’ which “came to be applied to many kinds of secrets or unexplained phenomena” (Ferguson, 2015, p. 126). In the Catholic sense, “[t]he hidden mystery of God’s plan of salvation is ... made manifest and brought to completion in Christ. This mystery is extended through history in the Church, in which Christ’s members are joined to his saving mystery through the sacraments” (Nutt, 2017, p. 54). In other words, they enable devout people to comprehend God’s plan concerning who is saved and who is going to be eternally punished. However, it should be noted that the Catholic perception accepts that they “do not merely dispose their recipients to grace, they actually make them holy” (Nutt, 2017, p. 63). Therefore, they are viewed as intermediary objects and practices that accompany the believers in the comprehension of their eternal fate.

3. *Via Media*

While the Puritan theologians of the early modern period argued that sacraments led believers to idolatry and that the Church of England still contains some remnants of them, there were attempts to find a midway between the two opposite poles of the debate. One of those attempts was made by the Anglican bishop Joseph Hall (1574-1656) in his *Via Media, The Way of Peace* (1619). Hall argues in his treatise that the disputations around the five articles of faith, which are predestination, Christ’s death, man’s corruption and free-will, conversion, and perseverance, may lead the Church and the country to a dangerous future if the notion of golden mean would not be acknowledged by theologians and believers. He claims that when “scholastic disquisitions” are removed from the debates around the articles of faith, it becomes obvious that both Protestantism (and its subsects) and Catholicism are more or less on the same page. For example, on the matter of salvation, both sides argue the same thing, according to Hall (1808), with little nuances on both sides: “the one part holds, that God’s decree looks at faith and infidelity, as conditions in those, who are to be chosen or refused: the other easily grants, that no man is elect but the believer, no man reprobate but the rebellious and unbeliever” (p. 828). For Hall, then, both theological sides accept that faith is the arbiter of divine grace; however, they dissent on the question of the provider of faith. Both sides, according to Hall, believe that faith is “the gift of God” (p. 830). However, whether God gives this gift to the elect or to those whom He knew would perform good deeds is a matter of debate. Still, Hall argues, this question should not create social trouble when both sides agree upon the

contention that God is the provider of faith: “Doubtless, to make men capable of salvation, there is faith, repentance, good works, perseverance in good, actually required of God. ... Why should we be scrupulous in what place they come into the holy purposes of God, which we grant cannot be missing in our way to heaven?” (p. 832). Thus, for Hall, the English Church followed a midway between the two extreme sides of the theological debates on deliverance. In a way that attests to Hall’s argument, Holtzen (2019) claims that “The English Church reformed the excesses of Roman Catholicism and avoided the deficiencies of more strident Protestant reforms. The Articles of Religion functioned neither like the canons of Trent nor as the Protestant confessions” (p. 61).

4. Henry Vaughan’s Mystical *Via Media* in *Silex Scintillans*

As a royalist poet who supported the political decisions of his country, Henry Vaughan also followed the English Church’s policy of moderation. Moreover, he reflects the same theological stance in his *Silex Scintillans* from an unprecedented perspective. He posits the external nature as a sacrament that reveals the divine plan of salvation to human beings. In this respect, he appropriates the Catholic stance on the possibility of observing God’s plan in an external entity. However, he also elucidates that any object or practice other than nature cannot be viewed as an intermediary between human beings and God’s forgiveness. As Mackenzie (1999) suggests, during a period when devotional poetry mainly incorporates the question of the divine presence “in nature and in man,” Vaughan undertakes a mission of “integrating” the Protestant and Puritan responses to the debate with the Catholic ones (p. 98). In this respect, the collection can be read as the literary extension of Hall’s concept of *via media* in that the speakers of the poems seem to situate themselves between the opposing theological factions of the Reformation period by regarding nature as a sacrament.

For example, “Religion” is worthy of attention with regard to understanding nature as the sole medium through which one can comprehend how God diffuses his grace. In general, the poem depicts a person in nature who holds an account of the Christian religion throughout history; that is, the speaker recounts how religion has been tainted by human beings. In the first four quatrains, the speaker imagines biblical times while walking in nature:

My God, when I walk in those groves
And leaves, Thy Spirit doth still fan,
I see in each shade that there grows
An angel talking with a man.

Under a juniper some house,
Or the cool myrtle's canopy;
Others beneath an oak's green boughs,
Or at some fountain's bubbling eye.

Here Jacob dreams, and wrestles;

there Elias by a raven is fed;
Another time by th' angel, where
He brings him water with his bread.

In Abr'ham's tent the wingèd guests
– O how familiar then was heaven! –
Eat, drink, discourse, sit down, and rest,
Until the cool and shady even. (Vaughan, 1896, p. 30).

Here, the speaker depicts a period almost like the prelapsarian time when only holy biblical figures recognise the power of God. Biblical allusions to Jacob's wrestling with God, Elijah's being fed by ravens, and Abraham's communion with angels refer to God's mighty and merciful nature. Both the speaker of the poem and the biblical characters he imagines are present in nature. It is only through his observations of nature that the speaker can comprehend God's mentioned qualities. In this respect, he can be called a nature mystic for whom the external nature signifies more than it showcases.

After depicting this Edenic scene which the speaker spots in the external nature, he almost immediately moves forward to the present time when human or institutional intervention has tainted religion and thus caused the loss of the prelapsarian joys. He claims in the fifth quatrain that "We have no conference in these days" (Vaughan, 1986, p. 30). The given line is of importance since although the speaker laments the loss of Edenic times, he still refers to those days as "these days," which indicates that he still feels close to those times when he is in nature.

While the given lines in "Religion" give an account of the defilement of religion over time, the first two of the remaining eight quatrains first attempt to find the reason for the loss of Edenic times that the speaker can spot only in nature and then find an answer to the questions raised:

Is the truce broke? Or 'cause we have
A Mediator now with Thee,
Dost Thou therefore old treaties wave,
An by appeals from Him decree?

Or is't so, as some green heads say,
That now all miracles must cease?
Though Thou hast promis'd they should stay
The tokens of the Church, and peace. (Vaughan, 1896, p. 31)

These are the lines in which the political and theological debates of early modern England find a place. The speaker thinks of several reasons for human beings' loss of direct connection with God and Heaven. First, he infers that Jesus Christ functions as the 'mediator' between God and human beings and thus the latter has been removed from enjoying past Edenic joys. Secondly, he voices the Puritan view that ornamental icons in churches should be abandoned.

In these lines, he articulates the mediatory function of sacraments. While they used to enable believers to experience the same joys described in the first five quatrains, their rejection has caused the loss of direct connection with those times. Therefore, neither the Protestant nor Puritan theologies are responsive to the speaker's search for the bygone unspoiled times.

After recognising the inadequacy of his contemporary religious factions' attempts to restore the idyllic past, the poetic persona continues to explain how religion has been tarnished by institutional and human interruption:

No, no; Religion is a spring,
That from some secret, golden mine
Derives her birth, and thence doth bring
Cordials in every drop, and wine. (Vaughan, 1896, p. 31)

Here, the pure unstained religion is depicted as a flower that sprouts from a secret place, and it has a recuperative aspect to itself that heals the fallen creatures. Maintaining the image of the flower, the speaker claims that this untainted religion "[g]rows still from better unto worse" in the material world. This pure flower is infected by subterranean "sulphur" and becomes so "poison'd" that it turns out to be "stead of physic, a disease" (Vaughan, 1896, p. 31).

As can be observed, it is nature itself that enables the speaker to detect religion in its purest form and to discover how it has been contaminated through ecclesiastical debates. It is the act of wandering in nature that reveals the blissful image of Eden to him, and it is the thought of a flower that makes him observe how this image has been shattered. Therefore, nature functions as a sacrament for the speaker, which reveals more than it presents to the eye. In this respect, the speaker first articulates the superfluousness of what Joseph Hall calls "scholastic disquisitions". Secondly, he mediates between the Catholic adoration of mediatory items, the Protestant maintenance of religious symbolic objects, and the Puritan antipathy towards them.

It is important to mention "Religion" as a poem that negotiates the mystical aspect of the external nature since it brings in the early modern theological debates to the subject. On the other hand, the mediatory aspect of nature is not only mentioned in "Religion" but scattered throughout the collection. For example, the same idea that human beings can get closer to Heaven or God through nature is also given in "Corruption" whose speaker argues that "[n]or was heav'n cold unto him; for each day / The valley or the mountain / Afforded visits, and still Paradise lay / In some green shade or fountain" (Vaughan, 1896, p. 101). Therefore, the two poems make clear that nature acquires a sacramental meaning for the speakers since it makes God's mysteries obvious, and that contemporary time has lost its connection with the purity of religion by tainting it. In the same way, "Regeneration" is a record of a spiritual pilgrimage

made possible by the physical act of observing the external nature. The sight of a primrose, a symbol of renewal, with shades on it, reveals to the poetic persona that his turn to the right path is just “[m]ere stage and show,” that is, it is insincere (Vaughan, 1896, p. 19). Recognising that his sins weigh more than his repentance (Vaughan, 1896, p. 19), he continues his spiritual journey in nature and detects a grove of magnificent trees that unveils “a new Spring,” which indicates a sincere religious conversion (Vaughan, 1896, p. 20). The reason behind this opportunity is again found in nature which contains elements both in their perfect and deficient forms. Some of the stones around a fountain that the speaker observes are “bright and round,” implying perfection, while others are “ill-shap’d and dull” (Vaughan, 1896, p. 21). As Lessenich (1972) states, “The fountain and the stones form a stage in the pilgrimage of the poet’s soul, admonishing him not to become slack, or, ... to maintain a lively hope to an inheritance incorruptible and undefined, reserved for him in heaven” (p. 85). Also, at a bank of flowers, he inspects that “[s]ome fast asleep, others broad-eyed / And taking in the ray” (Vaughan, 1896, p. 22). Therefore, he understands from his observations of nature that salvation is possible if he prays for the regeneration of his soul. Through images from nature, the speaker understands his fallen nature and the possibility of being forgiven, and this belief makes the speaker pray at the end of the poem as such: “‘Lord,’ then said I, ‘on me one breath, / And let me die before my death!’” (Vaughan, 1896, p. 22).

Comprehension of the human being’s fallen nature and the possibility of redemption through images from the external nature such as trees and flowers are also observed in “Man’s Fall and Recovery”. The speaker presents himself as a “sullied flower” whose fallen nature has been redeemed by Christ’s “saving wound” or sacrifice on the Cross (Vaughan, 1896, pp. 42-43). In “The Relapse,” the poetic persona contrasts himself with God. While he presents himself as a sinful creature, God is depicted as a redeemer to whom he needs to express his gratitude:

A darting conscience full of stabs, and fears;
 No shade but yew,
 Sullen, and sad eclipses, cloudy spheres,
 These are my due.

...

Sweet, downy thoughts, soft lily-shades, calm streams,
 Joys full, and true,
 Fresh, spicy mornings, and eternal beams,—
 These are His due. (Vaughan, 1896, p. 89)

Here, God eases the pains of the sinner through the sights of lilacs, rivers, and sunlight. Therefore, natural objects become functional in the way the speakers of these poems approach salvation.

Apart from trees and flowers, stars also acquire significance in terms of revealing the opportunity of divine grace. The hope that creatures in nature might contain the solution to the question of redemption of mankind is voiced in “Midnight” whose speaker, observing stars while everyone else sleeps, “wish[es] each beam / My soul doth stream” (Vaughan, 1896, p. 63). Similarly, in “Joy of my life while left me here!”, the speaker appears as a human subject who has been banished from Heaven and thus God’s company. Still, he feels the presence of his creator in the natural world. He understands that “in thy absence thou dost steer / Me from above” (Vaughan, 1896, p. 67). The reason for this feeling of connectedness becomes obvious when the poetic persona contemplates stars as guiding spirits:

Stars are of mighty use; the night
 Is dark, and long;
 The road foul; and where one goes right,
 Six may go wrong.
 One twinkling ray,
 Shot o'er some cloud,
 May clear much way,
 And guide a crowd. (Vaughan, 1896, p. 67)

On the opposite side of the stars, the poem puts the “swordlike gleam” that caused human beings’ banishment from Heaven. However, the speaker believes, “this beam [stars] / Will guide him *in*” (Vaughan, 1896, p. 68). Stars as guides are also mentioned in “The Star” from the second volume of *Silex Scintillans*. The poem’s speaker scrutinises stars to understand the human condition on earth. Addressing the celestial body, he says, “I will see / What man may learn from thee” (Vaughan, 1896, p. 191). First, he recognises that the human body is so depraved that it is impossible for human beings to observe the hidden mystery behind stars (“... for bodies, once infected, / Depraved, or dead, can have with thee / No hold, nor sympathy” (Vaughan, 1896, p. 191)). Later, he remembers that his body contains a soul in it, which has a “pure desire / And longing for thy bright and vital fire” (Vaughan, 1896, p. 191). The reason why the speaker longs for the stars is explained in the next two stanzas; they are believed to “[c]ommand and guide the eye” (Vaughan, 1896, p. 192), and they thus awaken the spirit and divine desire of the human subject. For the people who have converted to the right path after being accompanied by the stars, “God a commerce states, and sheds / His secret on their heads” (Vaughan, 1896, p. 192).

As the lines from the given poems make clear, natural objects such as trees, flowers, and stars guide the believers on their path to salvation by making God’s mysteries obvious to them. In this respect, the speakers of these poems perceive natural elements to be sacraments. The poetic personae never utter the belief that these natural objects have a direct impact on the probability of acquiring God’s mercy. Rather, they enable the speakers to recognise their fallen nature and thus make them believe that they cannot be saved without repenting and praying.

In other words, natural objects observed in the poems do not function as direct saviours but as converters of the soul that help the speakers turn themselves into devout believers.

The depiction of natural elements as sacraments is not limited to trees, flowers, and stars in *Silex Scintillans* but is extended to animals. “The Morning-Watch,” for example, expresses the speaker’s wish that he can pray to and praise God even in his sleep (“O let me climb / When I lie down!” (Vaughan, 1896, p. 71)). His yearning for night-time worship has been awakened by his observations of nature where he sees that not only naturally occurring events such as winds and spring but also animals “[a]dore [God] in their kinds. / Thus all is hurl’d / In sacred hymns and order; the great chime / And symphony of Nature” (Vaughan, 1896, p. 71). The divine order that the speaker detects in the external nature leads him to a pious path in his life, which might assure him of his salvation. In the same way, the wish to convert to a pious path is voiced in “And do they so? Have they a sense” after the speaker’s contemplation upon natural elements and birds’ flawless nature. He compares his fallen nature to the devout qualities of natural objects and articulates his wish to transform into inanimate objects and animals:

I would I were a stone, or tree,
Or flower by pedigree,
Or some poor highway herb, or spring
To flow, or bird to sing!
Then should I—tied to one sure state—
All day expect my date;
But I am sadly loose, and stray
A giddy blast each way; (Vaughan, 1896, p. 87)

Birds, in this poem, are examples of God’s perfect creations that praise their creator. However, as with the stones and flowers of “Regeneration”, there are also avian creatures in nature that represent the fallen nature of humankind. As Pursglove (2004) states in his analysis of bird symbolism in “The Bird,” Vaughan makes use of these avian creatures “as emblems of the range of human spiritual states” (p. 254). Still, such poems as “Cock-Crowing” reveal that the exemplary devout birds point the way to salvation. In this poem, the depiction of the rooster at sunrise as a pious creature leads the speaker to think that this creature might know the way to redemption: “So shines and sings, as if it knew / The path unto the house of light.” (Vaughan, 1896, p. 189). From his perception of the rooster, he concludes that humans can also think of salvation as possible:

If such a tincture, such a touch,
So firm a longing can impour,
Shall Thy Own image think it much
To watch for Thy appearing hour?
If a mere blast so fill the sail,
Shall not the breath of God prevail? (Vaughan, 1896, p. 189)

Although the speaker imagines animals as inferior creatures here, it is obvious that a rooster's daily actions lead him to pious thinking. Thus, contemplation upon the way animals and natural objects praise their creator provides the speaker with the idea that he is not worthy of God's mercy, and thus leads him to a pious path, which is expressed in his wish to become more like the animate and inanimate creatures he admiringly depicts. Therefore, not only flowers, winds, stars, and trees but also animals, especially birds, function as sacraments for the speakers of the poems who learn from these creatures and natural occurrences the divine mysteries.

Although the belief that nature operates as a mediatory between God's mercy and human beings is repeatedly emphasised in the collection, it should be reminded that Vaughan never indulges in the traditional sacramental theology embraced by Catholicism. As Post (2004) puts forward, especially the second part of the collection "expose[s] the decorative and artful for harboring the dangerous and demonic" (p. 31). The recurring theme of purification through discarding the body and language makes it obvious that the Catholic acknowledgement of ornaments is not regarded by the poet of *Silex Scintillans*. For example, the speaker of "Vanity of Spirit" observes nature to spot traces of God and his own condition as a fallen creature. His examination of natural elements leads him "[t]o search myself" (Vaughan, 1896, p. 57), and his self-inspection enables him to detect symbolic "hieroglyphics" and "broken letters" out of which he cannot make anything meaningful (Vaughan, 1896, p. 57). It is obvious that the speaker aims to find the answer to the question of whether he is saved or going to be punished eternally. However, it would be a mistake to assume that nature does not provide the speaker of "Vanity of Spirit" with the answer to the mysteries of God's plan concerning salvation. Quite contrarily, nature teaches him "to disapparel, and to buy / But one-half glance, most gladly die" (Vaughan, 1896, p. 58). He learns from nature the importance of seclusion, which reveals to him that the affairs of the world should be avoided to be sure of his inclusion in the group of people who are saved by God.

In addition to the purification of the body, the speakers of several poems in *Silex Scintillans* underscore the need to use unadorned language in poetry. For example, "Isaac's Marriage" praises the biblical figure Isaac's prayers in plain style concerning his marriage to Rebekah. While doing this, the poem contrasts Isaac's style with that of the speaker's contemporary poets in order to criticise the ornamental language employed by the latter:

... hadst thou but the art
Of these our days, thou couldst have coin'd thee twenty
New sev'ral oaths, and compliments too plenty.
O sad and wild excess! and happy those
White days, that durst no impious mirth expose! (Vaughan, 1896, p. 37)

The criticism made against the ornamental style of certain poets, arguably the Elizabethan sonneteers, through a biblical narrative is also foregrounded in “Mount of Olives” where the speaker understands that the use of decorative language in poetry only covers the truth. Addressing the mountain ridge where Jesus’s ascension to heaven occurred, the poetic persona seeks the proper way of describing such a holy site:

My saviour sate, shall I allow
Language to love,
And idolize some shade, or grove,
Neglecting thee? such ill-plac’d wit,
Conceit, or call it what you please,
Is the brain’s fit
And mere disease. (Vaughan, 1896, p. 49)

The given lines from both poems indicate that poetic language should be plain in religious poetry so that it can depict the One Truth, or God, properly. The purification of poetic language through plain style can be said to represent Vaughan’s unwillingness to participate in the Catholic espousal of adorned objects and ceremonies.

Though the Catholic embracement of sacramental theology is not completely followed by the speakers of the poems in *Silex Scintillans*, this should not lead to the idea that Vaughan, or the poetic personae of the collection, shares the Puritan iconoclasm. As the analysed poems reveal, the speakers still believe in the mediatory function of the external nature in the matter of salvation. Furthermore, they repeatedly underline the futility of looking for a divine sign pointing to redemption in any other object than nature.

5. Conclusion

In conclusion, Henry Vaughan’s *Silex Scintillans* is a collection of devotional poems that are informed by the theological debates over the subject of salvation during the Reformation period in England. The Puritan theologians of the era argued for the remnants, in the Church of England, of the Catholic conviction concerning the wish to acquire God’s grace through ornamental objects. The debates over the utility of sacraments in working out one’s redemption led the country to a violent civil war. Amidst such discussions, such analysed poems as “Religion,” “Corruption,” “Regeneration,” “Man’s Fall and Recovery,” “The Relapse,” “Midnight,” “Joy of my life while left me here!,” “The Star,” “The Morning-Watch,” “And do they so? Have they a sense,” “The Bird,” and “Cock-Crowing” offer nature as the only tool for people to raise themselves from being a corrupted creature to the point of worthiness. Through the observation of flowers, stars, and animals, the speakers seem to restore their faith in the possibility of procuring divine forgiveness. In this respect, they might be said to epitomise the Catholic faith in the probability of salvation. However, the poetic personae of the analysed poems also deliberately underline the futility of viewing any object other than nature as a

mediatory entity between themselves and God's grace. Poems such as "Vanity of Spirit," "Isaac's Marriage," and "Mount of Olives" foreground the theme of purifying the body, language, and the Church of adorations, a theme underlined by Protestantism and Puritanism. In this respect, the speakers follow neither the Catholic veneration of traditional sacraments nor the Puritan iconoclastic views on the same subject matter. Thus, during the years of theological debates, the collection, as the idea of moderation put forward by Joseph Hall, might be suggested to offer a mid-path for the oppositional factions to apply. The theme of the golden medium is observed in Vaughan's poems that ascribe mystical qualities to nature and nature only. Hence, in *Silex Scintillans*, Vaughan creates a discourse of mystical *via media* in the sense that natural objects and creatures lead the speakers of the poems to profess a politics of mediation between the opposing sectarian views on the utility of sacraments and religious practices.

Disclosures

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The Interplay Between Public Diplomacy and Interpreting in The Light of Interpretive Theory of Translation (Theory of Sense)

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Abstract

Public diplomacy has recently come to the fore as a field that gains importance in international relations. Defined particularly as ‘soft diplomacy’, public diplomacy does not only describe the relations among nations but also plays an extremely pivotal role in the promotion of socio-cultural structures of the countries in the current stage. In this manner, several countries establish relevant institutions and agencies relating to public diplomacy. Public diplomacy is accordingly becoming an indispensable area in foreign affairs. This being the case, the interplay and interaction between public diplomacy and interpreting which bears the utmost importance in international relations have mostly been neglected. Therefore, this study aims at studying the contributions of interpreting to public diplomacy under the light of the interpretive theory of translation (theory of sense or *théorie du sens*)

Keywords: public diplomacy, soft power, interpreting, simultaneous interpreting, interpretive theory of translation

1. Introduction

Recently public diplomacy has come to the fore more than any time in the past and turned into a field where academic studies and research are conducted not to mention numerous articles, theses, and books authored and published. Public diplomacy is also a discipline elaborated at the graduate level. This increasing interest in the field has urged scholars and researchers to probe into the connections between public diplomacy and several other social fields. Thus, the connection between translation/interpreting and public diplomacy has also been focused on though at a restricted level attributing more emphasis and priority on the interplay between translation and public diplomacy. There have been several studies conducted regarding public diplomacy across the entire globe including Türkiye yet no in-depth analysis exists as to the interplay between interpreting and public diplomacy which drives this present study to fill in a gap and pave the way forward for future studies to lean on the subject.

It is widely known that interpreting alongside translation plays a vital role in public diplomacy. Public diplomacy agencies require interpreters both at the level of diplomatic representations and non-governmental institutions. This requirement is growing on a daily basis depending on the roles and developments assumed by public diplomacy.

This present study aims at assessing interpreting within the framework of public diplomacy as an academic and diplomatic field and analyzing the interplay between public diplomacy and interpreting. The study discusses this interplay within the scope of the trail blazing interpretive theory of translation (*théorie du sens*- hereinafter referred to as theory of sense), developed by Lederer and Seleskovitch. The study delves into the potential benefits of this theory to interpreting as a practice. Therefore, the study tries to suggest a response to the research question of ‘Can interpreting contribute to serve to the objectives of public diplomacy?’ This study is the first ever written academic work in this particular field and aims at suggesting the idea that the link between interpreting and public diplomacy and the roles played by interpreters in strengthening public diplomacy may be further studied in the future with several seminal research. Hence, this study limits itself with its possible contributions to the field of public diplomacy and stresses that the opinions offered by this study are entirely subjective and do not target reaching any definitive idea or results.

1.1. Literature Study

Theories of translation are generally considered to be applying to written translation only. Though it is not possible to talk about too many theories of interpreting an eminent interpreting scholar Pöchacker (1995) suggests that theories of written translation also apply to oral translation or interpreting while Jungwha (2013) rejects this argument and refers to an ‘interpretive theory of written translation’. Chesterman (2009) on the other hand blends these two opinions and develops a mixed concept of ‘TranslaTOR’ to refer to both translation and interpreting. The theory of sense (*théorie du sens*) developed by scholars of interpreting Lederer and Seleskovitch from the Department of Translation and Interpreting Studies of the Sorbonne University refers mostly to a transition from practice into theory as: “...it is composed of a deep understanding of the source text, distinguishing the grammatical form from words, and expression of the understood thoughts and feelings felt in another language” (Özcan, (2019), pp., 589-590 as quoted from Lederer (1994) p., 11) Seleskovitch argues that interpreting is not only a transfer of expressions from one language into the other and prioritizes the meaning (Su, 2019) and defines it as “...transforming from the source language into meaning and a thought that may be transferred into any language without considering the words used in the original language if consciously behaved...” (Diriker (2009) p., 78 as quoted from Seleskovitch (1977). Kang (2013) suggests that the theory of sense focuses on the translated (or interpreted) content and argues that Seleskovitch considers the interpreter as a

mediator transferring the meaning rather than the words (both implicitly and explicitly) between the two languages. Lederer, as another essential developer of the theory, refers to the need for shared knowledge between the speaker and learner with a view to ensuring meaning. (Kang, 2013). Lederer, therefore, takes all non-lingual elements seriously apart from lingual elements. (Durukan & Çokövün, 2015). Jongwha (2003) argues that the interpretive theory is based on four main pillars as: ‘1) command of the native language, 2) command of the source language, 3) command of relevant world and background knowledge, and 4) command of interpreting methodology. (p., 2). Yunyan (2020) refers to deverbalization which is dissociating word from meaning and reformulating the meaning as an important part of the theory. Another leading developer of the theory of sense, Herbulot (2004) considers the theory of sense to have two main principles as: ‘... UNDERSTANDING and SAYING... p., 308). Göktaş (2014) considers the theory of sense as an approach that puts the interpreter at the center, while Delisle (1980) assesses the theory as the interconnectedness of meaning and extra-lingual elements. Lederer (2006) on the other hand defines it as establishing communication amongst mechanisms. bringing along diverse and different definitions of the theory while Pagura (2012) focuses on deverbalization which he needs further analysis and research as part of studying the theory of sense.

1.2. Methodology

This study is a qualitative study. As Creswell (2014) notes qualitative research is based on “... exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (p. 4). As qualitative research is based on a theoretical basis, this study tries to suggest a connection between the interpretive theory of translation (theory of sense) and interpreting within the context of public diplomacy as an emerging and outstanding academic field. This leads to an inherent link between the objective of the study and its theoretical background which is built upon the suggestion of Haradhan (2018) leaning on the connection between the goals and theoretical basis of a researcher in qualitative research. Furthermore, this study is also based on Denzin and Lincoln’s (2007) argument in not suggesting a definitive methodology and mainly limits itself with rendering a theoretical analysis and linking this analysis with an emerging academic and diplomatic field within the scope of interpreting. This qualitative research is also based on the premises developed by Saldanha and O’Brien (2013) with regard to researching translation (interpreting) as a social discipline.

The following section of this study will concentrate on defining and giving a historical perspective of public diplomacy, which will be followed by analyzing public diplomacy practices across the world by selecting major examples, and the study into interpreting and its links and presence in public diplomacy. The study will then study the theory of sense as well as

its implications on interpreting and public diplomacy which will be organized in the form of a discussion. This will be followed by a short conclusion regarding the subject matter.

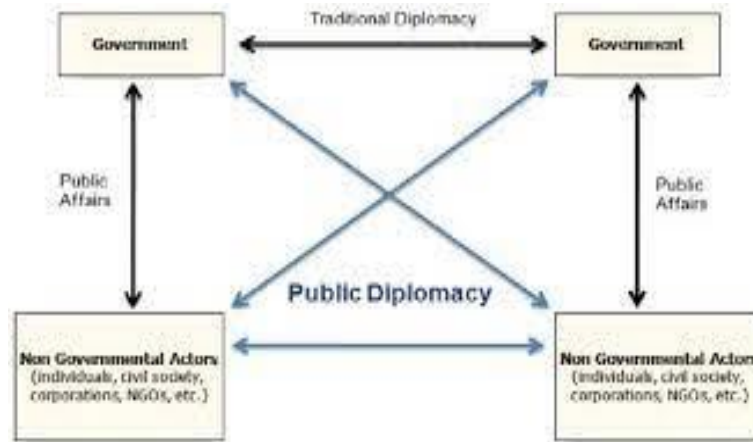
2. Public Diplomacy

2.1. Public Diplomacy and History

Diplomacy is no longer defined with a conventional understanding or is no longer a field that is simply conducted by diplomats but has gained new dimension so as to suggest several new categories of diplomacy as sports diplomacy, trading diplomacy, cultural diplomacy, digital diplomacy, public diplomacy, etc. (İskit, 2015). Public diplomacy should thus be considered within this new understanding and categorization. In this context, public diplomacy refers to the type of diplomacy where mass media, public relations, and engagement with non-governmental organizations come to the fore. This requires conducting diplomacy not via conventional means and diplomats of foreign service but with the participation of all other actors in this particular process, heralding a new era of diplomacy (Aydemir, 2018). Providing several definitions with a historical perspective Nihal Y. Karakoç (2015) refers to public diplomacy as one of the emerging areas where translation and interpreting become important. Comparing the public diplomacy practices in Türkiye, the United States, and Japan, Yasin Yaylar (2020) makes an in-depth analysis of public diplomacy and further suggests a link between conventional diplomacy and various types of diplomacy (trade diplomacy, cultural diplomacy, digital diplomacy, niche diplomacy etc.) where he bases public diplomacy at the core of new diplomacy, and refers to the concept of 'soft power' which best describes public diplomacy in distinguishing the new diplomacy from conventional one which is based mostly on 'hard power' which refers to the use of military power and coercion and imposing economic sanctions, etc. It was Joseph S. Nye (2004) who essentially defined and theorized 'soft diplomacy' as his name is now associated with public diplomacy everywhere in the world. Analyzing the role of soft diplomacy in Turkish public diplomacy, İbrahim Kalın (2011) defines soft power as: 'the ability to get what you want through attraction rather than coercion or payments (p. 8). In this context Kalın further suggests '...A country's soft power capacity defines the success of its public diplomacy... The acceptance of a country's policies as legitimate by others also defines that country's soft power capacity. (pp. 8-9). The following diagram displays the interplay between conventional diplomacy and new diplomacy where public diplomacy plays a crucial role:

Figure 1

Relationship between traditional diplomacy and public diplomacy



(Gurgu & Cociubran, 2016, p. 128)

Public diplomacy does not hold a long history and the academic research of the term only dates to 1965 when Edmund Gullion from the School of Law and Diplomacy University founded the Center for Public Diplomacy and coined term public diplomacy. This initiative was followed by its use and employment by the United States Information Agency (USIA) as a governmental policy in 1990s which also coincide with the creation of the term ‘soft power’ by Nye to refer to public diplomacy (Gurgu & Cociubran). In this process, public diplomacy has gained importance and impetus in the post-Cold War period leading to the present time with the new dimensions and numerous areas it relies on. As this study will not focus on the history of diplomacy and public diplomacy, the researcher just intends to give a brief understanding of the topic and its past. The history of interpreting and diplomacy (with the inclusion of public diplomacy) has been studied in detail by several scholars (Angelelli, 2004; Baigorri-Jalon, 1984; Delisle and Woodsworth, 2012; and Roland, 1999) who require further reading to probe into this matter. Studies and research are in progress as regards public diplomacy, yet the studies conducted so far into public diplomacy’s role or interplay with translation and interpreting are scarce waiting to be further expanded and multiplied.

2.2. Public Diplomacy Practices

As public diplomacy gains importance and comes to the fore as an emerging field, its importance was recognized by all relevant countries particularly those developed countries as well as the countries in developing. In this context, governments are establishing public diplomacy institutions as they are backed by non-governmental organizations, diasporas, cultural organizations as well as business cycles that all play a major role in shaping the foreign policy of a country under the scope of the new diplomacy explained above.

As a leading country in the realm of public diplomacy, the United States is a good example of a country that brings together all its governmental and non-governmental capacities under the banner of the Undersecretariat for Public Diplomacy reporting to the Department of State, as well as various cultural exchange programs, international aid and peace initiatives, cultural events, global brands, etc. Japan also comes to the fore as its Ministry of Foreign Affairs takes the lead and plays a crucial role in addition to the international Japanese media outlets and cultural representations of the Japanese nation like animes, Japanese traditional sports and attire. (Yaylar, 2020). Cognizant of the rising importance of public diplomacy, other leading countries like South Korea, Germany, France, the United Kingdom, the Russian Federation, Brazil, and many others also refer to the same means as a combination of public and private initiatives to further enhance their diplomatic presence and interests in their own regions and/or across the entire globe (Aydemir, 2018). Türkiye also has adopted a sound public policy as it builds upon its long-lasting foreign policy tradition led by the Ministry of Foreign Affairs alongside the roles assumed by the Turkish trading community as well as a wide range of Turkish diaspora living across the world, especially in western countries. Analyzing the role of public diplomacy in Türkiye's new diplomatic initiatives particularly taken in the past two decades, Kalın (2011) studies Turkish public diplomacy within the scope of Nye's 'soft power' concept and argues that Türkiye's values and cultural and political dynamics define its soft power and distinguished the country from others as regards its cultural and historical ties in the region. In this respect, Kalın suggests that Türkiye's public diplomacy does not much resemble other countries and rather has a unique and unprecedented character.

Almost every country and government have its own public diplomacy institutions, reflecting their peculiar diplomatic past and foreign affairs strategies. As this study focuses on the interplay between interpreting and public diplomacy, the details of public institutions per country will not be dealt with in detail.

3. Interpreting and Public Diplomacy

Interpreting is mostly defined in two categories as consecutive interpreting and simultaneous interpreting not to mention several other types of interpreting like escort interpreting, whisper interpreting, community interpreting, etc. Consecutive interpreting is conducted almost in all media as the speaker delivers his/her speech while the interpreter takes necessary notes. On the other hand, simultaneous interpreting is held with necessary technical equipment as the speaker delivers his/her remarks and the interpreter interprets the message of the source language into the target one simultaneously without the need to wait for the speaker to end his/her speech. Though this is a very broad definition of interpreting, several studies have been

held to provide more information regarding interpreting both in theoretical and practical terms (Doğan, 2009; Diriker, 2005; Pöchhacker, 1995; Gürçağlar, 2011).

The interplay between interpreting and diplomacy and the role of interpreters in diplomacy including public diplomacy have been studied and dealt with particularly by Delisle and Woodsworth, 2012; Angelelli, 2004, and Baigorri-Jalon, 1984. It is mostly believed that there is a natural link between interpreting and diplomacy as put forth by Delisle and Woodsworth (2012): “Interpreting and diplomacy have tended to overlap... The further back we go in time, the more difficult it is to draw a clear line between the two...” (p., 274). This natural and historical link unavoidably renders it almost impossible to study diplomacy (with all its forms) without interpreting it and vice versa. However, the link between public diplomacy and interpreting has not been much studied so far which drives this present study to be amongst the first research to fill the vacuum and provide an opportunity for future studies.

The connection between public diplomacy and interpreting normally applies to the connection between the former with translation. Therefore, the studies on public diplomacy and translation also refer to interpreting and vice versa. However, as this present study solely focuses on interpreting, the translation-public diplomacy connection will not be touched upon here. What comes to the fore is particularly interpreting and interpreter’s role in diplomacy in general and public diplomacy in particular. This role bears utmost importance in forging a foreign policy strategy for the countries in today’s world and brings along an ‘interlingual mediation’ bridging gaps between cultures and diplomats (Sawyer, 2012). This bridge referring to the notion of ‘cultural diplomacy’ as a major pillar of public diplomacy is directly referred to as a ‘...diplomatic action emerging from the communication requirement. Cultural diplomacy, therefore, constitutes a fundamental area for public diplomacy’ (Çakır & Çetin, 2022, p., 1185). Interpreting and public diplomacy’s interplay was also studied in respect of the ‘tactful role’ assumed by the interpreter acting as both a diplomat and lingual mediator between the two sides of a diplomatic conference (Helmer, 2019). This role is also considered to have a geopolitical aspect in addition to its cultural perspectives which renders interpreting a ‘multi-disciplinary’ field in public diplomacy (Çakır & Çetin, 2022). This approach conforms to the ‘soft power’ characteristic of public diplomacy, rendering interpreting and public diplomacy two inter-lined areas of study (Çakır & Çetin, 2022). Furthermore, the cultural aspects of interpreting in public diplomacy are further studied with a historical understanding and perspective (Baranyai, 2011). In this respect, Boggs (2015) studies interpreting within the context of U.S. public diplomacy and probes into analyses of speeches, monologues of U.S. diplomats to conduct a functional study where he comes up with impacts of communication as well as different methods of speaking and occasions in public diplomacy. Boggs’ study plays crucial importance as to the inherent and practical link between interpreting and public

diplomacy making interpreting an essential part of public diplomacy. Karakoç (2015) also discusses in detail by giving examples from Türkiye and the world, the professional roles assumed by an interpreter and the strategies and methods employed by interpreters in public diplomacy as a major discipline of diplomacy.

As mentioned in the studies above, interpreting's and interpreters' role in shaping and implementing public diplomacy cannot be denied. Though this role was not much studied at an academic level, interpreters come more to the fore as public diplomacy develops and requires support from interpreters, particularly in transferring culture-specific items in a diplomatic setting (Arslan, 2023). Aware of this fact, this study tries to put this inevitable relation (between interpreting and public diplomacy) into the theory of sense with a view to helping to explicate interpreting's implicatures on public diplomacy as an emerging field of study and practice.

4. A General Discussion: Theory of Sense and Interpreting in Public Diplomacy

This study argues that the theory of sense developed by Lederer and Seleskovitch alongside some other scholars may help to better understand the interplay between interpreting and public diplomacy, an area not thoroughly studied before. The study suggests that the theory of sense focuses on a deep understanding of the source language and culture with a view to accurately transfer the message into the target language. This entails the interpreter to concentrate on and attribute priority to the meaning rather than restricting himself/herself with strict grammatical rules. The transfer of 'meaning' plays vital importance in public diplomacy as it conforms to the goals of public diplomacy to promote the cultural characteristics of a particular country in other countries. Furthermore, as defined by the theory of sense, interpreting is focused on the content of the message as well as the shared or common language used between the speaker and the hearer which entails the accurate transfer of the content within the scope of its meaning. The fact that the theory obligates the interpreter to be in grasp of his/her native language, the source language, related cultural background, and the respective interpreting methodology that applies, puts the interpreter in a position to have detailed knowledge about the cultural content and background of the languages he/she is interpreting in, which creates an indispensable link between the interpreter and public diplomacy. This link also builds upon the outstanding role played by interpreters in transferring the accurate message with a view to serving the goals of public diplomacy.

In this framework, interpreting can play a vital role in public diplomacy as conventional diplomacy does no longer apply and diplomacy is conducted with the participation of other relevant actors as detailed above. Therefore, interpreters make an inestimable contribution to shaping public diplomacy and working for public diplomacy institutions. The theory of sense may serve as a good theoretical basis for linking interpreting with public diplomacy as content,

meaning, and shared knowledge and the transfer of sense are of great importance for interpreting in public diplomacy to facilitate the goals of public diplomacy.

5. Conclusion

This study analyzes the interplay between interpreting and public diplomacy under the light of the theory of sense as a groundbreaking theory of interpretation that was developed on the basis of interpreting practice. As mentioned above, this study suggests that interpreting can substantially contribute to the goals of public diplomacy and assist public diplomacy institutions. In this context, the study tries to respond to the research question as ‘Can interpreting contribute to serving the objectives of public diplomacy?’ Based on these principles of a qualitative research method, this study suggests that interpreters contribute to public diplomacy institutions across the globe and holds that theory of sense can help to explain the interplay between interpreting and public diplomacy due to its influence on interpreting studies and the weight given to the transfer of meaning and shared knowledge that play pivotal roles in public diplomacy. This study on the other hand does not argue that these suggestions are definitive and holds that further and more detailed studies should be conducted in the future to delve into the interplay between interpreting and public diplomacy.

Disclosures

No potential conflict of interest was reported by the author(s).

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How Retranslation Affects the Visibility of the Translator: Analysis of Turkish Translations of Jack London's *The Call of the Wild**

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Abstract

Retranslation Hypothesis, introduced by Berman (1990), emphasizes that the initial translation of a source text is closer to the target reader and culture and the retranslations of a text become closer to the source text in time. On the other hand, Venuti (1995) claims that domestication makes the translator invisible to the target-text readers, whereas foreignization moves the readers towards the source text and culture. The relation between retranslation and the visibility of the translator will be discussed identifying whether Retranslation Hypothesis is verified in the Turkish translations of Jack London's *The Call of the Wild* and whether the translator's visibility increases by retranslations. The study analyses the translators' visibility through foreignization and domestication strategy use within the scope of Venuti's Invisibility Theory. The culture-specific items were selected from the source text and separated into six categories in accordance with Newmark's (2010) and Espindola's (2006) CSI categories. The foreignization and domestication strategies used in the CSIs in the three translations were comparatively analyzed. The findings showed that the first translation's translator (1997) was the most visible translator, the most recent translation was the second most visible (2015), and the second translation (2009) was the least visible translator. The translator's visibility and use of foreignization strategy do not escalate and the target text does not get closer to the source text through retranslation.

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Keywords: visibility and invisibility, retranslation, domestication, foreignization, culture-specific item

1. Introduction

Retranslation is one of the main ingredients of translation because many literary texts are retranslated by a large variety of publishers and agents. Therefore, retranslation should be considered as an important factor in highlighting the differences in the same text, and same language. Many scholars share their views on retranslation. Douglas Robinson (1999) assesses that retranslation takes place when a translation is considered obsolete by the majority in the target culture. According to Gürçağlar (2009), retranslation in the literature field is regarded as a useful work because it enables diversity and leads to an enormous range of possible interpretations of the source text.

The specific strategies and personal preferences of translators are visible merely on every text. When a text is translated for the first time, the translator leaves a unique mark since he or she is the first to make the text enable for the readers in the target language. Thus, the first translated text has an expected influence on the related period's readers regarding language, new foreign concepts, expressions and ideology. It is the first work to be acknowledged as the primary translation of a text. Not only the time changes things in a culture such as the daily use of language, new expressions, words, terms, and perspectives but also the primary translation's influence on the previous or new readers. Consequently, the retranslation of the text would employ different styles through the use of the target language and mirror the major circumstances of the period in which the retranslation took place.

This study aims to understand whether retranslation increases the use of foreignization and the translator's visibility. The research hypothesis of this study was that the foreignization strategy would be used more frequently in the second and third retranslations than in the first retranslation and that the visibility of the translator increases through retranslations.

The study proposes several research questions; whether the Retranslation Hypothesis is verified in the retranslations, whether the translator's visibility and the use of foreignization strategy increase through each translation and whether the most recent translation in this study has the most visible translator. The results of the study have assisted to conclude the questions. First of all, Berman's Retranslation Hypothesis suggests that the last retranslation

of the work is expected to be the closest to the source text and obtains the most visible translator.

1.1. Theoretical Background

1.1.1. Retranslation Hypothesis

Many reasons necessitate retranslation in the literature field. Initially, if a source text has more than one target regarding the target readers, a retranslation will be needed to produce a new target text. Vermeer (1984) emphasizes that authors or publishers and commissioners address a certain target. For instance, when their production (the text) is translated, they rather ensure that the target meaning, effect or intention is transferred to the target culture which leads to Skopos Theory (Vermeer, 1989, p. 128). Having been originally a Greek word, Skopos refers to 'purpose'. The text's purpose defines the target text as well. When there are several targets in one text, the text would be retranslated in the same period. For example, a popular literary work including complex issues and an advanced vocabulary range may be translated for adult readers at first, but later for children readers. Accordingly, the retranslation intended for children readers would require enjoyable, basic and easy target text eligible for children's literature. Retranslation emerges mostly in classic and world literature. The works from the world's classic literature in various languages are retranslated in many languages.

There are other motives for retranslation. Gürçağlar (2009) highlights Venuti's ideas on the motives for retranslation in her paper: Venuti suggests there would be retranslations due to a lack of information between the publishing houses. To illustrate; a book would already have a translation but the other publishers would not be aware of this situation, thus, they have the book translated. Various translations of the same original in a short period would occur accordingly. Moreover, there is competition between the publishers. Many want to have their own publish become forward and well-favoured by the readers. Therefore, they advertise that their retranslation is better and the pre-existing translations are no longer valid to sell their retranslations, and their versions. He says that the publishers "justify themselves by establishing their differences from one or more previous versions" (ibid., p. 25).

The competition between the publishers also leads to a race for increasing the quality of the previous translation. There are many famous authors and their works that are retranslated many times. Also, in the thesis (2020), there are examples of the well-known novels of Fyodor Dostoyevsky, Leo Tolstoy, Simone de Beauvoir, Victor Hugo, Franz Kafka, Umberto Eco whose works have been retranslated many times. In addition, philosophical texts such as *The Little Prince* written by Antoine de Saint-Exupéry in 1943 and Sophie's

World written by Jostein Gaarder in 1991 have been retranslated too many times in various languages (Duncan, 2018).

Although retranslation has been practised throughout translation history, it was not until the 1990s that it became an official term in translation studies. Retranslation Hypothesis has been introduced by French translators and philosophers Antoine Berman and Paul Bensimon (1990). According to Berman (1990), translation is an “incomplete” work and it can only achieve its ultimate through more translations, which are retranslations. He also suggests that the first translation of a text is more target reader-oriented and closer to the target readers' culture meanwhile retranslations of the text are closer to the source text's culture. Berman believes that the more a translation is closer to the source text, the more it is a successful translation since it keeps the authenticity of the original language and culture of the source text. He claims that translations are influenced by an inherent “failure” that is at its peak in its first translation (Berman, 1990, p. 5). In other words, the first translation of the text shadows the authenticity of the source culture which is defined as an unsuccessful work by Berman. Consequently, he thinks that later translations attribute more attention to the style of the ST and preserve the cultural distance between the translation and the source text, containing the otherness of the original text (Berman, 1990). As a result, Berman (ibid.) regards the translations of one original text as successful or failure within the scope of the Retranslation Hypothesis.

Another factor that affects the Retranslation Hypothesis is the age factor. Berman says that the originals stay young, nevertheless, their translations will age in time and the need for new translations will emerge (Berman, 1990, p. 1-2). Berman also emphasizes that there are exceptions over time and they would catch up with the youth of the original. These exceptions are defined as “great translators” by Berman (1990, p. 2). However, as Berman (1990) calls translations that could stand the passage of time “great translations”, Brisset (2000) claims that this factor is not sufficient to attribute the quality of the works.

In addition to Berman, other scholars also share their views on retranslation. Bensimon (1990) claims there are essential differences between the first translation and other translations. The primary difference is that the first translations are often the familiarized versions of the source text because they are expected to introduce a foreign work to a target culture for the first time. The first translations generally merge the two strangers, the source and target culture, with one another and ensure the foreign is accepted positively by the target culture. Unlikely, the other translations do not have the same obligation since there are already foundations for the text. Therefore, they are able to maintain a cultural distance and preserve the alienation.

Having similar ideas to Bensimon, Gambier (1994) suggests that the first translations are more target-oriented because it is the first-ever introduction of the source text, so it is expected to be fluent without any setbacks and motivate the readers. Moreover, he claims that when there are more translations of the text, it means there are more texts that encompass information, familiarity and new perspectives which form foundations for a more advanced and renewed translation of the source text with “immanent meaning”.

According to Robinson (1999), an original work is an artwork meanwhile its translation is acknowledged in a period easily, and the period comes to an end eventually. Supporting retranslation, he emphasizes that the original is also stuck with a period. He believes that the original text also should catch up with the period. If the retranslations are supposed to interfere with the literary course of the target culture, then the ST should be changed as well since it remains old and not timeless. Robinson introduces three types of retranslation: temporal supplementarity, quantitative supplementarity, and qualitative supplementarity. Temporal Supplementarity is the original work’s timelessness. Quantitative Supplementarity is the original work’s syntax and semantics, and Qualitative Supplementarity refers to the original work’s beauty and style.

Paloposki & Koskinen (2004) suggest that retranslation is an interesting research topic thanks to its comparative and contrastive features. Some of the studies on retranslation are explained in the paper. Retranslation Hypothesis is generally tested in studies through an assessment of the first and last translations. To illustrate; Lefevere (1992), Du-Nour (1995), Kujamäki (1998; 2001), Tymoczko (1999) and Oittinen (1997; 2000) have focused on retranslation. Paloposki & Koskinen (2004), also say that it is difficult to point out the domestication and closeness in the translated texts. The translator’s motives and limitations also should be taken into consideration. Likewise, source-text-oriented texts are also difficult to analyse under a sole translation strategy. Paloposki & Koskinen (*ibid.*, p. 32) suggest that although it is not easy to discover the motives behind the translations, analysing the early Finnish translations would lead us to clarify the acceleration process of Retranslation Hypothesis and show that there are both examples in which the first translations are domesticated or foreignized. So, they concluded that Retranslation Hypothesis’ schema is not verified in every retranslation because some of the examples fit the schema while others did not: “Consequently, we do not find sufficient support for the Retranslation Hypothesis: there are no inherent qualities in the process of retranslating that would dictate a move from domesticating strategies towards more foreignizing strategies”.

1.1.2. Invisibility Theory

According to Retranslation Hypothesis and as Berman suggests, the first translation is closer to the target culture while the last translation –or retranslations- is closer to the source culture. Many studies on this topic focus on the first translation and its retranslations in order to find out the domestication and foreignization use in the texts. Originally, these terms have been introduced by Lawrence Venuti. Domestication and foreignization are used by many translators. In the domestication strategy, the translator moves the author closer to the reader and makes the source culture more familiar and reachable for the readers. In the foreignization strategy, the opposite process occurs. Venuti (1995) also focused on the translator's visibility and introduced Invisibility Theory. When a translator uses the domestication strategy, he or she becomes invisible since the text becomes fluent and easy to read for the readers. However, the translator becomes visible when he or she leaves an open door for the readers to discover the foreign – the unknown- for themselves.

Venuti supports foreignization rather than the domestication strategy. He stresses that foreignization is beneficial to preserve the essence of the foreign. Having similar ideas to Lawrence Venuti, Antoine Berman (1990) supports the foreignization of the source text, and the Invisibility Theory puts an emphasis on the visibility of the translator through domestication and foreignization strategies. The fact that foreignization makes the text source-culture-oriented and domestication makes it target-culture-oriented forges a connection between the 'Invisibility Theory' and 'Retranslation Hypothesis', which can be merged within the scope of significant terms: foreignization and visibility. Berman claims that the first translations are closer to the readers. The readers become acquainted with the text and notice nothing unfamiliar in the text, feeling as if they read a text in their own language. Time changes the nature of the translation of a text. In other words, as time passes, the translations (retranslations) of the text may start to embrace and support the existence of the foreign culture.

1.2. Jack London

Jack London is known for his devotion and support for Naturalism in American Literature. In the thesis, it has been pointed out that naturalism in literature according to *Encyclopaedia Britannica* (2019), refers to the events in which nature possesses power over humans and survival has the utmost importance. In naturalism, the characters are saviours in the aggressive, violent and ruthless world and the setting is unspoiled and not fictional, thus the characters are heroes. The background of the stories is not optimistic since it depends on survival, a quarrel between living beings. London represents his stories with such characters that are generally from the lower or middle class, and the characters' lives end up in ironic situations.

Jack London's writings were generally based upon his own journeys on the high seas and Alaska, his neighbourhood, and California etc. His journeys were already popular and he decided to publish these stories. On the other hand, these works succeeded to catch the whole world's attention and influenced thousands of readers from various countries at the time (London, 2013). As an American author from the naturalist era, he was fond of descriptive writing style, which means he meticulously described the scenes in *The Call of the Wild*. Moreland (1980) points out that London merged romanticism with naturalism and realism. On the other hand, some critics claim that the book is a clear representation of his Naturalist style (ibid). The book includes many specific descriptions, items, features, and aspects belonging to its setting and background (Łaszkiewicz, 2014).

Having written many great novels, some of the renowned works of London are; *The Son of the Wolf* (1899), *The Faith of Men* (1902), *Before Adam* (1906), *Lost Face* (1908), *Theft* (1910), *The Cruise of the Snark* (1908), *The A Son of the Sun* (1911), *The Night-Born* (1910), *The Abysmal Brute* (1910), *The Valley of the Moon* (1911), *The Strength of the Strong* (1909), *The Mutiny of the Elsinore* (1913), *The Scarlet Plague* (1910), *The Little Lady of the Big House* (1914), *The Turtles of Tasman* (1911), *The Human Drift* (1910), *Hearts of Three* (1915), etc.

1.2.1. The Call of the Wild

The Call of the Wild is about a docile dog named Buck, who lived in a happy and big mansion with his beloved owner. The gardener of the house decided to sell him to pay for his debts. His new owners took him to work as a sled dog in Yukon, Canada. He was beaten and starved. In addition to this, the hard weather conditions, lack of a decent amount of food and overloaded sleds were unbearable. On his way, Buck has learned to fight other dogs, reach food and foster a shelter for himself in the wild. His feelings for survival and his true nature have been revealed due to these bitter experiences. After long trips, he was handed over to Hal, Mercedes and Charles and they sold him to John Thornton, Buck's last master. His last master was very kind and sincere and treated him as a friend. After Thornton lost his life while fighting with Yeehats (the Indian Americans), Buck took his revenge. A docile and friendly dog, in the beginning, completed his transformation into a wild animal, an individual with power and courage.

The study has highlighted that there were four themes in the book: competition for mastery and reputation, primitive instincts, men in nature and wilderness, and individualism and membership in a group. The first theme 'competition for mastery and reputation' has been identified through Buck's experience as a sled dog. He was the sole dog in his house and he never became a team member. As a team member, he had to prove his worth and protect

his life and dignity. Adapting to a new crowded life, he became aware that he should be a leader. To prove his worth, he had to fight other quarrelling dogs and learn strong skills.

The second theme ‘primitive instincts’ has been identified in Buck’s emotions and feelings. Primitive instincts actually came from the dark ages, the era in which humans had lived in caves and animals had not had a friendly connection with any other creature. They only hunted and fought to sustain their lives. There is also atavism in this theme. It is defined as a biological structure in which the ancestral traits have been inactivated for a long time and lost through generations in *Cambridge Dictionary*. Buck’s transformation was enhanced through the activation of these traits.

The third theme, ‘men in nature and wilderness’, has focused on the difference between civilization and wilderness. Buck learned the rules of wilderness and realized he could not pursue his living style in the same way. The last and fourth theme, ‘individualism and membership in a group’ has indicated that Buck’s spiritual development improved in the team. To be a member necessitates sharing food, shelter and living in harmony and coordination. He learned to adapt these skills to his life but also as an individual, he gained power and influence over others over time.

2. Methods

The researchers have verified the Retranslation Hypothesis of Antoine Berman (1990) within the framework of Lawrence Venuti’s Invisibility Theory (1995) to assess whether the translators of Turkish translations of *The Call of the Wild* have been more visible in time through retranslation and to what extent the visibility of the translators have resulted with translations closer to the source text. The translations with the title “Vahşetin Çağrısı” have been taken up in the study with the limitation of the last three decades. One translation with this title from each decade is collected: Gülen Aktaş (1997), Levent Cinemre (2009), Gökçe Köse (2015). The other limitation was that the translators who translated Jack London’s other works have been taken up in the study. The retranslations have been referred to as TT (target text) in the study, therefore the earliest retranslation, Gülen Aktaş’s translation, has been referred to as TT1, Cinemre’s as TT2 and Köse’s as TT3 .

Newmark claims that there are five cultural categories: 1) ecology, 2) material culture, 3) social culture, 4) organisations, customs, activities, procedures, concepts, and 5) gestures and habits in his book *A Textbook of Translation* (1988). The first category, ecology encompasses flora, fauna, winds, plains, and hills; namely geographical and environmental elements. The material culture category contains foods, clothes, houses and towns, as well as transport. The social culture category encompasses work and leisure. Organisations, customs, activities, procedures, and concepts category includes political, administrative, religious and

artistic names. The last category, gestures and habits, contains actions and non-verbal situations (ibid, p. 95).

Newmark renews his categories of CSI in 2010 and defines six categories; 1) ecology, 2) public life, 3) social life, 4) personal life, 5) customs and pursuits, and 6) private passions. The difference is that ecology is divided into subcategories; geological and geographical environment. Espindola's CSI classifications include toponyms, anthroponyms, forms of entertainment, means of transportation, fictional characters, local institutions, measuring systems, food and drinks, scholastic references, and religious celebrations.

Four categories have been adopted from Newmark's categorization; ecology, personal life, social life, customs and pursuits. Newmark's public life and private passions have not been employed in the study since the ST did not include examples from these categories (Newmark, 2010). In addition, Espindola's (2006) two categories have been adopted; toponyms and measuring units. 30 examples have been listed. The examples have been separated into six categories: ecology, personal life, social life, customs and pursuits, toponyms and measuring units.

In the study (2020), Jack London's *The Call of the Wild* has been regarded as the source text (ST) while Gülen Aktaş's as Target Text 1 (TT1), Levent Cinemre's as Target Text 2 (TT2) and Gökçe Köse's as Target Text 3 (TT3). TT1 has been regarded as the first translation because it was the earliest translated text employed in the study. Each category has included five examples. Not every culture-specific item within the same category has been listed in the study due to time limitation and longevity of the analysis of four texts. They have been analysed in terms of the Retranslation Hypothesis and the Visibility of the translator. Domestication or Foreignization strategy used in an example has been considered as an imminent factor affecting the visibility of the translator which is linked to the Retranslation Hypothesis' suggestion supporting that the latest retranslations are closer to the source text and their translators are more visible.

A comparative analysis has been made between the TTs in accordance with the foreignization and domestication strategy use in the examples. 36 cultural items have been analysed in 30 examples. Consequently, the visibility of the translators has been analysed as well. The use of domestication and foreignization strategy has been identified and assessed with regard to each cultural item in the examples. Hence, the calculation regarding the use of foreignization strategy by TTs includes 36 cultural items within 30 examples in total. One example from each category will be presented in this paper.

Table 1

Ecology

ST: (London, 1903)	On the other hand, there were the <i>fox terriers</i> , a score of them at least, who yelped fearful promises at Toots and Ysabel looking out of the windows at them [...]. (p. 2)
TT1: (Aktaş, 1997)	Öte yandan, [...] Toots’la Ysabel’i ürkütücü havlayışlarla tehdit eden en azından yirmi kadar <i>tilki teriyeri</i> vardı. (p. 7)
TT2: (Cinemre, 2009)	Bir de [...] camdan kendilerine bakan Toots ve Ysabel’e kısa ve kesik havlamalarıyla korkunç tehditler savuran en azından yirmi <i>foks teriyer</i> vardı. (p. 2)
TT3: (Köse, 2015)	Diğer taraftan camlardan dışarı bakıp Toots ve Ysabel’e tehditkar bir şekilde havlayan, [...] en az yirmi tane <i>Foks Teriyer</i> vardı. (p. 8)

In the ecology category, the main CSI were based on names of many kinds of plants and dog breeds used frequently in the novel, by the vivid and versatile pencil of Jack London. The novel’s setting covers such particular kinds and names that are peculiar to the source text’s culture and language are new to the target text’s culture and readers. If the target culture does not obtain the same features, the terms referred to as CSI would be either domesticated or foreignized in order to be presented to the readers. The term “fox terrier” is a breed of terrier dog type. According to the definition in *Britannica*, the breed was introduced in England. Since it is a selective breed, the term can be considered as a culture-specific item. It is translated as “*tilki teriyeri*” in Turkish. TT1 has used “*tilki teriyeri*”, a domestic term known in the target text’s culture. On the other hand, TT2 and TT3 have employed “*foks teriyeri*”, which is a foreign term for the reader as “fox” has been turned into “*foks*” by only turning the phonetics of the word into the Turkish language. The foreign term has been held as foreign by TT2 and TT3 without a translator’s note. The ecology category has included examples of “fox terrier”, “Irish setter”, “huskies”, “bloodhound”, “deerhound” which are the names of dog breeds and some of them are not familiar or common in Turkish culture due to geographic differences. Also, “aurora borealis”, a weather condition encountered at the North Pole, has been included in the examples due to the same reasons. It has been estimated that TT1 and TT3 use foreignization strategy by 20% and TT2 by 100% for the Ecology category which has five cultural items. Therefore, TT2 has the most visible translator in this category.

Table 2

Social Life

ST: (London, 1903)	He loved to play <i>Chinese lottery</i> . (p. 3)
TT1: (Aktaş, 1997)	<i>Çin lotaryası</i> oynamaya düşküdü. (p. 8)
TT2: (Cinemre, 2009)	<i>Loto</i> oynamaya bayılıyordu. (p. 3)
TT3: (Köse, 2015)	<i>Çin lotosu</i> oynamaya bayılırdı. (p. 9)

Newmark's social life category (2010) includes economy, jobs, social welfare, health and education, or common CSIs that are related to social life and community. "Chinese lottery" is not a renowned word in Turkish culture. TT1 and TT3 have used a literal equivalence in Turkish language for Chinese lottery. Both "lotarya" and "loto" have been regarded as equivalent for "lottery". Nevertheless, TT2 has not included "Chinese" by ignoring the detail that represents the lottery type is foreign for the target readers. Therefore, the word "loto" (lottery) alone may remind the typical lottery played in Turkish culture. According to the definition of *TDK Dictionary*, lottery is known in Turkish as "lotarya" but there is not any definition for "loto". However, "loto" is an abbreviation for "lotarya" and commonly used in Turkish culture. The study has concluded that TT1 has preferred the complete form of the word meanwhile TT3 has used the abbreviated form. TT1 has employed foreignization strategy for keeping the term close to the ST. TT2 and TT3 have employed domestication strategy for generalizing and familiarizing the term. "Fifty" (money), "a thousand cold cash" (money), "the Raisin Growers Association" (community), "footsore" (health problem), and "government agent" (job) are also among the examples that have been analyzed in the study. In this category, foreignization strategy is used by 50% in TT1, by 33,3% in TT2 and by 16,6 % in TT3. This category's most visible translator is TT1's due to foreignization strategy use.

Table 3*Personal Life*

ST: (London, 1903)	As a rule, Perrault travelled ahead of the team, packing the snow with <i>webbed shoes</i> to make it easier for them. (p. 56)
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TT1: (Aktaş, 1997)	[...] <i>beze sarılı ayakkabılarıyla</i> yol açarak onların işini kolaylaştırıyordu. (p. 33)
TT2: (Cinemre, 2009)	<i>Perdeli ayakkabılarıyla</i> üzerinden geçecekleri karnı ezip sıkıştırarak takımın işini kolaylaştırıyordu. (p. 20)
TT3: (Köse, 2015)	<i>Perdeli ayakkabılarıyla</i> işlemleri kolaylaştırmak için karnları sıkıştırıyor [...] (p. 26)

Newmark's personal life category encompasses CSIs regarding food, clothing, housing and transport subcategories (Newmark, 2010). The term "webbed shoes" has been considered as clothing subdivision of this category. It represents a certain type of shoes with a fashion style. TT1 has employed domestication strategy for indicating the term as "*beze sarılı ayakkabı*" (shoes wrapped with fabric). TT2 and TT3 have used the equivalence of the term, "*perdeli ayakkabı*", so they have employed foreignization strategy. "Bacon" (food), "grape arbors" (food), "berry patches" (food), "Pullman" (transportation), "express car" (transportation) are also among the examples that have been analyzed in the thesis. According to the results, foreignization strategy is used by 50% in TT1 and TT3, and by 16,6% in TT2. TT1 and TT3 are equally more visible than TT2.

Table 4

Customs and Pursuits

ST: (London, 1903)	Be a good dog and all'll go well and the goose hangs high. (p. 9)
TT1: (Aktaş, 1997)	İyi bir köpek olursan, ben de iyi davranırım, geçinip gideriz. (p. 16)
TT2: (Cinemre, 2009)	Sen iyi bir köpek olursan ben de çok iyi olurum ve gayet güzel anlaşırız. (p. 9)
TT3: (Köse, 2015)	İyi köpek ol, ben de sana iyi davranayım ki aramız iyi olsun. (p. 15)

Newmark's customs and pursuits category encompasses CSIs that are familiar expressions in certain fields of a language. Every language is unique in its own way and there are many idioms, proverbs, expressions and daily phrases in English. Therefore, some expressions cannot be exactly met by other languages. For example, Turkish language would have similar or different idioms, proverbs, expressions and daily phrases that would give the same message or meaning. There are also fixed expressions which have been taken up this category. Idioms and fixed expressions are different terms. Baker says that they are "frozen patterns of language which allow little or no variation in form, and in the case of idioms, often carry meanings which cannot be deduced from their individual components." (Baker, 1992, p. 3). "The goose hangs high" is an idiom in English language. According to the definition of *The Free Dictionary*, "The goose hangs high" means "Things will be well, pleasant, or charming and everything is in order" originating from the fact that geese fly higher in nice weather. TT1 has adopted a Turkish idiom "*geçinip gideriz*" which means "muddling through" as defined in *TDK Dictionary*. The TT1 has preferred a similar idiom in the target language and has held the original and aesthetic structure of the sentence. TT2 and TT3 have rather clarified the idiom in the target language. Therefore, the study has concluded that each TT has used domestication strategy. Also, "whaling the stuffing out of someone", "when something was made, the mould was broke", "feex someone", "Q.E.D" have been included in this category. Foreignization strategy is used by 60% in TT1, by %20 in TT2, and by 40 % in TT3 in this category. Therefore, the translator of TT1 is the most visible in this category.

Table 5

Measuring Units

ST: (London, 1903)	At the end of half an hour one man stated that his dog could start a sled with <i>five hundred pounds</i> and walk off with it [...]. (p. 78)
TT1: (Aktaş, 1997)	Yarım saat kadar sonar bir adam, kendi köpeğinin, üstünde iki <i>yüz elli kiloluk</i> yük bulunan bir kızağı harekete geçirebileceğini ve yürütebileceğini söyledi [...]. (p. 116)
TT2: (Cinemre, 2009)	Yarım saatin sonunda adamın biri köpeğinin <i>250 kilo</i> yüklü bir kızağı hareket ettirip çekebileceğini söyleyince [...]. (p. 83)

TT3: (Köse, 2015)	Yarım saatin sonunda adamlardan biri köpeğinin <i>iki yüz elli kiloluk</i> bir kızakla başlayıp daha da ileri gideceğini iddia etti [...]. (p. 84)
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The fifth category, measuring units, includes names of weight, length and currency which are used differently in English and Turkish languages. “Pound” does not obtain an equivalence in Turkish language. So, the term is generally converted into kilograms. “Five hundred pounds” means 250 kilograms. The study has suggested that each target text has employed the term “*kilo*” for “pound” and converts the quantitative difference between the measurement terms. The examples have been listed under Espindola’s measuring units’ category. “Pound”, “mile”, “feet”, “fifty below zero” (temperature) and “inch” have been listed in examples in the study. Foreignization strategy is used by 20% in TT1 and TT2, and by 40 % in TT3 in this category. Therefore, the translator of TT3 is the most visible in this category.

Table 6*Toponyms*

ST: (London, 1903)	It was a hard day’s run, up the <i>Cañon</i> , through <i>Sheep Camp</i> , past the Scales and the timber line, across glaciers and snowdrifts hundreds of feet deep, and over the great <i>Chilcoot Divide</i> , which stands between the salt water and the fresh and guards forbiddingly the sad and lonely North. (p. 20)
TT1: (Aktaş, 1997)	Yorucu bir gün geçirmişlerdi. <i>Canon</i> ’a tırmanmış, <i>Koyunlar Kampı</i> ’nın içinden Scales’in ve ötesinde ağaç yetişmeyen yüksek tepelerin önünden, buzulların ve yüzlerce metre yüksekliğindeki kar birikintilerinin yanından geçmişler, tuzlu su ve tatlı suyun arasında durup, hüznü ve yalnız Kuzeyi koruyan büyük <i>Chilcoot Divide</i> ’ı aşmışlardı. (p. 32)
TT2: (Cinemre, 2009)	<i>Kanyon</i> ’dan yukarı çıktıktan sonra <i>Sheep Kampı</i> ’ndan geçip Scales’i, ağaçların artık yetişmediği yükseklikteki dağları, buzulları, yüzlerce metre derinliğindeki kar yığıntılarını ve tuzlu suyla tatlı su arasında durarak haşın görüntüsüyle daha ileri geçilmesini yasaklarcasına yalnız ve hüznü Kuzeyi bekleyen büyük <i>Chilkoot Geçidi</i> ’ni aştıkları zor bir gündü. (p. 19)
TT3:	<i>Canon</i> ’a giden yol çok zorluydu. <i>Koyun Kampı</i> ’na doğru gidiyordu

(Köse, 2015)	bu yol. Keresteleri ve Scales'ı geçip, üzgün ve yalnız kuzeyi koruyan, saf suyla tuzlu su arasında duran büyük <i>Chilkoot Geçidi</i> 'ni aştılar ve yüzlerce kilometre derinlikte olan buzulların ve kar yığınlarının üzerinden yol aldılar. (p. 25)
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Espindola's toponyms category (2006) encompasses the geographical places which are universal. Languages have their own terms for 'the same place'. Therefore, names of the places can be translated with the transcription of their pronunciation in the target language. According to the study, each TT has employed both domestication and foreignization strategy. Examples of this category has also included “Barracks, Yukon Trail”, “Salt Water”, “Santa Clara Valley”, “Frisco”, and “Skookum Benches” in the thesis. Foreignization strategy is used by 66% in TT1 and TT3, and by 28 % in TT2 in this category. Therefore, the translators of TT1 and TT3 are more visible than TT2's.

2.1. Discussion

When the results are analysed in general, it has been concluded that the lowest foreignization strategy use is in Measuring Units category which includes length and weight units. Therefore, the translators preferred to use domestication strategy for the measuring units category in general. The highest foreignization strategy use is in Toponyms category. In other words, the translators preferred keeping the original names of the special places.

In Aktaş's translation, foreignization strategy has been used by 47,2% while domestication strategy by 52,8%. The use of domestication strategy has been higher than the use of foreignization strategy in Aktaş's translation (1997) regarded as TT1 due to the numbers. Foreignization strategy has been used by 33,3% while domestication strategy by 67,7% in Cinemre's translation (2009) regarded as TT2. The numbers show that the use of domestication strategy has been higher than the use of foreignization strategy. In addition, TT1's rate of foreignization strategy has been estimated as higher than TT2's while TT2's rate of domestication strategy is higher than TT1's. Foreignization strategy has been employed by 41,6% while domestication strategy by 59,4 % in Köse's translation (2015) regarded as TT3. This shows that the use of domestication strategy is higher than the use of foreignization strategy. Moreover, TT3's rate of foreignization strategy is higher than TT2's while TT2's rate of domestication strategy is higher than TT3's. TT1 has had the highest rate of foreignization meanwhile TT3 has the second highest. TT2 has had the highest rate of domestication strategy while TT3 has had the second highest rate of domestication strategy. The use of domestication and foreignization strategy would be regarded as more balanced in TT1. In

contrast, there is a bigger gap in the use of domestication and foreignization strategy in TT2 and TT3.

The visibility of each TT's translator has been estimated regarding the use of foreignization strategy. It has been made according to foreignization use in the 30 examples. If there is one cultural item in an example including foreignization strategy, the translator has been considered as visible. Also, if there is more than one cultural item in an example and TT's translator employs both strategies, the translator has been considered as visible due to the use of foreignization strategy. If TT's translator employs only domestication strategy in both cases, the translator has been considered invisible in the study. According to the assessment, the visibility rate has been estimated; TT1's is 50%, TT2's is 40% and TT3's is %43,3. The results have shown that the most visible translator has been TT1's and the second most visible translator has been TT3's while TT2's has been the least visible translator. It has been concluded that visibility has not increased linearly based on time and through retranslation.

3. Conclusion

The results have indicated that the first retranslation's translator, Aktaş (TT1), is the most visible. The second most visible translator is Köse (TT3) and the last most visible translator is Cinemre (TT2) due to foreignization use. It can be inferred that the visibility does not increase through retranslation. Foreignization strategy decreases after TT1 and increases after TT2. In terms of foreignization use, TT1 ranks as 1st, TT3 as the 2nd and TT2 as the 3rd. It does not increase linearly and regularly in each retranslation.

The visibility increases through foreignization and decreases through domestication. If the use of foreignization strategy were the highest in TT3, Köse (2015) would be the most visible translator. However, Aktaş (1997) has been identified as the most visible translator in the study. Regarding the use of foreignization strategy, the second most visible translator is TT3's and the least visible is TT2's. The most recent retranslation's translator is not the most visible translator. Visibility of the translator does not increase in the last retranslation. Foreignization strategy is not used in TT3 the most and it is not the closest text to the ST. The study has concluded the fact that time is not an influential element for translator's visibility and use of foreignization strategy.

Lastly, it should be considered that the retranslations in the study have been collected from the last three decades. However, the results could have been otherwise if the first and the last Turkish translations of the novel were taken up in the study. The first Turkish translation of the book was not accessible to the researchers. The results of this study contradict Berman's Retranslation Hypothesis. Also, paratextual elements could have been

included in the study which would affect the results. To verify Retranslation Hypothesis, further and more detailed studies could be carried out and followed through.

Disclosures

No potential conflict of interest was reported by the authors.

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Akpulat & Süverdem

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