

Does gender matter?

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Abstract. This paper is an attempt to raise some relevant topics in the field of gender linguistics, to dwell on some of them and to comprehend the role of gender identity in the process of fiction translation. At the present stage of development of linguistics, it is impossible not to notice the anthropological nature of its research paradigm. Language is no longer viewed objectively as something that simply exists, but as a human world with certain inherent values. The gender approach is the next step in anthropocentric language research. Such studies highlight the features of individuals' speech behavior, allowing considering human factor in translation more accurately.

Keywords: *gender identity, adaptation, fiction translation, woman-, manhandling.*

Introduction. Translation is a peculiar kind of art. When this involves fiction translation, it is an opportunity for us to embrace all the diversity of world cultures, literatures and thoughts, as well as to enjoy the greatness and limitless possibilities of the native language, which conveys the subtle nuances of the original work. Therefore, if translation is an art that has nothing to do with such a phenomenon as literalism, or word for word translation, then the translator must have the talent of a writer. In the process of translation, a translator, like a writer, is constantly under the influence of his social status, gender identity, basic knowledge and ideas about the objects, phenomena and people around him, and hence his linguistic picture of the world, i.e. the means of the language that he chooses are also subject to the same factors.

Psychologist R. Stoller [17] first used the term "gender" in 1968 to distinguish between "masculinity" and "femininity" as sociocultural characteristics of "male" and "female". Such scientific principles as ethnicity and gender were previously interpreted purely as biological. The emergence and development of new approaches to research in the humanities have necessitated the emergence of new terminology. Consequently, the term "gender" was introduced to conceptual apparatus of linguistic science, which aims to reflect the socio-cultural differences between the sexes that are reflected in the language. Thus, gender studies received the status of an interdisciplinary field.

Review of publications. A gender-oriented direction in translation theory developed in the second half of the XX century. Moreover, it received explicit feminist beginnings. The formation of gender linguistics was preceded by feminist linguistics, which emerged in the 60s of the 20th century. It was popular mainly in the United States, Canada and Germany. Feminist linguistics accused language of androcentric orientation, that is, a focus on men. Over time, other areas of research have emerged, including socio-, psycholinguistic and cultural studies of gender [10].

First developments in this area have appeared in the West. Different representatives of the feminist approach to the theory and practice of translation (Von Flotow [20; 21], Simon [16], Godard [5], Lotbinière-Harwood [14], Arrojo [1], Masardier-Kenney [15], Chamberlain [3]) investigated the concept of gender in translation studies and new translation strategies were developed. Russian researchers also broadly investigated the role of gender in society, culture and language (Hritsenko [8], Kirilina [9], Tomaskaia, Maslova [18]). However, they focused mainly on the influence of gender on the lexical and grammatical form of the target language text.

Moscow school of researchers of gender issues in language

[9; 22] recognizes gender as precarious parameter that manifests itself with uneven intensity and disappears in some communicative situations. Such approach seems to be modern and convenient with new researches from social psychology and sociology. Today, it is not so much how gender affects communicative behavior and language use that is relevant, but what means of language actually construct gender identity, in which communicative situations and types of discourse it will manifest itself and with what intensity. The process of constructing gender identity is observed on the material of texts of literary discourse. Here, differences in patterns of male and female speech behavior are irregular and gender is not a determining factor in communication. However, in certain situations, the influence of gender is manifested in the preference of one method of speech behavior over others.

In Ukraine, scholars took little notice of investigations on the role of gender identity of a translator, nevertheless the study of gender aspects of literary translation is facilitated by the significant contribution of Ukrainian scholars such as V. Koptilov, M. Novikova, R. Zorivchak, O. Cherednychenko, L. Kolomiets, O. Kundzich, V. Radchuk and others. At the same time, within the framework of the domestic paradigm, the analysis is mainly focused on the lexical-grammatical and emotive specifics of female and male translations.

According to O. Komov [11, p.412], the gender identity of the translator, i.e. belonging to a certain gender, will necessarily be traced in the text of the translation: in the choice of grammatical forms, lexical equivalents, emotional color of the language, etc. Therefore, the gender impartiality of the text created by the translator is very important. Of course, no translation can be gender neutral. The "gender of the original" understood through the gender prism of the translator's consciousness either is overshadowed by the "gender of the translator" or, conversely, replaces the latter. However, between these poles of the critical manifestation of the gender identity of the author and the translator, there may be a "confrontation" (at best) and a "layering" (undesirable for the translated text) of linguistic manifestations of the gender identity of the discourse.

At the present stage of research, the understanding of sex occurs not only as a natural but also as a conventional phenomenon. Hence, one of the most important principles of gender research is the recognition of gender conventionality, which manifests itself differently depending on the cultural and linguistic environment and level of development.

Based on the observation of male and female speech results, researchers create a list of features inherent to "male" and "female" language, taking into account different language

levels, gradually forming a methodological research base, which, unfortunately, is by no means perfect at this stage (N. Usachova [19], Yu. Kulikova [12]). V. Horban and O. Poberezhna also think that gender factor is the key one in the choice of some language means by translators [7]. For example, the authors believe that, according to gender stereotypes, women are prone to cooperative conversation, which is also reflected in the construction of sentences: introductory words, lack of imperative, etc. The male type of communication is less flexible, but more dynamic. There are more gender features on the lexical level. As women's right hemisphere is developed better than men's one, they are characterized by imagery of perception and thinking, fantasizing, using of hyperbole; very often in female variants words are selected with a connotation, despite the absence of such in the original [7]. At the same time, it should be noted that many researchers pay attention to the conservatism of women in their use of lexical units, following the rules and form, frequent usage of ready-made language clichés by women.

Such studies do not take into account the fact, that masculine and feminine peculiarities in both cultures and languages are complementary and heterogeneous, and in the speech itself, it may be difficult to identify, since some features of male linguistic behavior are inherited to female speech and vice versa. Difficulties occur during the verification of research results, dedicated to this topic, when such a drawback as subjectivity can often occur. According to this, a question of how much exactly the facts of author and translator's gender identity interaction are "easy to perceive", argumentative, and substantiated in the process of research conduct remains. The authors of such works often deliberately distance themselves from the whole list of differences between the male and female languages, focusing on the most significant, unconditional and evidentiary features, when researching the influence of the translator's personality on the fiction translation.

Discussion. According to T. Bidna [2], the focus of translation of a literary text analysis is such concepts as the linguistic personality of the author and that of the translator, as well as the literary text with key concepts of Woman and Man and gender stereotypes and ways to construct these concepts by language means. Thus, the author states, the functioning of the category "gender" can be studied in the following perspectives. First, evaluating the influence of the gender of the author's linguistic personality when creating a gender hierarchy of literary text and key units (concepts Woman and Man) when elaborating certain characters images; secondly, contemplating on the ways linguistic personality of translators may manifest itself in the target text during the implementation of the key concepts of the literary text translation.

Thus, gender issues are very popular in modern science, so there is an obvious question: is it possible to reduce the impact of one's gender on the translated text and how? We need hardly mention that answer to this question one can find only when analyzing male and female translations.

There is another concept that should be considered in the context of our study – the concept of asymmetry in the translation context. According to N. Honchar [6], "A harmonious translation text is a text that expresses the same system of meanings as the original text, but in a different language and in a different culture". In addition, please, notice that there may exist some kind of a positive asymmetry – one that stimulates cultural exchange between two languages (through borrowing words, realities), which helps the translator to achieve the equivalence of translation. However, translation failures

are associated with negative asymmetry – one that deforms the original text in translation. Researchers acknowledge that the most common causes of deformation of the original text in translation are too much attention to purely linguistic factors without taking into account the extralinguistic space of the original text, which is also important. The extralinguistic space of the original is determined not only by the cultural peculiarities of the country author's from, but also is a consequence of the author's worldview, which is endowed with the main characters. It is clear that a translator, who is also characterized by certain features, including those, related to gender, must reproduce these features.

As mentioned above, the gender factor may influence the choice of language in different languages, but the degree, conditionality, intensity and other aspects of this influence are an area of research in gender linguistics.

That is why a comparative analysis of two or more translations is extremely fruitful in identifying the gender mechanisms of translation, which helps to explore the interaction of the features of language tools with the means of constructing gender identity in source language and target language cultures and texts.

There exists another topic of interest concerning representation of gender in fiction and translation. We will discuss it further.

If we agree that sex is represented by categories of female and male, then gender is represented by categories of masculinity and femininity.

Categories of masculinity and femininity are the ones we use to interpret gender. Unconditionally, they are universal categories, but the ways and mechanisms of their construction in source language (SL) and target language (TL) cultures are different.

Moreover, although gender stereotypes are a product of collective consciousness, they are comprehended exclusively through the prism of the personal experience of each individual involved (author, recipient of SL and TL, translator). This sets us thinking that during translation, interpretation and aesthetic assessment of the gender stereotypes constructed by the author, will occur not only at the inter-, but also at the intracultural level – by male translators and female translators as representatives of the same culture, but of different gender communities. Western studies conducted within feminism ideological framework highlight that quite frequently women translators create radically innovative translations mainly for the purpose of political and/or social influence. For instance, if masculinity dominates in the SL text, then they would transform this masculinity into femininity ironizing over stereotypes of masculinity and femininity inherent to the author and his text. This is a strategy called "womanhandling" and it is focused on the "visibility" of a translator [13, p.133-135].

Respectively, the term "manhandling", may be used in relation to some "male" translations of "female" texts.

In essence, the interpretation and assessment of gender stereotypes will inevitably be deviant. This opens a broad spectrum of issues that can be raised during the analysis of such translations. In terms of gender analysis, it is fruitful to investigate what the translator adds to the translation from his/her gender component. In terms of gender discourse analysis – it is reasonably to trace the representation of ideas about the distribution of gender roles in the translation. Hence, we may talk about either deformation of the translation or harmony between author and translator. Harmony here means that translator is conscious about the gender manifestations of the SL

text and therefore tries to convey the same system of meanings in the TL text.

In addition, it is important to know the reason for the deformation of translation. If it happens on an unconscious level, then gender identity of the translator may be the reason for that. Consequently, a question arises: What is the reason that gender manifestations remained non-verbalized?

Conclusions. In order to confirm or deny any ideas regarding the impact of translator's gender identity on the translated text a large corpus of examples should be studied. The author constructs social and gender roles influenced by the host culture, existing gender stereotypes and conventional beliefs. All

these factors, and even more are relevant during the reconstruction of the text and verbalization of gender when translating. Moreover, the translator is influenced by his/her previous experience. It seems promising to study cases of manifestation of gender roles and stereotypes in translations. We may suppose that gender identity of the translator reveals itself when there are differences in manifestation of gender roles and stereotypes in translated text. After all, the gender approach in science is based on the idea that not the biological differences between a man and a woman, but the cultural and social significance that society attaches to these differences is what actually matters.

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