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A GLANCE AT TRANSLATION PHILOSOPHY AS A WESTERNIZATION MOVEMENT

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Abstract

In the broadest sense, the philosophy is described as the scientific search for existence and knowledge. It develops by integrating with the language of a certain culture. When it is viewed from this respect, the translation is known as a device to provide intercultural interaction. However, on the basic level, translation is known as the transmission of the texts in a language with their forms, meanings and styles into a target language and/or culture. These transmission processes are also accepted as a part of the Westernization movement during the Tanzimat Period in the Ottoman Empire. During this period The Ottoman culture began to be involved in a cultural transformation by translating the novels and theatre plays from the Western cultures. In this study, it is aimed to analyse and evaluate the position of translation philosophy especially during the years before the establishment of The Republic of Turkey by comparing with the Western sources. If it is possible to translate the texts more than one form, the ideas of the translators and the interpreters gain importance. Thus, before and during the translation process, the ideal forms of the texts in the target language are thought and discussed in the minds of translators and interpreters, and the theories occur and the philosophical discourses appear.

Keywords: Translation, Philosophy, Translation Philosophy, Westernization, Tanzimat Period.

1. INTRODUCTION

Many types of research about where the philosophy first appeared have been carried out for years. A certain amount of these researches suggest that ancient Greece was the origin of the philosophy, while some suggest it was China, and the other was Egypt, Iran and Mesopotamia. Those who argue that not only the philosophy but also all other sciences are based on Ancient Greek, call these views as "Greek miracle". For Voltaire, the Greeks did not invent many things, but only reformed them. Although Greeks regard themselves as the inventors of science, they

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actually imitated Egyptian scientists. In other words, Greeks rearranged or improved what they found and brought to their land.

However, it can be said that most basic theoretical approaches that have been introduced in the history of translation have been shaped by the effort to establish principles or rules about how the translation should be done. It is the common tendency of the first translation theorists to establish the norms adopted by a certain community at a certain time in the form of universal moral rules, which are desired to be valid for all translators, through these moral rules (Karadağ and Tellioglu, 2015, 91). It is not possible to connect with foreign world cultures without translating. Therefore, translation activities between different languages are transferred to other cultures today, by inheriting the cultural elements from the past. Thus, it can be said that the translation activities, especially made from languages with philosophical expression possibilities, give the creative power to cultural and philosophical renaissance periods with the expression of Hilmi Ziya Ülken. Because the most important tool providing interaction between cultures is translation. In addition to increasing creativity during the renaissance periods, translation also allows for dialogue by creating a bridge between cultures (Koç, 2009, 106).

A writer merely translates another author's work a kind of not only readers but also their own writing experience contributes. In a sense, it is the way to question the creativity of the translator. The author measures his limits by translating the work of another author. The translator is also foreign to the author's fictional world in another language. Because every piece of work translated again increase its stylistic wealth. Different translators who lived during a different era extends the journey of the source texts in another language considering his/her reception/interpretation of the texts. The continuity of work with translation depends on the translation being seen as a part of the source text. The interaction between the texts becomes more important than the translator and the author (Yücel, 2009, 68-69).

It can be said that the need for translation began with the need for translating the Bible in the West. Bible was written in a difficult language, and it could not be understood among people, so the messages in it could not be given to people. The first translation of the Bible was made in the year 384 AD by St. Jerome, in English. As Susan Bassnett states that "*the first translation of the complete Bible into English was the Wycliffite Bible produced between 1380 and 1384...*" (Bassnett, 1998, 52). By the time, the translations of the Bible and the religious messages were translated into other European languages. Since the days when the translation of the Bible was the primary concern, the concepts of translation has changed. During this long term, rather than what is translated, how it is translated gained importance.

"A real translation is transparent; it does not cover the original, does not black its light, but allows the pure language, as though reinforced by its own medium to shine upon the original more fully... For if the sentence is the wall before the language of the original, literalness is the arcade." (Benjamin, 2001, 21).

As Benjamin states the translation should neither be under the shadow of the original text nor be disconnected with it. The translated text is, in a sense, rewritten another original text with the words in different languages, but the concept and the meaning should always reflect the same with the source texts. In this regard, about the translation process, it can be said that the translation process begins with understanding, continues with interpretation and then transferring the concepts and the structures from one language to another. By completing these steps, the philosophy on translation gains momentum on the language pairs of a translation process of the texts since the translator/interpreter question every concept that he/she encounters during this process. In this concern, this research aims to get a glance at translation philosophy as a westernization movement. Under this concern, the translation activities during the Tanzimat Period, the translation philosophy in the local references, and the translation philosophy in the West have been evaluated from a general perspective. In fact, it is questioned that what is required before and during the translation process. It is seen that the need for philosophy is important in



Translation Studies as it is important in many disciplines. Thus, the first step to be taken is thought as being aware of the philosophy of the field into which the interdisciplinary studies carried out.

During the late 18th century, the concepts of translatability and untranslatability concepts were discussed by the German Romantics. Humbolt and Schleiermacher are among the most important representatives of this period. Humbolt points out that language is a dynamic and living entity, while Schleiermacher states how the main question is how to bring together the audience and the source copywriter. He argues that the translation leaves either the author or the reader alone. During that period, it is seen that there were some developments in science as well as the development of the industry. Seeking a way out against such developments, Romantic writers resisted the rising values of the period. It is not possible to think of the romantic period separately from translation. Thus, many authors suggested thoughts about the translation, although it was not directly related to the translation. It can be interpreted that the translation is of value for the first time in itself in the Romantic period independently from the source text, and that it is not an emulation of the source text (Yücel, 2007, 133-137). Therefore, it can be said that the basis of the translation philosophy goes back to this mentioned period in the West.

2. TRANSLATION ACTIVITIES DURING THE TANZIMAT PERIOD

In many dictionaries, philosophy with its broadest meaning is used in the meaning of "scientific research of existence and knowledge". Philosophy develops by integrating with the language of a particular culture. The different meaning richness of classical languages and Western languages, in which the Turkish language interacts in the context of language and culture, and which creates a productive atmosphere in terms of philosophical thinking, have also been utilized through translations. Because the most important tool providing interaction between cultures is translation. As it is known, the translation practices in the East goes back to the 7th century. During that era, Arabs and Jews translated many scientific works from Hindi, Persian and Greek into Arabic. These works provided making more scientific studies in Arabia and Iran (Eruz, 2010, 37-38). On the other hand, as we come from past to present, it is seen that the function of translation has changed in Europe. Translation practices until the first quarter of the 20th century generally manifest itself in the field of commercial, political and summer. Due to the specific location of the translation, it is necessary to turn to the literary history while writing the translation history due to the fact that it has to turn its face all around and its material is language, but it is not necessary to go to other scientific fields (Eruz, 2010, 55).

During the Tanzimat Reform Era, new concepts and ideas began to come to Turkey with the translation activities related directly to the westernization movements. In Turkey, it is seen that the mutually transferring process of the cultural products into the other societies throughout the westernization is parallel. The first studies carried on with the perspective of translation studies on translation history in Turkey was initiated by Saliha Paker who has the pioneer works on the history of translation of the Ottoman. By the 1990s, Paker's historical research was developed on a two-way axis. One of them is the study related to the concept and description of the translation of Tanzimat and Pre-Tanzimat during the Ottoman era. The second axis that accompanies these studies offers a critical approach to the views of Turkish literature experts on the concepts of translation today and in the past (Gürçağlar, 2014, 158). It is seen that during the Tanzimat Period, which is accepted as a conscious beginning of the westernization movements, the genres such as theatre and novel that were not found in Turkish literature were taken from the Western thought via translations. It is seen that the Tanzimat authors and philosophers were very interested in the enlightenment philosophers who prepared the French Revolution and made translations from their works. Turkish readers met parallelly with the texts of Voltaire, J.J. Rousseau, Fénelon and Montesquieu during these years. Tanzimat Period is also a period during which the simplification movement in Turkish shows itself intensively (Koç, 2009, 107).



In this context, Münif Pasha (1828-1894) translated the first philosophical work from western culture into the Turkish intellectual world. Münif Pasha translated nine dialogues from Voltaire, two from Fénelon and one from Fontenelle as Muhaverat-ı Hikemiye (Philosophical Talks-1859). The work is important in terms of giving the Enlightenment Period concepts in philosophical discussions. The translation of Münif Pasha follows the translation of Télémaque (1862) by Yusuf Kamil Pasha from Fénelon. On the other hand, Ahmet Vefik Pasha translated Télémaque for the second time and more perfectly. Among those who put forward opinions about language, simplification is Ziya Pasha and Namik Kemal. Ziya Pasha (1825-1880) translated Emile from J.J. Rousseau. Namik Kemal (1840-1888) translated, along with some of Rousseau's articles, his Social Contract, Condorcet's Advances of Human Intelligence, and Montesquieu's Spirit of Law into Turkish (Koç, 2009, 108).

Besides these philosophers, associations such as the Translation Room, Encümen-i Dâniş, Cemiyet-i İlmiye-i Osmaniye, Translation Association, which were established during the Tanzimat Period, contributed to the shaping of philosophical language and thought in the Ottoman Empire. Among these, Cemiyet-i İlmiye-i Osmaniye (1861-1867) is an important society in terms of the entry of Western science and philosophy into the country. The Society is one of the first private societies established to spread Western science and culture. In the Mecmua-i Fünun, which is the media organ of the society and under the management of Münif Pasha, Turkish intellectuals were aware of the thoughts in the West with the publications on different subjects such as science, philosophy, logic, history, language, law, and economy, as well as copyright and translations of Münif Pasha. For its period, Mecmua-i Fünun played the role of the Great French Encyclopedia (Grande Ancylopedia) in France during the 18th century (Koç, 2009, 109).

Considering that the first Turkish novelists also made their first literary translations, it is noticed that the cultural transformation in the Ottoman society, which lead to the Westernization process, began with translations. More specifically, relations with the West have enabled intellectuals to learn a Western language, translations from Western literature have allowed them to meet ideologies, philosophical ideas, and political tendencies in the West. Thus, a cultural transformation has begun taking place. It is possible to say that with the first translations; the Ottoman cultural world was influenced from the new concepts and the ideas of Western cultures.

3. TRANSLATION AND PHILOSOPHY IN THE WEST

As Bertrand Russel, there are two reasons that affect the birth of philosophy. One of them is inherited religious and traditional concepts, and the other is the type of research we can call as scientific. Since philosophy is a science that investigates the truth of things, it must also have a connection with religion, which is another expression of truth. The sources on which the opinions of the originality of the Ancient Greek Philosophy are based, ultimately decide on certain religious issues. According to those who argue that philosophy is of divine origin, the first philosophy was brought completely by the prophets and taught to all humanity (Erdoğan, 2003).

As it is generally described in many resources, philosophy is a search for a detailed understanding of the existence of mankind, and it enhances the capacity of people to see the world of other people and cultures. Philosophy enables one to establish a connection between many different fields of study and deepen the meaning and diversity of human experiences. To establish a relationship between philosophy and translation, first of all, it is necessary to talk about the symbols of the languages when transferring from one language to another (e.g. message and content). The word symbol stems from the meaning of the philosophical ideas of mysterious signs. The symbol is the encountering of logical and illogical. The symbolic is the representation, but the symbolic representation does not present a direct concept, indirectly, it does not include the scheme of the concept of expression, it contains the symbol of reflection. Parallely, for Goethe, everything that happens is a symbol, and it can be an indication of everything as it completely surrenders (Gadamer, 2006).



Within the scope of the definitions of symbol, if it is required to specify the location of the symbols in the translation, the alphabets used to communicate in all languages spoken around the world are filled with symbols. The shapes used while writing the letters that come out of the mouths while speaking are the most used symbols in the philosophical life, as stated above. However, the symbol of culture and society is the language used in that society, and the interaction in the context of culture-society is provided by the languages used by translation.

W. Von Humboldt states that language is not a simple tool, but an activity that creates thoughts (Humboldt, 2000; Akarsu, 2001, 104). Language is a cultural phenomenon and is found in the field of culture. In other words, while societies live in a certain language, they also form a part of a certain cultural structure. Culture, on the other hand, is a process that has not been completed yet and continues to shape itself. With its the narrowest sense, translation or interpreting is understood as transferring work from the language in which it is written as a form and meaning, to another language at the level of form. Translation as a process, connecting the gaps between societies, has transformed into a subordinate lawful status for translation/interpretation, where the distinctions appear to extend and the injuries of the past are not yet prepared to mend (Basalamah, 2007, 132). In a broad sense, it is to present a cultural product to the eyes of another culture and even to form a ground for this product to have a place in the translated culture and to settle with other works in that culture (Kayaoğlu, 1998, 20).

As Kant mentioned in the statement "When evaluating any object, one should take into account that the soul and genius may exist in this context", genius is included in the products that people produce. He mentioned that these products cannot exist without genius. "What is experienced is always what the person is experiencing": it is emphasized that each person's experience is their own experience with the support of the *Erlebnis* concept, which means the whole of possible experiences and experiences that have been experienced and the ones to be experienced. Kant presented connections of *Erlebnis*, nature and genius. In this axis, if it is required to establish a connection with the translation, the translation product indicates the person's own experience. It can be stated that this experience, as in *Erlebnis*, has been prepared in connection with the previous skills, knowledge and translation experiences, with support from them. It can also be said that while translating this product, the translator had his own experiences, and that can be connected to the creation of a product that would affect the translation experiences that he would have in the future.

Different perspectives exist to establish the link between translation studies and philosophy. For example, according to Antony Pym, Translation Studies is an intermediary discipline based on philosophical discourses. The discourses of philosophy are connected to translation in at least three ways as it is stated below:

- 1) Philosophers of various kinds have used translation as a case study or metaphor for issues of more general application.
- 2) Translation theorists and practitioners have referred to philosophical discourses for support and authority for their ideas.
- 3) Philosophers, scholars and translators have commented on the translation of philosophical discourses (Pym, 2002).

Pym gathered the relationship between translation studies and philosophy under four main titles in *Translation and Western Philosophy: Translation as an Example for Philosophy, Philosophy as Authority for the Theorisation of Translation, Translating Philosophy, Future Orientations: The Limits of Philosophy*. According to Pym's report from Antonie Berman, Berman made a criticism of these cultures stating that people from the Islamic culture were harmed when the translation was completed. He summarizes this situation as follows: translation is something that should be kept instead of theorizing. Perhaps the traditional silence of philosophers depends on this. This silence may be based on two main reasons: firstly, the philosophers do not always stand by political forces during the Western history. This can be explained by the fact that the



original number of translations cannot be found. Secondly, the transfer of ideas in the Latin period is that the language is under the control of the religious hierarchy. At the top are the languages of the source of divine inspiration (Hebrew, Greek, Arabic, Sanskrit, etc.), then the intellectual mediating language (especially Latin), and then written native languages (English, German, French...), including speech dialects. The translation activity itself is a low level of activity as the hierarchy is ranked in this way.

However, Humboldt, together with Schleiermacher and the others, emphasizes the priorities of alienation through the translation of localization. According to Schlegel, there is protection in a translation that covers the research of conceptual lines among those who will be considered "foreignness" and "foreign". On the other hand, in the hermeneutics, the focus of the discussions is on the nature of the translated texts or the nature of the author. There is a dichotomy when translating, in this context, it is known that there is more than one way to translate. Martin Heidegger is the only one who uses translation as philosophical interpretation and thinking. For him, the translation consists not only of a combination of many interpretations but also of ontology in the language, even the relationship of equality between German and classical Greek (Bartolini, 2008, 139).

As Roman Jakobson states that the meaning of any linguistic sign is its translation with another alternative sign. This is the semiosis rule, which means translation or the constant process of translation (Krampen and the others, 1987, 244). Derrida presented a critique of the traditional distinction of form and meaning. For example, Saussure shapes the two shapes of the sign by separating them from the difference between written and verbal. According to Derrida, the illusion of the fixed meaning may result from such separations. The work of active thinking regulates the specified differences and makes them work against constancy again. No one other than Martin Heidegger has shown complex ways of translating using philosophical expression and possibly translation as a form of thought. This situation can be seen as the polemic reworking of German philosophical terms from Heidegger's pre-Socratic Greek. In their constant reflections on the differences between languages and there is an opinion that translation is not only a translation (interpretation) job but also a transferring process. In this context, translation becomes really a form of philosophy as a continuation of a lost tradition.

CONCLUSIONS

As it is known, it is understood that the translator/interpreter is the most important person who instructs the bridges among the cultures and the languages. In this regard, translation previously- from the Ancient Greek to 16th century- was seen as a bridge to interact with the fields such as politics, commerce, sociology, linguistics, literature, psychology and military and for communication, then between the 17th and 20th centuries it began to be an interdisciplinary field which to has its own research fields, theoretical approaches. The fact that the translation is related to many different fields and is suitable for interdisciplinary studies has prevented it from discussing or revealing its own problems for many years. Getting rid of the dependence of the translation on the source text and gaining value and importance on its own started to indicate its influences during the 20th century with the romantic period authors glorifying the translation. In the 20th century, it began to materialize with target-oriented translation theories.

The increase in methodological and theoretical studies since the second half of the 20th century is directly proportional to the acceleration of globalization movements in the world. The social changes that came with globalization, large-scale advances in technology have revealed the desires and requirements of different cultures to communicate more frequently, thereby increasing the need for translation phenomena.

Towards the end of the 20th century, as a requirement of multicultural societies' knowledge sharing, trade, international diplomatic relations, studies in the scientific fields, the traditionally utilized source and translation history focused studies, target culture and language oriented



translation process, translator opportunities, and the translation market, service and sector needs, customer demands and localization efforts have gained importance. In translation practices and translation studies, it is necessary to meet the needs of the target-group based on their source-oriented structures and translation history.

Consequently, the translation is the ability to transfer those belonging to the source culture, language or society in one or more perspectives while being transferred to the target culture, language or society. This may base on the Cicero's emphasize on translating not as an interpreter but as an orator. In this sense, the meaning and the knowledge about both the source and the target cultures rise to the prominence. In Turkey, the active cultural transformation began with the Westernization movement and language translation activities are handled from an earlier period before the founding of the Republic of Turkey. On the other hand, it seems that it is not possible to carry out philosophical activities defined as scientific research of knowledge without translation. Numerous translation and interpreting agencies have been established to benefit from the translation of scientific knowledge between societies, and these organizations took advantages for science, and this situation still continues. When the Turkish (domestic) sources are analysed, many sources about philosophical publications and translation science that are transmitted from foreign resources are seen. To sum up, translation is regarded as a transmitter or a sharer element that helps in transferring knowledge or content from society to society, from culture to culture in all fields, including philosophy, today. If the translator follows a single path when translating and cannot find another option, there is no need for philosophy there. However, when more than one option is mentioned during the translation process, the ideas of many translators are put forward instead of a single translator. Therefore, theories will emerge when considering or discussing the ideal format of the text to be transferred to the target forms. In this context, philosophical discourses about translation work and process may be found.

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