Popularization through Translation in the New Media: The Case of Düşünbil*

Yeni Medyada Çeviri Aracılığıyla Popülerleştirme: Düşünbil Örneği

Research / Araştırma

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ABSTRACT

This study aims to explore the opportunities the new media present for the popularization of scientific knowledge through translation, based on the case study of a Turkish website called Düşünbil (www.dusunbil.com). The article will touch upon debates on science popularization, new media, and the translation of social sciences texts, highlighting the role of online translation projects in circulating new and hybrid genres. The contribution combines two under-researched topics in translation studies: popularization, and the translation of social sciences and humanities texts. On the other hand, TS research on popularization has so far mainly focused on natural sciences whereas this study concerns social sciences and humanities texts.

Düşünbil Portal relies on non-professional volunteer translators for the translation of popular texts. In this respect, the translational action undertaken may be considered a case of "community translation." These texts, translated almost exclusively from English, represent a mix of social sciences and journalism, some leaning towards self-help in terms of content and style.

It is the convergent aspect of digital media that make them particularly amenable for popularization: the functions of information and entertainment converge on the internet. The translation of social sciences and humanities texts, hitherto largely confined to conventional print media, helps extend knowledge in these fields thanks to projects like Düşünbil.

After a conceptual discussion, the paper will elaborate on strategies of knowledge mediation through examples drawn from translated texts, their source texts as well as texts written originally in Turkish and published on Düşünbil. Proximity, regarded to be the distinctive feature of popular science texts, will be addressed not only as a textual-linguistic feature but also in terms of the wider strategies of presenting information. Aspects such as interactivity and conceptual clarification will also be illustrated, followed by an examination of translation strategies employed on texts originally written in Turkish.

Keywords: Popularization through translation, translation in the digital media, translation of social sciences and humanities texts

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Ö Z E T

Bu çalışmada, Düşünbil adında bir internet sitesi (www.dusunbil.com) örneği üzerinden dijital mecralar aracılığıyla yapılan çeviri eyleminin popülerleştirme[1] açısından sunduğu olanaklar ele alınacaktır. Bilim metinlerinin popülerleştirilmesi, yeni medya ve toplum bilimleri metinleri çevirisi konularındaki tartışmalara değinen makale, internetteki çeviri projelerinin yeni ve melez metin türlerinin dolaşıma sokulmasındaki rolünü vurgulayacaktır. Metin çeviribilim alanında yeterince araştırılmamış iki alana katkı sunmayı amaçlamaktadır: bilimin popülerleştirilmesi ve toplum ve insan bilimleri metinleri çevirisi. Öte yandan, çeviribilimde popüler bilim metinlerinin çevirisi çoğunlukla doğa bilimleri metinlerine odaklanmıştır; bu makale ise konuyu toplum ve insan bilimleri açısından inceleyecektir.

Popüler metinlere odaklanan Düşünbil Portal'da profesyonel olmayan gönüllü çevirmenler çalışmaktadır. Bu açıdan burada yapılan çeviri eylemi "topluluk çevirisi" bağlamında değerlendirilebilir. Çoğunlukla İngilizceden çevrilmiş bu metinlerin toplum bilimleri ve haber metinleri arasında bir yere konumlandırılması mümkündür, bazıları ise içerik ve biçem bakımından kişisel gelişim metinleri kategorisine girmektedir.

Dijital mecraları bilimin popülerleştirilmesi açısından özellikle elverişli kılan özellik, okurlara bilgi edinirken hoş vakit geçirme fırsatı sunmalarıdır. Şimdiye kadar çoğunlukla geleneksel basılı mecralarla sınırlı olan toplum ve insan bilimleri metinleri çevirisi, Düşünbil gibi projeler sayesinde bu alandaki bilgi birikiminin halka indirgenerek yaygınlaşmasını kolaylaştırmaktadır.

Kavramsal tartışmanın ardından Düşünbil sitesinde yayınlanan çeviriler, bunların kaynak metinleri ve ayrıca telif metinlerden derlenen örneklerle sitedeki bilgi aktarımı stratejileri açıklanacaktır. Popüler bilim metinlerinin ayırıcı özelliği olarak görülen "yakınlık," yalnızca bir metinsel-dilsel özellik olarak değil, portalda bilgi aktarımı için kullanılan genel stratejiler çerçevesinde ele alınacaktır. Bunun dışında etkileşimlilik ve kavram açıklaması gibi özellikler örneklenecek, telif metinlerde uygulanan çeviri stratejileri irdelenecektir.

Anahtar Sözcükler: çeviri aracılığıyla bilimin popülerleştirilmesi, dijital mecralarda çeviri, toplum ve insan bilimleri metinleri çevirisi

1. Introduction

This study aims to explore the opportunities the new media present for the popularization of scientific knowledge through translation. Based on a case study of Düşünbil Portal (www.dusunbil.com), a Turkish website that publishes translated articles in the social sciences and humanities, the paper will discuss the implications of digital translation platforms for the dissemination of knowledge. The article combines two under-researched topics in TS: popularization (see Liao, 2013, p. 132), and the translation of social sciences and humanities texts (see Price, 2008, p. 348). As early as 2002, O'Hagan and Ashworth identified a paradigm shift in translation, made possible by new communication technologies (pp. 128-130). The study will outline some of the latest developments in the new paradigm.

The word Düşünbil is a compound composed of the verbs "to think" and "to know" in Turkish. The website introduces itself as a portal that "publishes articles, essays and

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1   The English term popularisation can be translated into Turkish either as a transitive verb (popülerleştirme) or as an intransitive verb (popülerleşme). I prefer to use the former to draw attention to translator's active role (see Liao, 2016).

translations with written and visual content, on topics related to science, philosophy and psychoanalysis," "aiming to increase awareness among the general readership."[2] This description, especially the mention of raising awareness in the wider public, reveals the popularization agenda that permeates the project. The website is affiliated with an eponymous print magazine, *Düşünbil*, which has been running for more than 10 years; however, the oldest posts on the website only date back to 2016. Since then, dusunbil. com has published translations almost exclusively from English[3] although the website features articles written originally in Turkish too. The organization also runs seminars with invited speakers from academia. As will be explained below, the portal has a significant online presence with a Facebook page as well as a Facebook group. Social media is also the medium through which Düşünbil seeks to recruit new translators and authors.

In terms of topics, the majority of texts published on Düşünbil fall under the categories of social sciences and humanities: sociology, psychology, philosophy, critical theory, cinema, literature etc. Nevertheless, many of these texts are hybrid in terms of text type, representing a mix of popular science and journalism, some leaning towards self-help. Some of the texts are interviews with social scientists, artists or activists.

Table 1 below lists the number of texts published in 2017 (translations as well as those written originally in Turkish), with a breakdown according to categories loosely based on text types.

Table 1. Texts published on Düşünbil during the year 2017.

Category/Text Type	Number of Texts Published	Translations[4]	Texts Written Originally in Turkish
Philosophy	212	147	65
Thought[5]	164	135	29
Science	75	68	7
Cinema	66	66	0
Arts and Culture	52	52	0
Psychoanalysis	22	19	3
Literature	21	14	7
Psychology	16	0	16
Politics	9	9	0
Gender	6	6	0
Economics	5	0	5
Education	5	2	3
Total[6]	653	518	135

2   My translation. See https://dusunbil.com/kunye/.

3   I came across only one text translated from a language other than English, which was French.

4   While going through the TT's I encountered four texts which included no author or translator information.

5   This is a nebulous category whose boundaries with the previous one are not clear

6   The total numbers of texts have been provided to give a rough idea as they do not represent article numbers accurately. There is some overlap in the categories listed above as some articles have been included in more than one category. For example, some articles in the Literature and Cinema categories are also listed in the Arts and Culture category.

As the above table makes clear, the total number of translations far outnumbers articles written originally in Turkish. This is also the case with each category, except for Psychology, Economics, and Education. ST's are extracted from sources such as **www.theconversation.com**, **www.brainpickings.org**, **www.philosophynow.org**, **www.theguardian.com** and **www.huffingtonpost.com**. Alongside articles, the portal posts subtitled videos, many of which are taken from The School of Life (**www.theschooloflife.com**), a website producing animated popular science and self-help videos. A separate "Translators" page currently lists 40 translators with photos and biographical notes, although there are apparently more translators contributing to the project, perhaps less regularly. (There are 25 – i.e. fewer – names in the "Authors" list.) Translated texts are also accompanied by links to the ST's with the name of the author.

Many of the translators are university students or recent graduates, who are enrolled in or who have completed humanities and social sciences courses, including translation studies. Zeynep Şenel Gencel, for example, who was credited with 108 texts as of October 2018, has studied cinema and television. Six others have studied translation whereas five have a background in English language and literature. On a different note, there are five engineers, two physicists, one chemist and one biologist in the list. 34 of the 40 translators are female. According to the instructions provided for those who want to join the team, applicants are expected to have some experience of translation, and be interested in topics covered in the portal. Prospective translators are asked to translate a sample text, which is evaluated by the copy-editors. If their work is found to be satisfactory, they are subsequently contacted for new texts to be translated, selected by the editorial team. Translation is carried out on a voluntary basis as no remuneration is offered (personal communication with the editor-in-chief). Düşünbil's translations therefore present a case that is positioned somewhere between solicited, top-down managed collaborative translation projects and unsolicited, bottom-up ones (see Littau, 2016, p. 915).

2. Methodology

The first part of the paper covers a theoretical discussion of popularization through translation in the media; to this end, a brief overview of literature on popularization and new media is provided, linking relevant arguments to translation. This will be followed by a qualitative analysis of both macro- and micro-textual features in Düşünbil translations, illustrated with examples. The primary data for the study comes from translations published on dusunbil.com in 2017 as well as their respective ST's in English (see Table 1 above). The empirical discussion will include choices of textual selection and presentation of information as well as translation strategies such as introducing new terms through borrowing, parenthetical explanations, and translators' footnotes.

3. Literature Review
3.1 Popularization
Popularization is defined as a social process consisting of a large class of *discursive-semiotic practices*, involving many types of mass media, books, the Internet, exhibitions

and other genres of communicative events, *aiming to communicate lay versions of scientific knowledge*, as well as opinions and ideologies of scholars, *among the public at large* (Calsamiglia and van Dijk, 2004, p. 371, emphasis in original).

The literature on popularization sees the phenomenon both as process and product, the former involving intralingual translation (see e.g. Calsamiglia, 2003, p. 142, Myers, 2003, p. 266, Fenves, 2016, p. 113) as a form of linguistic mediation for the lay audience. This mediation requires reformulation as well as recontextualization for a new readership and therefore is not merely a process of simplification.

The traditional view of popularization assumes "a vast gulf" between expert and lay audience (Myers, 2003, p. 267), a gap that needs to be bridged through various means, which include multimodal forms of presenting information. However, Myers (2003) questions the distinctions between experts and non-experts as well as those between natural sciences and other domains of knowledge. In a similar vein, Calsamiglia (2003, p. 143) calls for a reconsideration of the traditional, unidirectional view of popularization from the expert to the lay reader. As will be explained in the following section, digital media offer many opportunities for greater access to information and more meaningful interactivity between the producers and consumers of knowledge.

According to Hyland, the defining textual-linguistic feature of popularized science articles is proximity: "writers use language to negotiate social relationships by telling their readers what they see as important, how they believe they should select and present material for them, and how they feel about what they write about" (2010, p. 116). He identifies five elements that enable proximity: organization, argument structure, credibility, stance and engagement (Hyland, 2010). Scotto Di Carlo (2014) demonstrates how proximity is used in TED talks, a popular source of information and entertainment for many internet users.

In TS, the interlingual translation of popular science texts has been discussed in relation to their textual-linguistic features (Liao, 2010, 2011), accessibility (Cámara & Espasa, 2011), and from the perspective of the history of science (Forget 2010). Liao (2010) investigates the influence of popular science texts translated from English into Chinese on those originally written in Chinese. Her later work (Liao 2011) looks at the interactive features in Chinese translations of *Scientific American* articles, also touching upon the social role of translators in furthering knowledge. Research on popularization through translation has mainly focused on natural sciences so far whereas this study concerns social sciences and humanities texts.

As Wallerstein points out, social sciences texts operate through concepts (1981, p. 88, cf. Aksoy, 1999, 22). In effect, Price argues that in the translation of social sciences texts, "conceptual clarification, rather than serving as an investigative and rhetorical task complete prior to translating, becomes a focal point for translation itself, as in social scientific research" (2008, p. 355). While "social scientific research" would be a tall order for an online portal promoting popular texts, an overt agenda of conceptual clarification may be traced across texts published on dusunbil.com.

3.2 The New Media

It is the convergent aspect of new media that make them particularly conducive for popularization: the functions of information and entertainment converge in the internet. Many popular science articles are freely available online for those seeking to combine edification with leisure. Luzón (2013), for example, examines science blogs, highlighting the role of online platforms for science communication. Liao (2013, p. 130) relates the emergence of digital media to the popular dissemination of science through translation. Web 2.0 encourages many-to-many interaction while being at the same time decentralized in terms of control and user-focused in terms of organization (Flew, 2008, p. 17). Furthermore, digital media allow a more independent relation to knowledge, coupled with individualized media consumption and greater choice (Lister et al., 2003, p. 20).

Interactivity empowers readers, who are free to navigate websites as they please, not necessarily in the unilinear way envisioned by print media (Dewdney & Ride, 2006, p. 209), jump to more relevant content and use the search tools. More importantly, unidirectionality is replaced by bidirectionality (Kress, 2003, p. 6) as users have the opportunity to respond to content.

Hybridity is another feature characterizing new media (Dewdney & Ride, 2006, p. 40) with the internet bringing about a proliferation of new genres that reach new audiences through interlingual translation. Genres can no longer be conceived of as ideal and stable vehicles of meaning, while visual elements alter and enhance the new literacy (Kress, 2003, pp. 85-86).

Therefore, the move from the printed page to the screen represents a shift in relations of power (Kress, 2003, p. 1), which is in line with what popularization stands for: bridging the gap assumed between expert and lay and even challenging the cultural authority of knowledge generated by institutions. A website like Düşünbil, which features translations of popular social sciences and humanities articles, harnesses all the opportunities of new media and the popularization of knowledge.

Düşünbil can be seen as a crowdsourcing or community translation project. Community translation here is understood as "translation performed voluntarily by Internet users […] and usually produced in some form of collaboration often on specific platforms by a group of people forming an online community" (O'Hagan, 2011, p. 14). Translation scholars have explored collaborative projects of online, crowdsourced translation (see e.g. Mihalache, 2008, McDonough Dolmaya, 2012, Olohan, 2014). Olohan (2012), for example, locates the drive for voluntary translation activity in altruism. In a later study, she finds that volunteer translators working on TED talks are motivated by intellectual stimulation, with a desire to gain translation practice and improve translation skills (Olohan, 2014, p. 27). The semi- or non-professional translators of Düşünbil Portal are presumably motivated by similar factors, which means that they get something in return for donating their time. According to information obtained from the editor-in-chief, Düşünbil translators may be divided into two groups: those who have another day job (or at least a different profession) and do translation as a hobby, and those who study a language-related subject and translate texts for the purposes

of professional development (personal communication). Voluntary translation projects have been studied in the context of activism, fansubbing, humanitarian aid and localization, but their implications for science popularization has received little attention in translation studies (cf. Olohan, 2012).

Although Düşünbil can be considered an "electronic network of practice" (Mihalache, 2008), bringing together individuals with a shared belief in making social sciences and humanities topics widely accessible, one may notice that editorial decisions in the translated texts are not entirely uniform. This may be attributed to the semi-professional status of the entire website, and does not have to pose a problem from the perspective of the researcher; if anything, it enhances the authenticity of the website as a community translation project.

There is no clear-cut line between producers and consumers of new media content (von Hippel, 2005, p. 1, Dewdney & Ride, 2006, p. 107) and it is probably safe to assume that Düşünbil translators themselves are a prominent part of the readership. This resonates with what Cronin calls "translation prosumption" (2013, p. 100), which refers to translators both translating texts and reading those translated by others. Since Düşünbil generally addresses a young readership interested in abstract phenomena in social sciences and humanities, the average reader presumably has a working knowledge of the English language, but still prefers reading complex material in their first language. As mentioned earlier, links are provided to the ST's, and clicking them allows the reader to access the original text in English and compare and contrast the two, which in itself constitutes another type of accessing knowledge. Through this method, a reader might learn more about key terminology on a given subject in the English language, a feature that is usually only available in online media, unlike conventional print publications. The reader might then be encouraged to click more links in the source text website, which would take them to other content.

4. Knowledge Mediation on Düşünbil

The following section will explore proximity (Hyland, 2010, p. 116) as a feature facilitating access to information on Düşünbil. The discussion will touch upon issues related to accessibility and the presentation of information as well as more textual-linguistic features such as translation strategies on a micro level. The analysis will also cover interactivity (Kress, 2003, p. 6) and strategies aimed at conceptual clarification (Price, 2008, p. 355), including borrowing and translators' notes.

4.1 Proximity

One way in which Düşünbil achieves proximity is its digital accessibility: as an online platform, it is accessible on mobile devices as well as computers and tablets, and for those who spend a considerable amount of time commuting, the ability to read "on the go" can transform reading habits. Düşünbil already selects and translates texts where the information has been organized in a reader-friendly way (see Hyland, 2005). In line with the conventions of online articles, many texts contain itemized lists where

the information is presented in "bite-size chunks". For example, the texts titled "İyi Bir Ebeveyn Olmanın On Altın Kuralı (ST: "10 Parental Rules That Tell a Wise Family From a Good One) and "Felsefe Öğrencileri İçin 44 Temel Film" (ST: "44 Essential Movies for the Student of Philosophy") present information with bullet points.

Moreover, keywords in each text are highlighted in bold or italics, irrespective of whether this was the case in the ST. For instance, in the text titled "Tüm İnsan Davranışını Çalıştıran Dört Dürtü: Bertrand Russell'ın Muhteşem Nobel Ödülü Konuşması," the Turkish translation of "The Four Desires Driving All Human Behavior: Bertrand Russell's Magnificent Nobel Prize Acceptance Speech," the keywords *açgözlülük* (acquisitiveness), *rekabet eğilimi* (rivalry), *gösteriş* (vanity), and *iktidar sevgisi* (love of power) are written in bold as they are spread out throughout the text. This is the case in the Turkish translation only. By identifying key concepts in each article, the translators and editors of the website project onto readers their own notions of what is important and thus worth remembering. This makes the texts easier to navigate and the information easier to process. Keywords are highlighted in texts written originally in Turkish as well.

Popular science texts exhibit features of reader engagement too, which includes addressing the reader in the second person, or creating some communion with the reader through the use of the pronoun "we" (Hyland, 2010, p. 125). The texts selected by Düşünbil are no exception in this regard, and in many items, this language use is carried over to the Turkish translation. Moreover, since the Turkish language distinguishes between the second person singular and the plural, Düşünbil translators have the option to choose between them, the former accentuating the effect of proximity. One example is the article titled "Bildiğin Şeyin Doğru Olduğunu Nereden Biliyorsun?" (ST: "How Do You Know that What You Know is True: That's Epistemology"). Here, on nine occasions including the title, the translator Cemile Zeynep Eryılmaz prefers the informal "you" – *sen*. Examples include:

(1) ST: How do **you** know how old the Universe is?
      TT: Evrenin kaç yaşında olduğunu nereden biliyor**sun**?

(2) ST: This was the idea that it's not enough to state **your** position, **you** must also provide a rational case for why others should stand with **you**.
      TT: Buna göre düşünceleri**ni** söyle**men** yeterli değildir, diğerlerinin **seni** desteklemesi için mantıksal deliller sunmalı**sın**.

The translator switches to the second person plural towards the end of the text, but the instances of the second person singular constitute a striking example of reader engagement in the opening section of the article. In another text, titled "Evet, Yaşlandıkça 'Akıllanıyoruz'" this effect is also amplified by the translator Toygar Akın, who has changed the second person in the title – "Yes, You get Wiser with Age" – into the first person plural. The impersonal "you" is not used as widely in the Turkish language as it is in English, which might partly explain the translator's shift. Nevertheless, the resulting

effect is increased proximity. Susam-Saraeva points out that "the electronic medium strongly influences the way translations are carried out" (2010, p. 243). The social affordances brought about by the new media perhaps encourage more of such shifts as greater reader engagement looks more acceptable in an online article compared to a conventional printed book, magazine or newspaper.

4.2 Interactivity

Düşünbil has a considerable online presence through its social media accounts. As of October 2018, it had 314.236 likes and 328.126 followers on its Facebook page, 15.601 members in its closed Facebook group, 26.093 followers on Instagram and 20.434 on Twitter. The portal also launched a Youtube channel in 2015, currently boasting 13.016 subscribers who can enjoy the subtitled videos posted on the website as well as video recordings of some of the events advertised by Düşünbil. These numbers are impressive for a social sciences project that ostensibly aims at advancing knowledge by reaching out to audiences. Followers on Instagram and Twitter constantly share and respond to Düşünbil's messages, but it is on Facebook that most of the interactivity takes place. Readers comment on posts about translations, quoting favourite sentences from the texts and pointing out aspects of the articles they agree or disagree with. In September 2018, under a post about a translated text on Orwell's *1984*, one reader commented: "Just finished reading it, very powerful novel. Although it was written some time ago, it still resonates with what's going on today as the dystopia pulls you in. Am still under interrogation by Goldstein in room number 101 [face screaming in fear emoji]."[7] Some readers comment on posts with quotes from other authors, and the exchange of opinion takes place with an amicable ethos. Videos, unsurprisingly, receive more comments than articles. Compared to the public page, there is an even more heightened sense of community in the closed group; for example, in March 2018, a member asked for advice from fellow readers on existentialism.[8] He explained that he only read one book on philosophy, and was wondering whether the works of Sartre would be rather overwhelming for him at this point. This post attracted 16 comments, excluding the original poster's answers to others' comments: many of these include specific recommendations for reading. Other than such conversations, members share invitations to events as well as group administrators posting updates about the magazine *Düşünbil*.

4.3 Conceptual clarification

Texts published on Düşünbil often explore new ideas with no established equivalents in the Turkish language. In some cases, the translators simply "borrow" the English term and give a literal translation in Turkish for the sake of the readers (cf. Wallerstein, 1981, pp. 92-93). For example, in the translation titled "Hollywood'un Sevdiği 5 Lacanyen Sinema Klişesi '5'" (ST: "5 Lacanian Cinematic Clichés that Hollywood Loves – V") the

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7   My translation, details withheld for the purposes of anonymity.

8   Details withheld for the purposes of anonymity.

word *cinsiyetleme* has been written in parenthesis after "sexuation." In a text introducing avant-garde works of public art ("Ortak Mutluluğu Arttıran 15 Güzel Kamusal Sanat Eseri" – "15 Beautiful Public Artworks That Contribute to Collective Happiness) the name "Yarn Bomb" has been translated as İplik Bombası. This is a new concept for the Turkish context and the translation offers a possible term to refer to this type of public art in Turkish. Finally, in an article advancing arguments on game theory ("Kısasa Kısas Etiği: Oyun Teorisi, Rasyonel Egoizm ve Ahlakın Evrimi Üzerine" – ST: "The Ethics of Tit-for-Tat") the borrowing "tit-for-tat" has been introduced as *kısasa kısas.*

In handling culture-specific terms, various Düşünbil translators resort to in-text notes or footnotes to provide explanations. One example comes from the text titled "'Onu Sesinden Tanıdım:' Hayvanlar Arkadaşımız Olabilir Mi?," the Turkish rendering of "'I knew him by his voice:' Can Animals Be Our Friends?," where the translator Burçin İçdem explains the Greek term *philos* with a parenthetical explanation: "(Ç.N. Türkçesi arkadaş, çoğulu 'philoi')" [T.N. friend in Turkish, plural "philoi"][9], the reasoning presumably being that these Greek words are even more semantically opaque for speakers of Turkish than Anglophone readers. In the same text, the phrase "ancient unities" is also borrowed in quotation marks with a literal translation in parentheses: *(eski birliklerden)* so that that those two words are flagged up as a specific term (originally coined by Owen Barfield and referring to the relationship between the material and the spiritual). It is possible that Düşünbil translators and editors rely on readers to look up the term on the internet to find out what it refers to.

In a more overt case of the translator supplying information for readers, Cansu Balku has added a footnote to explain the metaphor of the Midnight in the text titled "'Kıyamet Saati,' Gece Yarısına 2.5 Dakika Kaldığını Gösteriyor, Peki Gerçekte Bu Ne Anlama Gelmekte?" (ST: "The Doomsday Clock Is Now 2.5 Minutes to Midnight, But What Does That Really Mean?") The note reads

(3) "'Gece yarısı' diye adlandırılan kavram kıyamet, uygarlığın sonu gibi anlamlara karşılık gelmektedir."
[The notion of the so-called "Midnight" may refer to the doomsday and the apocalypse].

Another footnote, in the text titled "Kötülüğün Normalleşmesi ve İyilik Adına Yapılan Kötülük" ("The Banality of Evil: Hannah Arendt on the Normalization of Human Wickedness and Our Only Effective Antidote to It") explains the term *nihai çözüm* (final solution):

(4) "Nazi Almanyası'nın Yahudileri ortadan kaldırmaya dair devlet planı. İngilizcesi: *"Final Solution"* (emphasis in original)
[The state plan to eliminate Jews in Nazi Germany. "Final Solution" in English]

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9   Phrases in square brackets here and in the following examples are my translations.

Although the word-for-word translation of this phrase would be comprehensible for Turkish readers, the political background would miss many, since Turkey did not actively take part in the Second World War. Explanatory notes provided by translators in cases like the last two examples help avoid conceptual false friends, which constitute a challenge in the translation of social sciences texts especially (see Heim & Tymowski, 2006, p. 9). Susam-Saraeva (2010) demonstrates how online translation can introduce new ideologies and convey new ideas to the Turkish readership. These examples bear out the ways in which Düşünbil translators and editors engage in forms of online knowledge mediation through borrowing or explaining new terms.

Translation in Non-Translated Texts

The overall aim of popularizing social scientific knowledge is also reflected in texts originally written in Turkish and published on Düşünbil. Many authors contributing articles to the portal elaborate on social scientific concepts eventually imported from European thought. Where the Turkish term referring to such concepts is less established than its counterpart in European languages, the English translation is provided, which gives readers the opportunity to look up these terms and learn more about the underlying ideas. Example (5) below comes from the article titled "Karl Marx ve 'Yabancılaşma' Kavramı" [Karl Marx and the Concept of Alienation], example (6) from "Mutluluk Çözümlemeleri: Ataraksiya" [Analyses on Happiness: Ataraxia] and (7) from "Egzistansiyalizm: 'İnsan Olması Gereken Şeydir'" [Existentialism: "Human Beings are What They Ought to Be"]:

(5) **Alienation** ya da **yabancılaşma**, Karl Marx sosyolojisinin, felsefesinin ve ekonomi-politiğinin temel kavramlarından birisidir (emphasis in original).
[Alienation or *yabancılaşma* is a central concept in the sociology, philosophy and political economy of Karl Marx.]

(6) Sokrates'in öğrencilerinden Aristippos'un (M.Ö. 435-355) öğretisi olan "hazcılık" yani "**hedonizm**"e göre, kişinin yaşam amacı devamlı olarak zevkin ve hazzın peşinde koşmak olmalıdır (emphasis in original).
[According to "*hazcılık*" or hedonism, a doctrine of Aristippus (435-355 BC), one of the disciples of Socrates, the goal of one's life should be the pursuit of pleasure and gratification.]

(7) Yirminci yüzyılın bir diğer önemli varoluşçu filozofu Martin Heidegger'in ise etrafında döndüğü kavram **"Dasein"**dır. Sözcük anlamı olarak "orada-varlık" olan Dasein, Sartre'ın bahsettiği gibi, özünü dünya içinde inşâ eder (emphasis in original).
[Martin Heidegger, another key existentialist philosopher of the twentieth century, revolves around the concept of "Dasein." Dasein, which literally means "there-being," constructs its essence within the world, as explained also by Sartre.]
It is worth noting that the way concepts from European languages are used here

is very much akin to the strategy of borrowing in translation. Borrowing, therefore, is used as a means of knowledge mediation in Turkish texts as well.

Furthermore, texts written originally in Turkish are linked to other texts through intertextual connections. For example, in the article titled "'Sosyal Bilimleri Kapatın' Dediler" [They Ordered Social Sciences Departments to be Shut Down] the author Ömer Faik Anlı has made a number of references to publications in English; which is also the case with other Turkish texts on Düşünbil. He has moreover translated a paragraph from an article published on *Times Higher Education*[10], incorporating it into his article as a block quote, immediately followed by the link to the original article. Readers are then invited to click on this link and access the English article. This is a feature that empowers the readers, who are free to enjoy browsing articles in multiple languages and on related topics as they wish.

The above examples reveal the degree to which translation is used as a popularization tool in the project, even where the texts themselves are not the direct product of an interlingual translation process.

Discussion

To go back to the initial research question, what are the implications of digital translation platforms for the dissemination of knowledge? In other words, what is new about translation in the new media? First of all, websites like Düşünbil help introduce new text types into the target language. As mentioned earlier, many of the texts translated by Düşünbil translators explore social sciences topics in a journalistic format and using the conventions of self-help discourse. Therefore the translational action undertaken for Düşünbil helps more of these hybrid texts enter into circulation and reach a wide readership thanks to the website's social media activity.

Secondly, Düşünbil renders the phenomenon of translation very visible (cf. Venuti 1995). When Wallerstein penned his seminal article on the translation of social sciences in 1981, he advised "self-effacement" to translators working on these texts (p. 98).[11] However, as Cronin points out, "both the desirability and feasibility of translation become bound up with the highly charged notion of transparency in the digital age" (2013, p. 57). In other words, it is a delicate balance that Düşünbil translators must strike between transparency and visibility, with the help of the opportunities provided by the digital medium. For example, the fact that readers can click on the ST's, which enables them to potentially compare and contrast ST's and TT's, introduces an element of accountability, which is significant for an online project that relies on non-professional translators. The dimension of accountability is also relevant in the context of censorship; in other words, if any phrases or sentences were to be omitted from translations on grounds of political sensitivities, it would be relatively easy to find out with a click

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10 See https://www.timeshighereducation.com/news/social-sciences-and-humanities-faculties-close-japan-after-ministerial-intervention

11 For a critique of Wallerstein (1981), see Price (2008).

through to the ST. One surprising feature of the website is that, the names of translators appear as "Authors" on the top of each page showing a translated text and on the homepage of each category. Probably a result of how the website is administered, rather than the editors wanting to purposefully mislead readers, this situation is a clear indicator of how comfortable translators feel in their empowerment, against the grain of what Wallerstein (1981) argued. If this leads any translation scholars to believe that the translators might be taking "too much credit" for their work, it throws into relief the assumptions we have about the stability of the ST and the authority of the ST author.

The discussion on Düşünbil translations may also be related to wider discourses of translation in Turkey. Science popularization has political implications (see Hyland, 2010, p. 124) and has been problematized from various angles (see e.g. Fenves 2016, Scharrer et al., 2016). Translation, especially of social sciences texts, has served as an ideological instrument in Turkey (Tahir Gürçağlar, 2002). Arzu Eker-Roditakis (2010) for example, elaborates on how publishing translated social sciences books by left-wing authors was seen as an outlet to voice political opinions in the stifling aftermath of the 12 September 1980 coup. Furthermore, the idea of extending knowledge to the "masses" can be located within a broader context in the history of the country, where translation from European languages has been associated with westernization, enlightenment, modernity and humanism (Tahir Gürçağlar, 2008, pp. 20-48, 2009). The case of Düşünbil fits in with the broader landscape of translation in Turkey while also bringing in novelty, as the foregoing analysis of empirical data shows.

The only novelties that Düşünbil brings to the Turkish readership are not the new concepts of social sciences and humanities explained through parenthetical notes and footnotes. The visual aids also carry new ideas. For example, the image chosen for the article titled "Luce Irigaray ve Yeni Var Olma Yolu Olarak 'Birlikte Var Olma'" (*The Way of Love* by Luce Irigaray) shows two males holding hands on a beach whereas the ST contains a portrait of the author Luce Irigaray only. Similarly, in the Turkish translation of the text "What Plato Can Teach You About Finding a Soulmate" – "Platon Ruh Eşimizi Bulmakla İlgili Bize Ne Öğretebilir?" – the visual aid depicts two women in white wedding dresses, although the original article features the picture of a heterosexual couple. Representing romantic relationships in general with imagery portraying LGBT individuals can still be considered a new phenomenon in the Turkish media in 2018. In a similar vein, Düşünbil has chosen to include the picture of a black woman sleeping to accompany the translation "Araştırmaya Göre Kadınların Beyinleri Erkeklerden Daha Karmaşık Olduğu İçin Daha Fazla Uykuya İhtiyaçları Var." This TT apparently brings together material from two source texts – one titled "New Research Says Women Need More Sleep Than Men Because Their Brains are More Complex" and the other "Wake-up Call on Sleep" – both including images of white women. Turkish news editors, those working for online platforms included, do not yet have heightened sensibilities regarding the visual representation of racial diversity in Turkey – partly due to demographic variables – therefore using photographs of people of colour to illustrate phenomenon

that are perceived to be universal, rather than specific to a certain racial group, is likewise still a novelty in Turkish media. Such considerations have been carried over to texts originally written in Turkish as a philosophy article titled "İnsanda Eksik Olan" contains a collage where the most prominent figure is a black man. As another article on Düşünbil highlights,[12] philosophy has for centuries been seen as a white, middle class pursuit, therefore these editorial choices reveal that the portal takes innovative stances on topics of moral and political significance. These examples corroborate Susam-Saraeva's (2010) idea of translation on the internet communicating new ideas to the Turkish readership, through multimodal as well as more conventionally linguistic means.

Another example is language use. For a long time, the established equivalent of the word "scientist" in the Turkish language was *bilim adamı* (literally "science man") and only in the last two decades or so the gender-neutral alternative *bilim insanı* (literally "science person") has been in circulation, arguably still considered a new coinage in 2018. A search for the gender-neutral phrase "bilim insan*" (which would include the plural as well as singular forms) returned matches in 210 texts whereas a search for the gender-marked "bilim adam*" only returned 34, which means that instances where the translators or authors preferred a gender-neutral term far outnumber instances where the more conventional *bilim adamı* is used. This case adds to the novelties that online translation projects like Düşünbil bring for the Turkish readership.

Conclusion

This study investigates the role of translation in enabling greater access to information through digital media. Based on a case study from Turkey, the paper demonstrates the possibilities offered by online translation platforms for the dissemination of knowledge. The discussion engages in translation scholarship as well as media and discourse studies. It is likely to make a meaningful contribution to translation studies as it examines a relatively new phenomenon, and with a critical, multidisciplinary outlook.

The study also builds on debates on the media history of translation (see Littau 2016). Littau (2011) warns against "linguistic and cultural approaches to translation which leave the materiality of the medium unexamined as if it had no bearing on textual meaning itself, including that of a translation" (2011, p. 271). The case of Düşünbil, as a digital project of knowledge (re-)mediation (cf. Bolter & Grusin, 2000), aptly illustrates the links between translation and new media practices, which are worth examining.

Furthermore, this paper questions the symbolic boundary between (popular) social sciences texts and self-help from the perspective of genre. Incidentally Alain de Botton, the philosopher behind the School of Life website that the Düşünbil portal draws from extensively, points out how it is almost impossible to draw the line between self-help and philosophy in, say, Seneca and Marcus Aurelius' work (see de Botton, 2012). The new media encourage intertextuality and multimodality, which facilitates access to information. Therefore the putative weakness of the content in self-help texts is arguably

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12   https://dusunbil.com/beyaz-erkekler-felsefe-alanina-hala-hakim-kadinlar-antolojilerde-yer-almiyor/

offset by the enhanced reading experience. In this regard, translations help challenge text-type-specific orthodoxies.

Finally, this study has been limited to one case study from one socio-cultural context only. Future research on the topic might explore other examples representing different contexts, or others involving different text types, or focusing on aspects of terminology, localization, intersemiotic translation or reader-response.

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