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GENDER LINGUISTICS AS AN IMPORTANT DIRECTION OF THE TRANSLATION STUDIES

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Abstract. In recent decades gender linguistics has become one of the most dynamically developing areas of humanities research, significantly influencing contemporary translation studies. The topic's relevance stems from increased attention to issues of gender representation in language and the rethinking of the translator's role as a mediator of cultural and social values. In the context of globalization and the expansion of intercultural communication, translation serves not only as a bridge of conveying content but also as a tool for shaping public perceptions of gender roles, identity and equality. The insufficient development of the methodological foundations for gender-oriented translation analysis determines the scientific significance of this study.

The aim of this article is to identify the theoretical and practical foundations of gender linguistics as an important area of translation studies and determine its influence on translation strategies. To achieve this goal, the following tasks are proposed: analysis of key concepts in gender linguistics; identification of translation transformations of gender-marked units; identification of the level of translation adequacy concerning gender-specific terms and phrases; analysis of the similarities and differences of Kazakh and English gender-marked units at the lexical context.

The methodological basis of the study is based on linguistic analysis, comparative and discourse analysis, as well as elements of a critical approach to translation. The material includes examples of literary texts demonstrating differences in the transmission of gender-specific meanings.

The study found that gender linguistics significantly expands the traditional framework of translation studies by focusing on the ethnocultural and social aspects of translation. A conclusion is drawn regarding the need for a systematic integration of gender analysis into translation theory and practice as a prerequisite for ensuring the adequacy, ethics, and cultural sensitivity of interlingual communication.

Keywords: translation, linguistics, gender-specific units, gender, masculinity, femininity, literary text, kinship terms, anthroponyms

Introduction

The modern humanitarian paradigm is characterized by the integration of social, cultural and linguistic approaches aimed at studying humanity through the lens of communication. Language is the primary tool for constructing social reality, shaping worldviews and expressing cultural values. At the turn of the

21st century, the humanities underwent a so-called anthropocentric turn, when humans and their speech became the central objects of study. In this context, gender linguistics, a relatively young but rapidly developing field that explores the relationship between language and gender as a sociocultural category, has acquired particular significance.

The concept of gender in linguistics is viewed not simply as a biological difference between men and women, but as a socially constructed system of roles, expectations, and norms that reflects a society's culture. Language serves not only as a concept of describing the world but also as a mechanism for its formation, creating stable notions of "masculinity" and "femininity". In her research A. V. Kirillina underlines that gender is a key element of the linguacultural picture of the world. Through linguistic consciousness a person understands social relations between the sexes [1].

The emergence of gender linguistics is associated with the development of feminist linguistics in the 1970s. Robin Lakoff is considered the founder of this field. The scholar argued that language not only reflects women's social position but also helps maintain it [2]. Her ideas laid the foundation for the analysis of language as an instrument of social power and inequality. Deborah Tannen, Judith Butler, Janet Holmes and others followed her ideas and demonstrated that gender differences in speech are not biologically determined but are the results of cultural and social practices.

Gender linguistics is not limited to describing the characteristics of male and female speech. It aims to uncover the social function of language: its role in the reproduction and transformation of social structures, norms and identities. Language acts as a "mirror of society" but also as an active factor in sociocultural change.

Gender linguistics actively developed in the 1990s and 2000s within Russian and Kazakh researches. Linguists (E. Goroshko, A. Kirilina, T. Kryuchkova, H. Nurseitova and others) began a systematic study of gender differences in language, including in the context of Russian, Kazakh, English and other Turkic cultures. In Kazakhstan interest in gender linguistics is linked to processes of social modernization, ethnocultural revival and democratization of public consciousness, making the analysis of gender in language particularly relevant. In the Kazakh linguistic school particular attention is paid to how traditional notions of "er" (man) and "aiel" (woman) shape the symbolic system of Kazakh culture.

G. Shokym and B. Khasanuly also made an important contribution to the development of gender issues, examining language as a tool of reflecting ethnic identity and cultural stereotypes, including gender aspects. In their works, they emphasize that the Kazakh language captures stable cultural notions of the roles of men and women, preserving traditional forms of respect and etiquette, but simultaneously demonstrates a tendency toward modernization and the neutralization of gender roles in the context of globalization.

B. Khasanuly, analyzing the ethnolinguistic foundations of Kazakh culture, draws attention to the fact that gender differences in language are closely linked to national concepts – "namys" (honor), "ar" (dignity), "kadir" (merit), "paryz"

(duty) – which define moral and social expectations regarding men and women. He notes that studying these concepts allows for a deeper understanding of the mental foundations of Kazakh gender identity, expressed through proverbs, metaphors, idioms and ritual vocabulary [3].

Thus, the works of G. Shokym and B. Hasanuly demonstrate that gender linguistics in Kazakhstan is developing in close connection with ethnolinguistics, cognitive linguistic and cultural studies. Their approach is based on the interaction of the traditional and the modern, reflecting Kazakhstani scholarship's desire to preserve cultural continuity while adapting it to new humanitarian ideals – equality, tolerance and intercultural dialogue. It should be noted that Kazakhstani linguistics is developing its own school of gender studies distinguished by its comprehensive and interdisciplinary nature. Gender is not considered in isolation, but as part of a system of national values and social communication.

The concept of gender began to be considered in translation in the second half of the 20th century. As A. G. Mikhailova emphasizes, gender in linguistics is a sociolinguistic and ethnocultural phenomenon, and it must be considered in translation studies and intercultural communication [4]. Today, gender in translation studies is examined from various perspectives, enabling the field to develop comprehensively:

1. The gender of the translator. It was from this perspective that the very first studies of gender translation studies were conducted. This approach explores the differences between male and female translators. The intersection of gender linguistics and translation studies examines the concepts of “woman” and “man” not only in linguistic terms, but also how they are conveyed in translation, whether their meaning changes, whether it is softened or strengthened or remains neutral. It is significant to mention that Lori Chamberlain is generally considered one of the earliest and most influential researchers who studied the intersection of gender and translation. Her article “Gender and the Metaphors of Translation” (1988) became a key work in which translation was conceptualized through gender metaphors of power, subordination, “fidelity” to the original and the author-translator hierarchy. She emphasizes that in the Western tradition, translation has long been described through gender hierarchies: the “original” was associated with authority, primacy and power, while the “translation” was associated with dependence, secondary nature, and the demand for “fidelity” [5]. In her work, Chamberlain finds similarities in the relationship between the original and translated text and the relationship between genders. This is explained by the fact that it has always been believed that a translator should be “faithful” to the original text and should not change it. In other words, the “original text – translated text” concept shares the same dominant-subordinate relationship as the concept of “man” and “woman”. After, the field began to develop not as a side topic, but as a distinct field of research. Many scholars like Sherry Simon made significant contributions with her book *Gender in Translation* (1996), which is directly characterized as the first comprehensive study of feminist issues in translation theory and practice, and Luise von Flotow with her book *Translation and Gender* (1997), which systematized the main strategies of feminist translation.

Also, linguistics specialists began analyzing and conducting various experiments on the differences in the language of female and male translators. Many of them had similar results:

- women use emotionally expressive meanings more often than men;
- women more often break complex sentences into simple ones;
- women are more likely to “play” with punctuation: they use ellipses and exclamation marks at the end of a sentence, while men end the same sentence with a period;
- male translators tend to translate precisely and more “literally” and do not frequently alter sentence structure.

2. Textual characteristics of gender. This is approach where linguists research gender-marked elements within the text itself and conduct various analyses of the source and target languages. To be more precise, here gender is considered at the level of grammar, lexis, semantics, pragmatics and discourse. From the perspective of studying gender at the text level the following questions were raised: how to translate gender-marked vocabulary and how to convey feminine and masculine forms in target language. The literary text of any nation is rich in cultural and ethnic values and stereotypes that reveal a particular image of people’s lives. Reproducing the original gender metaphors is one of the primary responsibilities of translators.

Researchers point out that gender differences manifest themselves differently in languages with different grammatical systems, as a result translators are constantly faced with a huge dilemma: should they use domestication or foreignization during translation? Should they preserve ethnocultural units in the original language or should they make the translation easier to read and adapt it to the target language?

This aspect of gender translation is being widely explored by Kazakhstani researchers, as examining gender in three unrelated languages (Kazakh, Russian and English) raises the question of gender translation to a new level. Various nuances must be considered: gender in grammar, sentence structure, the presence of equivalents for certain gendered words, phrases, metaphors, phraseological units, proverbs and so on. G. Shokym broadly examines the issue of gender from the perspectives of phonetics, grammar, lexis and stylistics, providing numerous examples in Kazakh and Russian. Through a comparative analysis, the author concludes that gender is more often manifested at the lexical level than at the syntactic and morphological levels [6, p. 156].

3. Gender as an ideology of translation. This approach closely related to feminists’ translation studies and identifies the reflection of gender not from the biological terms and translator’s sex, but through the positions and values of translator. Here positions can be political, cultural, religious, patriarchal or feminist. For example, a translator with a particular political viewpoint may interpret a text in a way that emphasizes or softens its edges, depending on their position. Similarly, a translator who values a particular culture and ethnicity may choose to preserve or compensate for gender-specific cultural elements in the translation.

All these aspects of gender linguistics and translation studies are closely interconnected in one way or another. But one thing is certain: translators' language may differ due to various external factors unrelated to the text.

Materials and methods

The empirical base of the study consists of examples from Kazakh literary texts and proverbs reflecting traditional and modern ideas about men and women. The material was chosen by the need to analyze gender-specific terms and units at the lexical level in a cross-cultural comparison. "Contemporary Kazakh Literature: Prose Anthology" was chosen as the research material due to its relevance and a wide range of gender-marked terms it contains. This material allows us to see how language captures gender differences and how these differences change under the influence of society and culture.

The following methods were used for analysis:

1. Discourse analysis – to study how gender is expressed in literary texts.
2. Comparative method – to compare the characteristics of gender expression in Kazakh and English languages.
3. Contextual analysis – to identify hidden meanings and evaluative nuances.
4. The cultural-historical method connects linguistic phenomena with the traditions and worldview of the Kazakh people.

Kazakh and English languages have different ways of expressing gender, which allows us to identify the specifics of conveying gender meaning in translation.

Results and discussion

G. Shokym categorized the manifestation of gender in lexical level into several important groups:

1. Kinship terms. Names of relatives and close people are particularly prominent in gender linguistics. They vary depending on gender, age, level of closeness and cultural customs (for example, among Kazakh people it is impolite to use the name of an elder) [6, p. 145]. The Kazakh language is quite rich in kinship terms, which also exhibit dialectical peculiarities: the concepts "tate" and "koke" are used to address men in some regions, and women in others. This rich linguistic diversity poses a number of challenges for translators. It should be underlined that Kazakh literary texts from past centuries are quite difficult to read and include various kinship terms. This study examines excerpts of Kazakh literary texts, which were translated into English directly from Kazakh:

Table 1. Gender-marked kinship terms and their translation

Kazakh literary text	English translation	Footnotes
Аталық <i>атасымен</i> бірге Тобышақтыға осы жолбарыс бармағанда— кім барады? [7, p. 56].	Who but this bold tiger would dare set out for Tобышақты with his Atalyқ <i>ata</i> ? [8, p. 3]	<i>Ata</i> – lit. 'grandfather'; respect- ful form of address to an older man.

Ой, <i>жеңеше-ай</i> , біліп тұрып, несін айтасың? [7, p. 56].	Oh, <i>ženeše</i> , why say that, when you already know? [8, p. 3]	<i>Ženeše</i> – form of address to an older sister-in-law or, generally, an older married woman.
Алтыннан ардақты, күмістен салмақты атамыз бен анамыз, жан <i>бауырым</i> Сүлеймен, <i>қарындасым</i> Ханзада! [7, p. 61].	More precious than gold, purer than silver, my worthy parents, my beloved little brother Sulejmen and little sister Hanzada! [8, p. 9]	-
Мектепте Тарбақбай <i>аға</i> бізге мылтық атып үйретті ғой [7, p. 58].	Tarbaqбай <i>ağa</i> taught us how to fire a rifle at school [8, p. 5]	<i>Ağa</i> – respectful form of address to an older man, which can be translated as ‘brother’, ‘uncle’.
Әй, жазған <i>бауырым-ау</i> , қона жату қайда қазір? [7, p. 64].	Hey, <i>kinsman</i> given to me by God, what is all this about staying for the night? [8, p. 12]	-

Comparing the original text and the translation, we can see that in some cases, transcription techniques were used in the translation, and footnotes with definitions of terms were provided. These passages certainly demonstrate that the Kazakh language has a broad system of kinship terms. All the highlighted terms in Table 1 have a dual meaning. For example, the word “*ata*” can be used in two contexts: 1. referring to a grandfather (father’s or mother’s father); 2. it is also a general term of address for older men. Similarly, the word “*zheneshe*” refers to a sister-in-law (the wife of an older brother) or a general term of address for married women (older than the addresser). The next term “*ağa*” also has two meanings: it refers to an older sibling, and it’s also a general term of address for an older male. The mentioned terms were translated into English by using procedure of transcription and giving a definition in footnotes.

The kinship term “*karyndas*” was translated into English by giving the equivalence: “little sister”. “*Karyndas*” denotes a younger sister and is also a general term for younger women. It should be emphasized that the term “*karyndas*” is used exclusively by males in Kazakh culture. Females, however, use the term “*sinli*”. Another thing on that term is that in Kazakh there are two different terms for “older sister” (*apke, apa*) and “little sister” (*karyndas, sinli*), which means that there are an age and gender categorization in Kazakh, while in English it is used as “sister” with no gender identification of an addresser and only a supplementation of adjectives can identify the age differences.

The next kinship term “*bauyr*” appears in two different passages and its meaning changes in each of them: in the first example, “*bauyr*” refers to a sibling, while in the second sentence it denotes a “close, dear person” who isn’t actually relation. The first one was translated like “little brother”, here translator used technique of addition and clarified the age difference. The second term of “*bauyr*” was translated as a “kinsman”, which causes ambiguity since the text does not specifically indicate whether the participants of the dialogue are related or not. However, this translational distortion is not critical and doesn’t change the meaning of the text.

2. Domestic lexis. G. Shokym includes words related to everyday life, housekeeping, farming, national food and clothing, jewelry items in this category. Kazakh national clothes clearly reflect the national aesthetic tastes, lifestyle and

social relations of the people with their own characteristics. Clothing to a certain extent reflects the age and gender differences, social characteristics, and ethnic background of people [6, p. 151].

Kazakh vocabulary is distinguished by a huge number of names of traditional clothes and decorations. In this approach cultural and ethnic differences between genders are revealed very well. Through the elements of clothing, it was possible to determine the marital status and social class of a person in past centuries. This explains the presence of a rich vocabulary of national clothing in Kazakh literary texts. Here are some examples for this category:

Table 2. Gender-marked domestic lexis and its translation

Kazakh literary text	English translation
Ақ түбіт иәлімен басын тұмшалап оран тастаған ақсұр келіншек мені енді ғана байқап, озып барып атын тежеді [9, p. 13].	White-faced, with a tightly knotted, white down shawl on her head, she didn't immediately see me [8, p. 80].
Құдайға шүкір, қара төс, қара балғаның арқасында өзіне жұрттың ісі түскенмен, өзінің жұртқа ісі түсіп жарымапты [10, p. 62].	Thanks to his black hammer and anvil, he seldom approached others for anything; it was generally they who came to him [8, p. 184].
Қарабала орнынан тұрды. Тымағын киді. Қамшысын ұстады [10, p. 70].	Karabala got up, put on his fur hat and took up his whip [8, p. 208].

Compared to the previous examples, these excerpts lacked footnotes in English and were translated using equivalent English terms: *shawl*, *black hammer* and *whip*. All of these words and phrases are gender-specific terms that describe everyday life, occupation or clothing. However, the last example includes the clothing term “*тымақ*” which was adapted and translated as “fur hat”, which distorts the concept. Firstly, “*тымақ*” was an exclusively male item of clothing; secondly, according to Kuralbayuly's dictionary, “*tymaq* is made from animal skin” [11, p. 607], which is not exactly fur. In this context, it would be more appropriate to translate this gender-specific component using the transcript (“*tymaq*”) and provide a footnote, as this word is an ethnocultural descriptor.

3. Anthroponyms. In the anthroponymy of any culture, there are female and male names, which complement knowledge about the world, and in their semantics reflect the conceptual national worldview, cultural and social phenomena inherent in men and women [6, p. 153]. In addition to people's names, the Kazakh language has many nicknames and respectful forms of address where proper names slightly change their structure:

Table 3. Anthroponyms and their translation.

Kazakh literary text	English translation	Footnotes
Келдің бе, Қызталақ? [7, p. 56].	Well then, you misbegotten youngster, so you've shown up then? [8, p. 3].	-
Оу, Атеке, күн еңкейіп қалды [7, p. 64].	Ой, Ateke, the Sun is declining towards the end of day [8, p. 12].	Ateke – respectful form of address to someone called Atalyk.

Міне, сүйткен <i>Қарабала</i> қара шал болғанша бұл ауылда әлі оны ешкім « <i>Қарекең</i> » деп көрген жоқ [10, p. 87].	If at times someone came to see him from another auyl and addressed him as <i>Қареке</i> [8, p. 198].	Bala – boy or child, Қара – ‘black’ or ‘swarthy’, making <i>Қарабала</i> – ‘a swarthy boy’.
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In the first excerpt we can notice “*Қызталақ*” as a form of address, it’s actually not the character’s name, but a nickname. According to Kaliev’s Explanatory Dictionary of the Kazakh Language, the word “қызталақ” has two meanings: born out of wedlock and a scoundrel, a klutz (as an endearment) [11, p. 276]. In this context, it is used as a word for pampering and affection. The translation uses “misbegotten youngster” which is not entirely correct, as the author was clearly describing how the old man spoils the child using the word of endearment. In this context it would be more appropriate to omit the word “misbegotten” or give the equivalent meaning “slob”, in order to underline the special bond of an old man and child. Next excerpt includes the address to an older, respectful person, that is why the actual name of character changes its phonetic structure: *Atalyk* becomes *Ateke*. It was translated properly by using transcript and the description was given in footnotes. The same is in the next example: *Karabala* becomes *Kareke*. In addition, it was given in footnotes the etymology of the proper name. It is obvious that without footnotes and descriptive explanation of such ethnic features of Kazakh culture it would be confusing and hard to read to target language readers. That is why it is significant to cover all ethnocultural gender-marked units’ explanations and do not overuse the method of adaptation in translation.

The study analyzed 11 gender-marked units from various Kazakh literary texts and their translation in English. It should be noted that these units are not only gender-marked but also ethnocultural elements. Of these 11 examples, five were translated using transcription and provided explanatory footnotes; the remaining six were translated by giving equivalents and by the method of adaptation. Distortions in the translation were also identified, and more appropriate translation options were proposed. From the lexical point of view there are some clear differences between two genders. While men tend to use jargon and vocabulary that clearly expresses emotion, women pay attention to the connotation of words and use metaphorical, positive, emotional words and phrases [12]. The male characters are frequently depicted as strong, resilient, and stoic, while female characters, although often portrayed with complex emotions, are generally represented in more passive roles, reflecting the patriarchal norms that shaped Kazakh society at the time [13].

Conclusion

Concept of “gender” is developing dynamically in translation studies and is closely knotted with such areas as social linguistics, psycholinguistics, cultural linguistics and intercultural communications. The theoretical foundation of gender linguistics significantly contributes to the analysis and research of translation studies. It should be noted that each linguist has their own perspective

and approach to the issue, but compared to Western research, it seems that gender research in Kazakhstan is more systematic and well-founded. One of the reasons is that Kazakh linguistics views gender through the lens of ethnoculture rather than through feminist, patriarchal and political approaches. Another reason is the rich vocabulary of the Kazakh language, where the concepts of “women” and “men” are clearly expressed. However, compared to English and Russian, Kazakh is grammatically gender-neutral. While there is gender-specific pronouns in English and Russian, and gender-specific verb endings in Russian, in Kazakh the pronouns for women and men are denoted by only one word, and the verb forms are not differentiated.

The following results were identified during the study:

1. Many gender-marked terms were translated correctly, using transcription and explanations. However, some terms were adapted and translated distortedly, resulting in them losing their ethnocultural connotations.

2. Many gender-marked terms in the Kazakh language (especially cognate terms) extend beyond simple “words” and have “conceptual meaning”. For example, “ana” (mother), “bauyr” (close person), “karyndas” (little sister), etc. Therefore, it is especially important for the translator to understand the context and semantic meaning of the text.

3. While translating gender-marked terms, it is not enough to know only the languages and translation methods; it is also important to understand the cultural and traditional background. For example, in Kazakh culture, “kelin” (daughter-in-law) should not call her husband’s relatives by their first names (especially men), etc.

It is important to understand that, as noted above, translators can also differ in their translations. Such differences are influenced by factors such as the translator’s gender, their position and principles, and the translator’s choice to fully adapt the text to the target language or preserve the text’s ethnocultural nuances. Although Kazakhstani researchers have studied the issue of gender in linguistics for many years, the relationship between gender linguistics and translation is a relatively young branch of science. Currently, Kazakhstan has a dictionary of gender terminology, which consists of only 78 words and phrases and requires expansion. Furthermore, the goal is to create a dictionary with ready-made translations of gender-marked units in three languages (Kazakh, English, and Russian).

The results and proposals of this study will contribute not only to translation studies and gender linguistics, but also to intercultural communication, sociolinguistics and psycholinguistics.

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ГЕНДЕРЛІК ЛИНГВИСТИКА АУДАРМАТАНУДЫҢ МАҢЫЗДЫ БАҒЫТЫ РЕТІНДЕ

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Аңдатпа. Соңғы онжылдықтарда гендерлік лингвистика гуманитарлық ғылымдарды зерттеудің ең қарқынды дамып келе жатқан салаларының біріне айналып, қазіргі аударма зерттеулеріне айтарлықтай әсер етті. Тақырыптың өзектілігі тілдегі гендерлік мәселелерге көбірек назар аударудан, дәстүрлі нормативтік модельдерді қайта қараудан және аудармашының мәдени және әлеуметтік құндылықтарының делдалы ретіндегі рөлін қайта қарастырудан туындайды. Жаһандану және мәдениетаралық коммуникацияның кеңеюі жағдайында аударма тек мазмұнды беру үшін ғана емес, сонымен қатар гендерлік рөлдер, жеке бас және теңдік туралы қоғамдық түсініктерді

қалыптастыру құралы ретінде де қызмет етеді. Гендерлік бағытталған аударма талдауының әдіснамалық негіздерінің жеткіліксіз дамуы бұл зерттеудің ғылыми маңыздылығын анықтайды.

Бұл мақаланың мақсаты - гендерлік лингвистиканың теориялық және практикалық негіздерін аударма зерттеулерінің маңызды саласы ретінде анықтау және оның аударма стратегияларына әсерін сипаттау. Бұл мақсатқа жету үшін келесі міндеттер ұсынылады: гендерлік лингвистикадағы негізгі ұғымдарды талдау; қазақ және ағылшын тілдеріндегі гендерлік өкілдіктің ерекшеліктерін қарастыру; гендерлік таңбаланған бірліктерді берумен байланысты аударма трансформацияларын анықтау; және аудармашының гендерлік мағынаны құрудағы рөлін бағалау.

Зерттеудің әдіснамалық негізі лингвистикалық талдауға, салыстырмалы және дискурстық талдауға және аудармаға сыни көзқарас элементтеріне негізделген. Материалда гендерлік мағыналардың берілуіндегі айырмашылықтарды көрсететін әдеби мәтіндердің мысалдары келтірілген.

Зерттеу гендерлік лингвистика аударманың жасырын идеологиялық және әлеуметтік-мәдени аспектілеріне назар аудару арқылы аударма зерттеулерінің дәстүрлі шеңберін айтарлықтай кеңейтетінін көрсетті. Аударма стратегияларын таңдау қабылдаушы мәдениеттегі гендерлік стереотиптердің қайталануына немесе трансформациясына әсер ететінін көрсетілген. Гендерлік талдауды аударма теориясы мен практикасына жүйелі түрде интеграциялау тіларалық қарым-қатынастың барабарлығын, этикасын және мәдени сезімталдығын қамтамасыз ету үшін өте маңызды деген қорытындыға келді.

Тірек сөздер: аударма, лингвистика, гендерлік бірліктер, гендер, ер адам концептісі, әйел концептісі, көркем мәтін, туыстық атаулар, антропонимдер

ГЕНДЕРНАЯ ЛИНГВИСТИКА КАК ВАЖНОЕ НАПРАВЛЕНИЕ ПЕРЕВОДОВЕДЕНИЯ

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Аннотация. В последние десятилетия гендерная лингвистика стала одной из наиболее динамично развивающихся областей гуманитарных исследований, оказывая значительное влияние на современные исследования перевода. Актуальность темы обусловлена повышенным вниманием к вопросам гендерного представительства в языке, пересмотром традиционных нормативных моделей и переосмыслением роли переводчика как посредника культурных и социальных ценностей. В контексте глобализации и расширения межкультурной коммуникации перевод служит не только мостом для передачи контента, но и инструментом формирования общественного восприятия гендерных ролей, идентичности

и равенства. Недостаточное развитие методологических основ гендерно-ориентированного анализа перевода определяет научную значимость данного исследования.

Цель данной статьи – определить теоретические и практические основы гендерной лингвистики как важной области исследований перевода и установить ее влияние на стратегии перевода. Для достижения этой цели предлагаются следующие задачи: анализ ключевых понятий в гендерной лингвистике; рассмотрение специфики гендерного представительства в казахском и английском языках; выявление переводческих трансформаций, связанных с передачей гендерно-маркированных единиц; и оценка роли переводчика в конструировании гендерного смысла.

Методологическая основа исследования базируется на лингвистическом анализе, сравнительном и дискурсивном анализе, а также элементах критического подхода к переводу. Материал включает примеры литературных текстов, демонстрирующих различия в передаче гендерно-специфических смыслов.

Исследование показало, что гендерная лингвистика значительно расширяет традиционные рамки переводоведения, фокусируясь на скрытых идеологических и социокультурных аспектах перевода. Показано, что выбор стратегий перевода влияет на воспроизведение или трансформацию гендерных стереотипов в принимающей культуре. Сделан вывод о необходимости систематической интеграции гендерного анализа в теорию и практику перевода как предпосылки для обеспечения адекватности, этичности и культурной чувствительности межъязыковой коммуникации.

Ключевые слова: перевод, лингвистика, гендерно-маркированные единицы, гендер, концепт мужчина, концепт женщина, художественный текст, родственные термины, антропонимы

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