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Öz

Teknik gelişmelerle birlikte son zamanlarda insan bilgisine dayalı hemen her alanda, edebi eserlerin üretimi artmış ve bu da bir sürü yeni probleme neden olmuştur. Bu zorluklardan biri, bir dizi çalışma alanında sıklıkla ortaya çıkan etik olarak kabul edilir. Etiğin önemi konusunda günümüzde yüksek seviyede bilgi sahibi olunmasına rağmen, araştırmalarda gözüken etik sorunların artması, etik problemleri çözmek için geliştirilebilecek etik standartların eksikliğinden kaynaklı olabilir. İngilizce' den anadilimiz Türkçe' ye çevrilmiş edebi eserlerin üretiminde etik bir sorun olan intihal, bu araştırmanın konusunu oluşturmaktadır. Bu araştırmanın temel amacı, çevirilerdeki intihali ortaya çıkarmak ve yeterince önemi bilinmeyen bu etik sorunun daha iyi konu edinilmesini sağlamaktır. Bu amaçla, çeviri çalışmalarında intihalin önlenmesine yönelik yasal önlemler geliştirilebilir. Aynı zamanda çeviri çalışmalarında intihal konusunun yer alması sağlanarak, çeviri bölümündeki öğrencilerin intihal bilgisinin artırılması ile daha bilinçli olabilmeleri teşvik edilmelidir.

Anahtar Kelimeler: Etik, intihal, çeviri çalışmaları, çeviri bölümleri.

ETHICAL PROBLEMS IN TRANSLATED LITERARY WORKS: PLAGIARISM

Abstract

With technical developments, the production of literary works has increased in almost every branch of human knowledge recently, resulting in a slew of new challenges. One of these challenges is considered to be ethics that comes up frequently in a range of fields of study. Although there is a high level of knowledge about the importance of ethics today, the growth in ethical problems shown in research may be due to the lack of ethical standards that can be developed to solve ethical concerns. Plagiarism, which is an ethical issue in the production of literary works translated from English to our mother tongue Turkish, is the subject of this research. The primary goal of this research is to uncover plagiarism in translations and to provide that this underappreciated ethical issue is better addressed. To that end, legal measures to prohibit plagiarism in translation studies may be developed. Meanwhile, by ensuring that plagiarism has a presence in the translation studies, increasing knowledge of plagiarism should be promoted to make students more conscious in translation departments.

Keywords: Ethics, plagiarism, translation studies, translation departments.

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Introduction

Globalization has been assisted by translation (Moorkens & Rocchi, 2021). In current times, with the effect of the development of technology such as machine translation and communication facilities, the production of literary works has increased in every branch of human knowledge including medicine, entertainment and literature as well (Wu & Pan, 2013) but many problems have also arisen along with it. Ethics is one of the main issues while doing literary translations along with others including cultural difficulties and creativity component (Taivalkoski-Shilov, 2019).

Because all issues related to ethics affect society from many aspects such as social, moral and political, they may lead to different results (Reiser, 1993). An increasing number of cases are being witnessed that are stressing the importance of Ethics in literary translations along with initiating different efforts including workshops, conferences, lectures, articles and books to raise awareness on this issue in the society (Reiser, 1993).

Such efforts on one hand are increasing awareness about the importance of ethics, but on the other hand, the increase in ethical problems seen in the studies may arise from the absence of ethical standards that can be created for the solution of ethical problems, or the inability to make a common decision in the standards and not knowing how to apply the standards (Whitbeck, 1995). Rose and Fisher (1995) provide examples of responsibility and credit in publishing practice. In fact, ethical problems can occur in any field. The subject of this study is plagiarism and specifically how this common ethical problem is detected in books translated in Turkish from English.

Significance of the Study

The tradition of translating texts is very old; dating back to about thousand years, but it emerged as an academic discipline only in the latter half of the 20th century recognized by the efforts of a Dutch-based US scholar James S. Holmes which became popular after 1988 (Munday, 2008). Translation studies is a broad field of study that includes the conceptual framework, explanation as well as the application of translation. Translation is more than just the conversion of a text from one language to other, instead it also incorporates the idea of intercultural communication (Munday, 2018). Literary translation makes the foreign literature accessible in the local or national language which has helped writings of great philosophers and freedom fighters to cross the borders and be understood as initiating different democratic

movements and other social transformations in different countries (B.Sowndarya & Lavanya, n.d.). The translated texts are also proved to be of great significance for day-to-day human life and specifically literary translations help in studying different cultures (Pradita, 2016). Translation has been regarded to be a very influential instrument as it has enabled the creation, diffusion, standardization and conservation of any kind of knowledge in the world. Local literature has been made available to the whole world because of this process (Sah & Sinha, 2022). Moreover, as Bastian (2020, p. 7) explains,

“Not only does translation pave the way forward for global interaction, but allows nations to forge interactive relationships when it comes to making advancements in technology, politics, science, law, etc.”

The nature of the text being translated is also taken into consideration before translating a document. For example, the translation of a scientific text demands lesser extent of mastery and competence than the translation of a literary document since it also involves cultural component (B.Sowndarya & Lavanya, n.d.).

Moreover, there are ethical issues that need to be considered while converting such text which has been pointed out by various studies (Arrojo, 2005; Chesterman, 2001; Evirgen 2008; Parlak, 2008). In the Turkish context, specifically the main ethical problem in literary translations is plagiarism (Çevbir-Yaybir, 2007). To search and present this significant problem, the current study addressed this research question:

How is plagiarism which is a common ethical problem in translated books in Turkey detected?

Therefore, the foremost objective of this study is to reveal plagiarism between translations of an English novel that belongs to the “Adventure” genre of literature from English Literature, to contribute to the existing panel of case studies and with the aim of raising awareness so that more legal processes can be created to prevent plagiarism in translated studies.

The Literature Review

In this section, the main concepts emphasized in ethics are introduced. Initially, ethics in translation is defined and the normative principles are listed. Following this, an overview of the translation process is presented. The other topics sequentially portrayed are the

responsibilities of the translator, ethical problems, and the main ethical problem in Turkey: Plagiarism.

What is Ethics?

Ethics is derived from the Greek word *ethos* meaning *morality*. There have been many proposed definitions of ethics. Resnik (1998, p.13) defines the concept *ethics* as “standards of conduct (or social norms) that prescribe behavior” and explains the difference between ethics and morality by underlining that the former is the standards of a specific profession/ group or institution in society whereas the latter is general standards formed in a society. To Pojman (1995), ethics is a field of study that has prescriptive and evaluative goals. Another description made by Wittgenstein (1965) presents it in a more general framework:

“Ethics is the enquiry into what is valuable or, into what is really important, or Ethics is the enquiry into the meaning of life or into what makes life worth living, or into the right way of living”.

Scholars have emphasized the importance of ethics as it is concerned with the morality of human behavior. It is a systematic endeavor to make individual and societal moral experiences more logical in order to identify the rules that should govern human action, the goals worth seeking, and the character qualities that should be developed in life (De George, 2009). Velasquez et al. (2015) state that ethics is grounded on well-established norms of right and wrong that determine what humans should do, typically with regard to rights, duties, societal benefits, legitimacy, or unique virtues. Ethics is an essential issue in translation studies as it indicates the obligations and moralities that a translator has (Künzli, 2007). It is not about merely recognizing what is right in a given situation rather about paying attention to “what must be done in that given situation” which shows that ethical conduct is about obeying the norms (Shiva et al., 2017).

Cambridge dictionary defines norm as, “*an accepted standard or a way of behaving or doing things that most people agree with*”². In the same way, translation norms are repetitive and generally accepted codes of conduct that guide, recognize and customize the social settings in which translation is taking place (Enríquez-Aranda, 2016). Certainly, the act of translation involves more than one language or custom which indicates that more than one set of norms

² <https://dictionary.cambridge.org/dictionary/english/norm>

is involved in the process. The absence of norms would create strains and thus the lack of sound benchmark or guiding principle will result in variable outcomes of a translated version. Moreover, these norms are supposed to be conformed at every step in the process of translation (Toury, 1995). Similarly, Pym (2001, p.135) draws attention to the significance of norms and claims “studies of norms remain tremendously useful in the field of ethics”. There are some normative principles available in ethics that must be followed before producing a translated product which will be explained in the next section.

An Overview of Translation

The word “translation” comes from a Latin word “translation” originated from *trans* and *latum* which means “carrying across” so in literal words, it means the process of carrying a piece of information or content from one transcript, person or language to the other. Nevertheless, scholars conceive it as “taking a view” or “interpreting” a text. Likewise, it has been regarded as an “art”, since a translated text is an embodiment of the translator’s inspirations, as well as “science”, since it also involves procedural protocols and intricacies of the practice itself (B.Sowndarya & Lavanya, n.d.). As a term, translation is not limited to a single definition because it is adaptive in its essence and determined by the translator and is dialect as well as culture specific. It has various explanations, sometimes refer to the final product and sometimes the process itself (Munday, 2008). As Munday (2001) explains initially only the exact meaning of the word “translation” was accepted but after it was recognized as a discipline, various methodological studies started contextualizing translation studies in linguistic, literary, cultural and philosophical frameworks resulting in different definitions of the word “translation” itself. The linguistic approach attributes the work of Roman Jakobson (1959), Eugene Nida (1969), Newmark (1981), Koller (1979), Vinay and Darbelnet (1958) and Catford (1965) among others (Hodges, n.d.). As mentioned above, it was only in the latter half of the 20th that translation studies got recognized as a discipline by the efforts of Holmes (1988). Then different theorists and scholars started formulating their theories (Yan & Huang, 2014). Holmes (1988) produces a “map” and shows two purposes of these studies which is first to describe the translation process and second to establish common ethics that guide this process. On the other hand, Nida (1969) assumes a rather systematic approach to describe translation studies and approves the idea of formal and dynamic equivalence stressing the importance of target audience (Panou, 2013).The concept of

dynamic equivalence is not only about the accurate conversion of text rather (according to Nida, 1969) it is the “closest *natural equivalent* to the source language message”. The concept of “Dynamic equivalent translation” acts as a translation norm that is confirmed by the translator while doing the translation of a text in a manner in which the target reader interprets and relishes the text like a source text reader would do (Haque, 2012).

Bassnett and Lefevere (1990) made cultural component the part of translation studies by recognizing the significance of the role of culture in the process of translation which takes into account the social context and biasness of translators via improving the literariness of translated texts. This approach urges to consider translation as an independent literary work rather than just a copy of source text framing translation as an activity which is influenced with cultural context, history and the norms (Yan & Huang, 2014). Another notable scholar, Toury (1995) considers “*translation is a norm governed activity*” which are the norms that guide the translator on how to produce the final translated product. His theoretical approach states three types of norms that are to be followed at different steps of the translation process which are *initial, preliminary and operational norms*. He is of the view of that translator should produce a translation that is either acceptable or adequate, not bound to just these two poles rather on a scale from adequate to acceptable the translation can lie anywhere, for example if the translation confirms more the target culture norms then it can be labeled as acceptable otherwise adequate for the opposite case (Nasirpour & Saffarian, 2019). Munday (2016) presents the process of translation between two different written languages:

Source text (ST) ⇒ in source language (SL)

Target text (TT) ⇒ in target language (TL)

A translated text can be either a word-for-word or line-by-line translation, which is created by directly giving the full meaning of the word, or a "paraphrased text", that is, translation without losing the ideas that the author has in mind and adding and changing them in sensory translation, and lastly it could be a kind of adaptation translation called "imitation" (Dryden 1680/1992).

Translation as an independent field of study and a profession contains a detailed code of ethics as mentioned before. Toury (1995) also considers that translation is a norm governed activity; it has its own set of ethics, ideologies and politics. He asserts that the final judgements of the translator that will shape the final product are decided by the norms

(Alwazna, 2014). These norms support the structural concept of translation, and, consequently, they increment in the significance of the translation system. Translation norms state the management that is inherited in every process of translation (Enríquez-Aranda, 2016) and are bound to have socio-cultural specificity (Medeiros, 1999).

Robinson (2003) has described translation ethics as an exercise to retain the gist of the source text unaltered whereas some definitions declare that the interpretation of the source can be amended according to the target readers as mentioned by Tymoczko (2006, 448), who holds the idea that translation can be modified to comply with another context, reader or culture. Generally speaking, the concept of ethics revolves around the idea that how the translator *should* perform this activity and they are also supposed to understand the viewpoint of the original author (Alwazna, 2014) . According to Van Wyke(2010, p.111), the ethics of translation “necessarily addresses what is considered the morally correct manner in which one should practice the task of rewriting a text in another language”. Ethics has been an important concern in the field of translation and has been promoted in Pym’s “The Translator” (2001). Davis (2001) emphasizes that translators need to obey the law as much as possible and while translating, they take responsibility by considering the important issues in translation such as grammar, linguistics, culture, context, and so on. One of the most important and accepted professions for centuries in providing inter-state relations as well as inter-individual relations is translation. And in translation, ethics comes first in establishing the most important professional standard.

According to Munday (2001), Etienne Dolet (1540) states five principles to be followed by the translator. These are;

1. The translator should have comprehended the crux and the subject matter of the original author.
2. They must be fully a full command over both languages (source and target).
3. They should not copy word-to-word translations.
4. Unfamiliar and infrequent terms should be avoided.
5. Words should be summed up in a graceful way to avoid inelegance.

Such principles put translator as a main cog in the process of translation and put so many responsibilities over their shoulder. Chesterman (1997) also indicates that the ethical aspect of translation is associated with the translator's duty. Translator must have a firm grip of the both

language as Sousa-Silva (2014) claims that translating is more than simply transferring text from one language to another; it is a complex process of meaning negotiation that requires lexico-grammar negotiation at both the sentence and discourse levels.

In a study named as “*What is a translator*” by Pulido (2016, pp. 237-252), the author defines “translator in his own words as *“the translator is not only a miniature, shadowed name, he is not a passive character; he is in the first instance, a reader and a reader of translations”*. As the definition clearly shows the position of the translator is “not” a passive character. Even the current technological developments including Machine translations and other online tools to available to translate the text the activity is still monitored by a professional translator since these technological tools fail to incorporate the cultural context of the source text especially in the case of literal translations. The mastery and command of the translator enables him to produce a text that is similar to original in terms of the subject matter and the course of the text (Bastian, 2020).

While having the role and the responsibility of being a translator, it is important to follow ethical considerations. The professional ethics in translation are to provide high performance, to be eager to develop skills and "knowledge, adaptability, discretion, professional appearance and loyalty" (Künzli, 2007, p.42). It is important to revise the translated text and requires “a second person” (Künzli, 2007, p.43). Just like art or a social science, translation is subjective in nature and thus like any other artist, translator is supposed to let go if his personal favoritism, beliefs and judgements in order to become a better translator (Sah & Sinha, 2022).

While doing literal translations where creativity as well as originality needs to be respected most, a number of problems arise. As mentioned by Richard Brooks (2017) in his book *Challenges of Translating Literature*, one of the most difficult aspects of literary translation is balancing the desire to be true to the original work while also creating something new and different that elicits the same emotions and responses as the original. Also, every work translated is the work of a unique person; therefore, it must be respected as such. As indicated in the writings, the atmosphere of the original culture needs to be kept rather than the language (Sah & Sinha, 2022). But in so doing, a few other ethical issues rise that may cause a flawed translated product.

Nida (1945) points that translation problems are mainly related to culture, and the translator needs to be concerned about culture portrayed by the two different languages in the

translation process. Furthermore, translators make some errors while selecting the appropriate words for a literary piece of work and word by word translation could lose its concept and elegance. To avoid this problem, the cultural themes that Nida (1945) divides into subgroups like ecology, material, social, religious, and linguistic culture, are important in reflecting the source language in the target text. It is necessary to create standard practice by considering phonological, morphological, syntactic, and lexical factors for translators (Nida, 1945).

According to Nord (1997), many challenges in the translation process may occur because of the uncommon *idiosyncrasies* in the source language, society and culture specialties of the language or basic disparities in the languages (Kahrizsangi & Haddadi, 2017). He classifies these problems in four categories:

1. Text-related problems, for example, complication of the context, unclear terms and text and inadequate description,
2. Translator-related, for example, the level of mastery of the translator including his proficiencies and skills,
3. Technical problems, for example, unavailability of insufficient applications, tools or procedures to complete the process,
4. Problems linked to the sorts of the translation exercises due to the frequency of the translation.

As stated, literary text inherently contains textual complexities that other texts which sometimes accentuates the discrepancy in the comprehension of the source as well as the target text (Turell, 2012). Whereas, according to the abovementioned ethics of the literary translations, the translator in order to stick to the author's original style and context ends up imitating the original text thus giving rise to plagiarism. The more loyal the translator is to the source text, the harder it is to contribute his own thinking and viewpoint (Turell, 2004). As mentioned earlier, literary translation is another piece of work in itself. Thus, the practice

where the translator articulates some literary translation as an original text while also trying to stay close to the source text as much as possible could lead to copying of the ideas. Moreover, in some cases different translations of same text exist and the fact that there was a need to do a new translation (re-translation) means that second translator intends to add something new and different that was not present in the previous translations. Whereas The “Retranslation Hypothesis” articulated by Berman (1990) states the translation of a literary text is an inherently “incomplete” act and thus it needs to go through various translations in order to progress and advance. He is of the view that the inherited “failure” of a translation is the highest at the first translation of a piece of work which means that it diminishes with later subsequent translations (Dastjerdi & Mohammadi, 2013). Nonetheless, the new translation has to be completely autonomous but being unrelated and creating failure in the translation might give rise to the existence of the plagiarism where the new translation is nothing but merely a copy of the previous translation (Turell, 2014).

There are some factors causing an unethical translation. All the points presented in the following need to be considered to prevent unethical translation:

1. If something appears in the source text but not in the translated version, the translator is both liable and culpable (Pym, 2001).
2. If a translation portrays misinterpretation of a source text, the result is prejudiced, biased, ideologically suspicious rendition and thus, unethical consequences for the relations and perceptions of the source and target cultures occur (Chesterman, 2001).
3. If social values are ignored, translations can lead to scandals, which might be cultural, economic, or political in nature (Venuti, 1998).

In Turkey, translation is an important and developing field. In addition, research studies continue to be carried out in this field, while ethical values gain importance. There are many problems in translation and one of the most controversial ethical problems is translation plagiarism, which is the main concern in many studies (Cengiz-Parlak, B.,2020; Şahin et al., 2019; Turell, 2004; Yildiz, 2020; Sousa-Silva, 2014) including this research paper.

Plagiarism is “the improper reuse of someone else’s words” (Sousa-Silva, 2014, p. 71). To Turell (2004), plagiarism is textual kidnapping. In other words, plagiarism can be defined as illegal and unethical similarity between translations. Even though there are software programs

that detect plagiarism and text reuse like Turnitin as a result of technological advancement, highly considerable numbers of plagiarism are seen especially in the translations of classical books in Turkey. In 2007, publishers' association (Yay-Bir) and translators' associations (Çev-Bir) worked together on this issue and conducted a study and about 160 translations of 10 classical books on the market were examined and as a result, 60 of them were found to be plagiarized in Turkey (Oral, 2011). Moreover, Evirgen (2008) and many scholars (Çelik, 2008; Gürses, 2008; Parlak, 2008) claim that numerous empirical studies prove translation plagiarism in many texts as a result of re-translation.

Methodology

Previous studies have shown that plagiarism may be examined and detected using linguistic analysis. An example of plagiarism analysis is Turell's work (2004) who analyzed four translations that have been compared to verify plagiarism between translations by using quantitative linguistic data and to determine the amount of plagiarism with four target language texts translated from the same source language.

In this study, a systematic strategy was followed to characterize and explain the changes from a source language to a target language by gathering quantitative data as well as qualitative data. Also, Chesterman's causal model (2000a) was followed in order to analyze systematically and compare the translations with availability of translation effects. Additionally, qualitative data were examined by concentrating on syntax, lexicon and semantics, morphology, pragmatics, punctuation, cohesion, and coherence as well as linguistic markers to detect linguistic similarities and to explain what similarities the text shows in another target language.

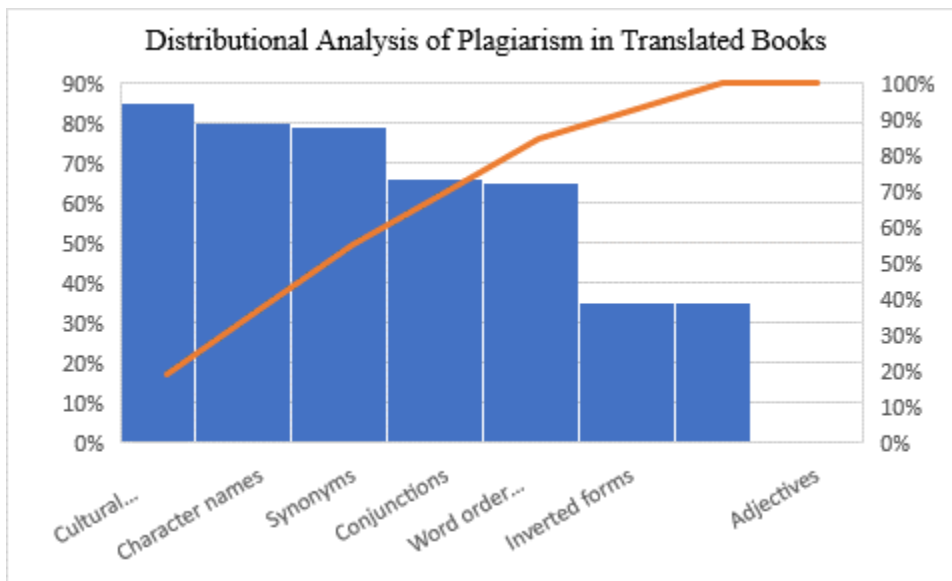
Data Source

In this plagiarism detection study, two translated books (from English to Turkish), included in the list of 100 Essential Books, were used. Although no information about the authors and the names of the books is declared (on the basis of confidentiality), Book 1- Translation Book (B1-TL) and Book 2 - Translation book (B2-TL) have been used in naming the translation books. In addition, when there is necessary determination, the original book was referred to as a sourcebook with the name source language (SL).

Findings

To answer the research question “How is plagiarism which is a common ethical problem in translated books in Turkey detected?”, two translated books were initially compared via Turnitin to detect plagiarism and verify similarities and figure out how plagiarism suspicion or concrete evidence of plagiarism is available by providing quantitative data (Turell, 2004).

In order to use the Turnitin system, the translated books were divided into many sections since Translated Book 1 (B1-TL) included 258 pages and nearly 50.000 words and Translated Book (B2-TL) contained 304 pages and approximately 55.000 words depending on the punto and interlinear space used. Therefore, each section was uploaded into the system one by one and the similarity ratio was determined excluding references and a single phrase/ word similarity. Meanwhile, the similarity indicators were categorized and presented with frequency rate as seen in Figure 1:



As seen in Figure 1, the main categories that confirms plagiarism between B2-TL and B1-TL are cultural expressions, character names, synonyms chosen, conjunctions used, word order change, inverted forms and adjectives , which shows that B2-TL has plagiarized B1-TL in terms of these categories. The instances proving the plagiarism are given.

B2-TL included many semantics, pragmatics and lexicon errors as pointed in the following examples in Turkish:

- (1) “Yine kıtlık oldu” (B1-TL).

“Açlık yine baş gösterdi” (B2-TL).

(2) “...av peşinde koşarken iyice zayıflamıştı” (B1-TL)

“...kendisi de et peşinde koşmaktan bir hayli zayıflamıştı” (B2-TL)

(3) “... Hayatın amacı et yemekti. Et, hayatın kendisiydi” (B1-TL)

“... Yaşamın amacı etti. Yaşamın kendisi etti” (B2-TL)

As seen from these examples taken from the translated books, B2-TL covered some problematic issues related to lexicon, pragmatics and semantics. In addition, in B1-TL, it was preferred to use the popular slang "Dobiş" in Turkish culture for the character "Fatty" in SL, which is one of the characters in the book, instead of the Turkish translation of "Şişman, tombul". However, in B2-TL, “Dobiş” is also used for the word "Fatty", and such a similarity is also significant. The original paragraph in SL (source language) is as follows:

“...he well knew that they had served as a course in the protracted meal which had begun days before with Fatty, the last course of which would likely be himself in the days to follow.”

In addition, the synonymous words of B2-TL were the same as synonyms of words in B1-TL. However, the synonyms preferred in B2-TL were rather old Turkish words. These are shown in Table 1:

Table 1.

| <i>B1-TL</i> | <i>B2-TL</i> |
|---------------------|----------------------|
| Ancak | Fakat |
| Birkaç | Birden fazla |
| Uyanmak | Uykularından kalkmak |
| Çıldırıyor | Çılgına dönüyorlar |
| Mesafede tutmak | Uzaklıkta tutabilmek |
| Gerekliyordu | Şart oluyordu |

Table 1 highlights that there were specially selected words i.e. old Turkish usage in B2-TL and it was not easy to get the message conveyed because in modern Turkish, the words are not used.

Moreover, syntactic rules were ignored in B2-TL to create new sentences. In the B2-TL, The lack of subject in the sentence “Üstelik artık o kadar yakınlarla gelmeye başlamışlardı ki ...” distorted the expression. Similar subject deficiencies are seen throughout the B2-TL. In fact, there were many inverted sentences in B2-TL translations whereas the sentence in the original book is not inverted and the original sentence is “This was no soil for kindness and affection to blossom in.” but in B2-TL, the translation of this sentence is “Şefkat ve merhametin içinde yeşerebileceği bir toprak değildi bu...”, which shows the sameness in B1-TL.

For the word order, sentences were formed by changing the places of few words and retelling the word with many different words, but the narration was again very similar. Likewise, conjunctions and adjectives were nearly the same and cultural expressions were chosen identical without any translator’s unique choice. These issues support the similarity ratio obtained from Turnitin system.

Conclusion & Suggestions

The main focus of this study was to detect plagiarism by comparing between two translated versions. In some cases, source language was used to clarify the similarities. When the two translations of the same source book were analyzed, the B1-TL translation and the B2-TL translation showed a lot of similarities. The sentences in the B2-TL translation were almost identical to the sentences in the B1-TL translation. These linguistic similarities were made by applying inversion in Turkish, the use of old Turkish words, the sameness in choosing character names, the usage of same conjunctions and adjectives as well as word order change in order to minimize the similarity ratio. Moreover, the character names used in the translation of the B1-TL were almost the same as in the translations in the B2-TL even though the translators have their unique translation apart from cultural effect. Also, the lack of subject in some parts of the B2-TL translations made the narration very difficult. In this regard, it can be concluded that the reason for the lack of subject might be to reduce the similarity ratio and form inverted versions despite not being available in SL. The examples given prove how plagiarism occurred.

In the literature, Chesterman (2000) tackles the issue of translation ethics by questioning and discussing the values that underlie translation norms. According to translation norms concerning professional norms (Chesterman, 1997), the process of translation is not followed because expectancy norms were not met. Besides, the translator should act in a way that ensures and maintains the appropriate relationship between the source and the target text. In the translation studies literature, it is pointed out that it would be more appropriate to think of this relationship properly rather than the exact same form.

When these translated books were compared and analyzed, B2-TL was examined through syntax, lexicon and semantics, morphology, pragmatics, punctuation, cohesion, coherence, and linguistic markers. Consequently, the comparison of two books for lexical parallels and identical lexical strings proved that B2-TL was an example of re-translation of the source text and indicated that there is plagiarism in B2-TL and all the findings prove the instances of plagiarism.

To understand plagiarism, descriptive analysis was carried out in this study. At present, with the help of technology, computational analysis is also possible. In order to detect plagiarism in these investigations, a statistical machine translation method may be preferable, which is suitable for forensic linguistic research or reverse translation process, using different pair combinations like English/ Turkish, Turkish/ English, Turkish/ German so as to obtain investigative, descriptive and analytical clues. As there are some tools like Turnitin, unfortunately, plagiarism is still a big problem that leads to unethical situations.

Permanent solutions to prevent plagiarism in translation should be created so that more people become more concerned about the issue of plagiarism. Translation is actually an effort to create originality by recreating something. The value of the effort spent on translation should not be allowed to be reduced through plagiarism, and legal sanctions should be established. In particular, it is necessary to re-examine the translations of the 100 Essential Translated Works translated into Turkish because young Turkish learners need to have different points of views by reading 100 Essential Translated Works and when they meet the plagiarized translation, it does not seem possible for them to create vivid understanding and especially for translation studies learners, the problems might affect their way of interpretation and therefore, new sanctions should be implemented to avoid plagiarism.

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