FUNCTIONAL MEDICINE IN TURKISH:

THE MAKING OF A CULTURE REPERTOIRE

THROUGH TRANSLATION AGENCY AND HEALTH ACTIVISM

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through Translation Agency and Health Activism

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DECLARATION OF ORIGINALITY

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- I am the sole author of this thesis and that I have fully acknowledged and documented in my thesis all sources of ideas and words, including digital resources, which have been produced or published by another person or institution;

- this thesis contains no material that has been submitted or accepted for a degree or diploma in any other educational institution;

- this is a true copy of the thesis approved by my advisor and thesis committee at Boğaziçi University, including final revisions required by them.

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ABSTRACT

Functional Medicine in Turkish: The Making of a Culture Repertoire through Translation Agency and Health Activism

The relationship between translation and health extends beyond simply translating health-related texts or community interpreting. As health services increasingly focus on patient-centered care, which emphasizes patient prioritization, responsibility, and empowerment, the significance of this relationship grows. An example that reflects this shift from a disease-centered to a patient-centered model in medicine over the years is functional medicine, a holistic approach developed in the 1990s in America. Functional medicine seeks to identify and address the root causes of diseases, focusing on systemic solutions rather than merely treating symptoms. This study explores how the functional medicine approach, with its emphasis on holistic patient care and empowerment, has been introduced into and disseminates across Türkiye through translation. It examines how functional medicine has been communicated and evolved through various channels such as books, newspapers, social media, and conferences featuring international doctors. Furthermore, the study involves interviews with two agents of translation in the Turkish functional medicine community: a health activist and a medical doctor who both engage in volunteer translation and interpreting in this field. By analyzing these interviews, as well as examples of translations and interpretations shared on social media and in public meetings, this research aims to illuminate the role of translation in the Turkish health context. It seeks to demonstrate how translation contributes to patient empowerment, health activism, and health literacy in Türkiye.

ÖZET

Türkçede Fonksiyonel Tıp: Çeviri Eyleyiciliği ve Sağlık Aktivizmi Yoluyla Bir Kültür Repertuvarının Kurulması

Çeviri ve sağlık arasındaki ilişki, sağlık metinleri çevirisi ya da toplum çevirmenliğinin ötesine uzanmaktadır. Hastalara öncelik vermeyi, hastaların sorumluluk bilincini ve güçlendirilmesini öne çıkaran insan odaklı sağlık hizmetlerinin giderek daha fazla üzerinde durulmasıyla bu ilişki de çeşitlenmekte ve önem kazanmaktadır. Seneler içinde tıpta hastalık odaklı modelden hasta odaklı modele yapılan bu geçişle ortaya çıkan yaklaşımlardan biri, 1990'larda Amerika'da gelişen bütüncül bir yaklaşım olan fonksiyonel tıptır. Fonksiyonel tıp, yalnızca semptomları tedavi etmek yerine sistem düzeyinde çözümlere odaklanarak hastalıkların kök nedenlerini belirlemeye ve gidermeye çalışır. Bu çalışma, bütüncül hasta bakımını ve hasta güçlendirmeyi önceleyen fonksiyonel tıp yaklaşımının çeviri yoluyla nasıl Türkiye'ye tanıtıldığını ve Türkiye'de yayıldığını araştırmaktadır. Fonksiyonel tıbbın kitaplar, gazeteler, sosyal medya ve uluslararası doktorların katıldığı konferanslar gibi çeşitli kanallar aracılığıyla nasıl iletildiği ve geliştiği incelenmektedir. Çalışmada aynı zamanda Türkiye'deki fonksiyonel tıp camiasında çeviri faaliyetine yön veren iki çeviri eyleyicisiyle röportaj yapılmıştır. Biri sağlık aktivisti, öteki tıp doktoru olan bu eyleyicilerin her ikisi de bu alanda gönüllü olarak çeviri yapmaktadır. Bu araştırma, röportajların yanı sıra sosyal medyada paylaşılan ya da halkla gerçekleştirilen toplantılarda yapılan yazılı ve sözlü çeviri örneklerinin analiz edilmesiyle Türkiye'de sağlık bağlamında çevirinin rolünü aydınlatmayı hedeflemektedir. Çevirinin Türkiye'de hasta güçlendirme, sağlık aktivizmi ve sağlık okuryazarlığı kavramlarına katkısını ortaya koyması amaçlanmaktadır.

TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION 1

1.1 Shift in medicine's focus and the emergence of functional medicine 3

1.2 The aim and scope of this thesis 6

CHAPTER 2: LITERATURE REVIEW 12

2.1 Health/medical translation 12

2.2 Activist translation 17

2.3 Functional medicine in Türkiye 23

CHAPTER 3: THEORETICAL FRAMEWORK 26

3.1 Culture repertoire 27

3.2 Translation and health 31

3.3 Translation and activism 34

CHAPTER 4: METHODOLOGY 37

CHAPTER 5: FUNCTIONAL MEDICINE TRANSLATION IN TÜRKİYE: BOOKS AND NEWSPAPER ARTICLES 46

5.1 Translated books on functional medicine in the Turkish book market 46

5.2 Podcast episode translations featured in *Oksijen* 57

CHAPTER 6: *SAĞLIKLI YAŞIYORUZ* AS A CASE OF HEALTH ACTIVISM THROUGH TRANSLATION 71

6.1 The story of *Sağlıklı Yaşıyoruz* 72

6.2 Case analysis 1: *Sağlıklı Yaşıyoruz*'s translations on Instagram 75

6.3 Case analysis 2: Consecutive interpreting by *Sağlıklı Yaşıyoruz* 85

6.4 Case analysis 3: Editorial forewords penned by Nurçin Çağlar in light of activism 99

CHAPTER 7: FUNCTIONAL MEDICINE TRANSLATION IN TÜRKİYE: INTERVIEW ANALYSIS 110
7.1 About the co-founders of *Sağlıklı Yaşıyoruz* 111
7.2 About Dr. Baybars Türel 113
7.3 Interviews 114
CHAPTER 8: CONCLUSION 138
APPENDIX A: LIST OF PUBLISHED BOOK TRANSLATIONS ON FUNCTIONAL MEDICINE IN TÜRKİYE 149
APPENDIX B: LIST OF PUBLISHED BOOK TRANSLATIONS ON FUNCTIONAL MEDICINE BY CELSUS KİTABEVİ 154
APPENDIX C: LIST OF TRANSLATED PODCAST EPISODE TITLES FEATURED IN *OKSİJEN* 162
APPENDIX D: INSTITUTIONAL REVIEW BOARD APPROVAL 187
APPENDIX E: INTERVIEW WITH NURÇİN ÇAĞLAR: ENGLISH TRANSLATION 188
APPENDIX F: INTERVIEW WITH DR. BAYBARS TÜREL: ENGLISH TRANSLATION 206
APPENDIX G: INTERVIEW WITH NURÇİN ÇAĞLAR: TURKISH 230
APPENDIX H: INTERVIEW WITH DR. BAYBARS TÜREL: TURKISH 248
REFERENCES 273

CHAPTER 1

INTRODUCTION

Mahatma Gandhi once famously stated, "It is health that is real wealth and not pieces of gold and silver." This profound observation underscores the intrinsic value of health, which surpasses material wealth. In the quest for a deeper understanding of what constitutes true health, the World Health Organization (WHO) offers a definition that encapsulates the essence of well-being: “Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity” (*Constitution*, n.d.). This definition highlights the interconnectedness of various aspects of health, advocating for a holistic approach that encompasses not only physical ailments but also mental resilience and social environments.

Sobel (2017) argues that history and human evolution suggest preventive measures, which aim to reduce the likelihood of illness, have a more significant impact on human health and longevity than the treatment of diseases post-onset. Factors such as safer environments, improved nutrition, and the body's natural healing abilities play a pivotal role in disease prevention. The determinants of health include the physical and social environment, human behavior, genetics, and to a lesser extent, medical care (Sobel, 2017). This understanding emphasizes the importance of a proactive and preventive approach to health.

The rise of noncommunicable diseases (NCDs), such as heart disease, stroke, cancer, diabetes, and chronic lung disease, has become a global concern. Accounting for 74% of global deaths, with a disproportionate number occurring in low- and middle-income countries, NCDs pose a significant challenge to healthcare systems worldwide (World Health Organization: WHO, 2019a). The shared risk factors of

tobacco use, physical inactivity, harmful alcohol consumption, unhealthy diets, and exposure to air pollution underline the necessity for concerted efforts in prevention and control. Addressing these risk factors through lifestyle changes and environmental improvements can significantly reduce the burden of NCDs (World Health Organization: WHO, 2019b).

In response to the evolving understanding of health, a new medical model known as functional medicine has emerged. This emergence coincides with a broader shift in health approaches, namely the shift from the biomedical model to the biopsychosocial perspective, which is also demonstrated by WHO's approach to health. This shift represents a major evolution in health and disease management. Montalt (2021) provides a detailed analysis of the shift: the biomedical model, dominant since the mid-19th century, focuses on physical aspects of illness, treating diseases as purely biological issues. This approach, emphasizing evidence-based medicine, often overlooks the patient's psychological and social context, reducing their care to objective, measurable treatments.

Criticism of the biomedical model's narrow focus has led to the development of the biopsychosocial model by George Engel between 1960 and 1980. This model advocates for a holistic understanding of health, integrating biological, psychological, and social factors, thereby enriching patient care. It supports patient-centered care, which considers the patient's psychosocial context and promotes their involvement in treatment decisions (Montalt, 2021). As this thesis aims to delve into this trajectory widely recognized on a worldwide scale concerning health, it will address the pivotal role of translation in disseminating the holistic approach of functional medicine throughout Türkiye as understanding of it spreads across the country through translation.

1.1 Shift in medicine's focus and the emergence of functional medicine

Originating from a gathering of clinicians, researchers, and health educators in Victoria, British Columbia, in 1990, functional medicine has the goal of creating an ideal healthcare system focused on preventing and managing chronic diseases. This vision sought to integrate historical medical models with systems biology, recognizing that while patients had unique origin stories, they shared a common theme: disease often begins with altered function at various levels. This concept extended beyond individual health, touching on planetary, societal, and community implications, leading to the formation of an ecosystem of thinking. In 1991, this vision was formalized with the establishment of The Institute for Functional Medicine, under the belief that they were introducing a novel concept. However, it was later discovered that the term "Functional Medicine" (Wade, 1871) had been previously proposed by Dr. Willoughby Wade in 1871, who emphasized the disconnection between scientific advancements and practical medicine, highlighting that every symptom arises from the imperfect discharge of some function. Notably, Dr. Wade's framework from 150 years ago still underpins the principles of functional medicine today (Bland, 2022).

Traditionally, the term "functional" was negatively connotated, often associated with disability or psychiatric issues. Now, it is redefined to describe early disruptions in physiological processes that lead to symptoms, which are early signs of later-stage diseases. This new medical model addresses altered physiological processes that precede well-defined diseases, expanding the concept of "functional" beyond psychosomatic illness to a state of chronic dysfunction linked to physiological processes. Functional medicine aims to understand and treat the root causes of diseases, considering the interconnectedness of biological systems in the

body for long-lasting healing. It recognizes that a single symptom or diagnosis may have multiple contributing factors, such as nutrient deficiencies, inflammation, genetics, or hormonal imbalances, with the manifestation of a cause varying among individuals due to genetics, environment, and lifestyle (Bland et al., 2010).

As argued by Grisanti (2013), functional medicine operates on two scientifically grounded principles to combat chronic health conditions: adding what's lacking in the body to nudge its physiology back to an optimal state, and removing anything impeding the body from achieving this state. This holistic approach emphasizes accurately identifying and targeting specific causes to achieve lasting health benefits and prevent the re-emergence of diseases, marking a significant shift in how health and disease are approached.

One important caveat worth noting here is that functional medicine should not be seen as a replacement for or an alternative to traditional medicine but rather as a parallel development, similar to the functional turn in Translation Studies, which was a shift in focus toward understanding the functional aspects and purposes of translation, rather than solely focusing on linguistic or formal aspects (Schäffner, 2009). This change in the medical perspective and approach, emphasizing the importance of understanding and addressing the root causes of diseases rather than just treating symptoms, aligns with the functional turn in Translation Studies—they both emphasize the broader goals and outcomes beyond the level of surface and recognize the significance of considering broader functional aspects for a more comprehensive understanding and practice in their respective fields.

With regard to activism in the context of health, which is a key concept of this thesis and will further be discussed, Zoller (2005) suggests that health activism involves grassroots efforts to change norms, policies, and power dynamics

in health, encompassing patient advocacy, healthcare reform, disease prevention, disability support, environmental justice, public safety, and addressing health disparities among diverse populations. Emerging partly as a response to the limitations of conventional medicine, particularly in addressing chronic diseases and complex health issues, functional medicine aligns with health activism through its emphasis on personalized treatment plans, root cause analysis, lifestyle interventions, and patient empowerment, all of which prioritize patient-centered care and holistic well-being.

Nevertheless, as with any emerging approach, there are inherent challenges and criticisms to functional medicine. One counterargument is proposed by Gorski (2018) where he argues that medicine's evolution from superstition to science, exemplified by Hippocrates' rejection of divine causes for disease, has been a gradual process spanning centuries, culminating in the advent of science-based medicine (SBM). He suggests, however, that recent trends such as integrative medicine, which blends prescientific beliefs with SBM, and the rise of "quackademic medicine" (Donnell, 2008), underscore ongoing challenges in maintaining rigorous scientific standards in medical practice. According to Gorski (2018), functional medicine, which he defines as “a poorly defined branch of integrative medicine” (p. 311), claims to address the underlying causes of diseases but often relies on vaguely defined practices and unnecessary tests, lacking strong scientific foundations. He further suggests that despite its emphasis on holistic approaches and consideration of various factors influencing health, such as genetics and lifestyle, the specific recommendations made by practitioners are frequently not evidence-based. Another counterargument comes from Nunan et al. (2021) where they acknowledge the rise of noncommunicable diseases, spurring the expansion of lifestyle medicine and

advocating for its recognition as a medical specialty, particularly within primary care. While recognizing the importance of its drivers, they urge caution against uncritical endorsement, highlighting concerns such as pseudoscience infiltration, profiteering, and potential health inequalities, emphasizing the necessity for broader public health and community-level interventions. They highlight that the concern lies in the potential misuse of lifestyle medicine as a guise for incorporating unproven alternative practices and exploiting commercial opportunities under the banner of evidence-based approaches. They further touch upon integrative medicine, which they suggest is also termed functional medicine, as "[appealing] to nature ('natural treatments'), antiquity ('ancient wisdom'), authority ('renowned universities run courses'), and popularity ('demand is high')" (Nunan et al., 2021, pp. 229-230). It is essential to recognize such counterarguments and criticisms. At this juncture, I should state that I advocate for a more comprehensive and holistic model of medicine, especially concerning chronic, noncommunicable diseases. This model should not discard any tools or procedures available in modern medicine. While the advances in medicine are remarkable and save millions of lives, I believe it is crucial not to lose sight of the bigger picture. Getting lost in overly specialized perspectives and seeking fast, short-term solutions may overlook the potential of lifestyle interventions. Although these interventions demand more dedication and effort, they can yield substantial long-term benefits for individuals.

1.2 The aim and scope of this thesis

In this thesis, I aim to investigate the introduction of functional medicine into Turkish culture through translation, which contributes to the development of a new culture repertoire. This repertoire encompasses not only traditional media such as

books and newspapers, but also significant input from social media, with Instagram playing a crucial role. I also examine the impact of activism and agency in facilitating functional medicine's entry into Turkish culture, focusing on two prominent agents involved in this process. Additionally, I explore specific categories that define this culture repertoire, shedding light on the processes and dynamics through which functional medicine is introduced to Turkish cultural contexts.

I must note at this point that my interest in the field of functional medicine, particularly focusing on the role that translation plays in relation to this area, is personal. I have adopted functional medicine's holistic approach in my own health transformation journey and have experienced benefits firsthand.

To uphold trust, fairness, and integrity, I also disclose that I had prior acquaintance with both interview participants before starting this thesis. Additionally, my involvement in the production of the repertoire under examination is noteworthy; I previously worked as a translator for the book *Nature Wants Us to Be Fat* by Dr. Richard J. Johnson, published in Turkish by Celsus Kitabevi as *Doğa Şişman Olmamızı İstiyor* under books on functional medicine (this book is among those listed in the Appendices); and Dr. Baybars Türel, one of the interview participants, has served as the translator editor.

Despite this personal connection, I maintain that the objectivity of the research remains uncompromised. I have conducted this study transparently and impartially. I emphasize that this thesis is solely for research purposes. I believe the topic is worth exploring, and this work has not been influenced by any conflicts of interest. This issue is further discussed in Chapter 4 where I detail the methodology.

With this statement in mind, the main research questions and sub-questions I aim to address regarding the role of translation in disseminating functional medicine

in Türkiye are as follows: How does translation contribute to making functional medicine accessible to Turkish audiences? On which platforms is functional medicine communicated in Türkiye through translation, and are there specific mediums such as books, websites, social media, or conferences that are commonly employed to this aim? Who are the agents of translations produced in the field of functional medicine in Türkiye, and do they include influential people, doctors, publishers, or dedicated translators? Are these agents professional or non-professional translators, and do they have educational backgrounds or expertise, specifically in translation or in medicine, health, or related fields? What motivations can be identified in their translational agency, and are they driven by personal interest, advocacy, commercial considerations, or other factors? Can their translational acts be seen as a form of health activism, aiming to promote holistic healthcare approaches that, in turn, allow people to take control of their own health, like functional medicine?

In Chapter 2, I detail the literature review that covers the key concepts addressed in this thesis: translation, health/medical translation, activism, volunteerism, social media, agency, and functional medicine. Apart from functional medicine, which I focus on for its emerging presence in Turkish academia, I scrutinize these concepts in both Turkish and international literature.

In Chapter 3, I discuss the four-pillar theoretical framework upon which this thesis is built. The first pillar is the systemic approach and theory of culture planning by Even-Zohar (1990a, 1990b, 1997a, 1997b, 2000, 2010). The second is the norms framework, as proposed by Gideon Toury (1978). The third is the new, broader perspective on health introduced by Susam-Saraeva and Spišiaková (2021a) in *The Routledge Handbook of Translation and Health*. Finally, the fourth pillar is the

concept of activist translation, which aims to stir readers into action, as defined by Gould and Tahmasebian (2020) in *The Routledge Handbook of Translation and Activism*.

In Chapter 4, I outline the methodology of the mixed-methods approach I have adopted, integrating both qualitative and quantitative research methods. To conduct this study, I utilize a combination of product-, process-, participant-, and context-oriented methods. To establish the historical context, particularly focusing on the emergence and spread of functional medicine in Türkiye through translation, I apply the 'translation archaeology' approach as proposed by Anthony Pym (1998). In alignment with Pym's emphasis on the utility of lists, I have compiled three lists: one cataloging published book translations in Türkiye related to the field of functional medicine, one compiling translated books on functional medicine published by Celsus Kitabevi, and another documenting episodes of Dr. Mark Hyman's podcast, *The Doctor's Farmacy*, that have been translated and featured as articles in the weekly newspaper *Oksijen*.

Furthermore, I conducted interviews with two volunteer translators and interpreters: one affiliated with *Sağlıklı Yaşıyoruz*, known for her role as a health activist agent, and the other a medical doctor who also acts as an agent of translation. These individuals are key influencers in the spread of information about functional medicine within Türkiye. Additionally, I explore *Sağlıklı Yaşıyoruz* as a case study—a non-profit formation driven by volunteers and established by health activists. I analyze their translated posts on the social media platform Instagram, as well as their involvement in two events where they performed consecutive interpreting—one on Instagram and another during a public event. Moreover, I analyze three forewords written by one of *Sağlıklı Yaşıyoruz*'s co-founders, who is also a participant of the

interview process of this thesis, as a translation editor, offering insights into the intersection between translation and health activism.

My analysis begins in Chapter 5, where I explore the introduction and spread of functional medicine in Türkiye by examining the publication of book translations in the Turkish market and the translation of podcast episodes featured in the newspaper *Oksijen*. Books and newspaper articles are fundamentally important as they serve as crucial evidence that a culture repertoire has been established in Türkiye. However, in my analysis, I focus more on social media publications as they are more effective at leveraging translation as a tool for health activism. (As we will see in Chapter 6, forewords by Nurçin Çağlar as a translation editor to several translated Turkish books also serve as a valuable means to promote health activism.) Instead of reviewing translations of books or podcast episodes featured in a newspaper as articles, I present an evaluation based on general observations, the translation of titles, and the strategies employed by a leading publisher and newspaper.

In Chapter 6, I present *Sağlıklı Yaşıyoruz* as a case study of health activism. I examine the posts *Sağlıklı Yaşıyoruz* translates and publishes on Instagram, aiming to describe the norms that govern them. Additionally, I analyze two examples of consecutive interpreting featuring foreign medical doctors to shed light on the discussions and themes emerging within the culture repertoire of functional medicine in Türkiye. This analysis also explores whether the practices of volunteer translators/interpreters may parallel those of professional interpreters. Furthermore, I examine the translation editor forewords written by Nurçin Çağlar, positioning them within the framework of health activism. My goal is to reveal how Çağlar's translational agency may contribute to improving public health.

In Chapter 7, I delve into the interviews conducted with two agents of translation: Nurçin Çağlar, the co-founder of *Sağlıklı Yaşıyoruz*, and Dr. Baybars Türel, a practicing cardiologist and functional medicine practitioner who also serves on the advisory board consisting of Turkish medical doctors at *Sağlıklı Yaşıyoruz*. This chapter addresses several key topics, including the role of translation within the functional medicine domain in Türkiye, current practices and status quo, the translation and interpreting practices of the two agents and how these contribute to health activism, health literacy, and patient empowerment, and the future directions in this field.

In Chapter 8, I summarize the main points and findings of this thesis, including insights from interviews, books and newspapers, and translation and interpreting analyses. I also discuss the contributions and limitations of the study and suggest areas for future research.

CHAPTER 2

LITERATURE REVIEW

The primary focus of this study is the intersection of translation and health, particularly exploring how translation serves as a tool for health activism, predominantly disseminated through social media platforms. Thus, the core concepts addressed include translation, health, functional medicine, activism, agency, volunteerism, and social media. My aim is not to summarize or review the existing literature on translation activities in these areas globally and in Türkiye. Instead, I intend to offer an overview of scholarly research to highlight prevailing themes and suggest areas that may warrant further exploration, acknowledging that it is impractical to analyze every study across the various fields. Additionally, I aim to demonstrate how this research can bridge existing gaps in the literature. In considering these concepts, it is essential to acknowledge the following studies.

2.1 Health/medical translation

There are two foundational books in Translation Studies specifically focusing on health and medicine. *Translation and Medicine* serves as the inaugural contribution in the discipline; it explores the intersection of medical science and language through historical, cultural, and pragmatic lenses, examining the role of translation in advancing medicine across languages and cultures, and delving into the training and practices of medical translators (Fischbach, 1998). Furthermore, *Medical Translation Step by Step* offers a pedagogical approach to teaching and learning medical translation, emphasizing interactive, task-based learning that integrates both theoretical and practical elements of translating medical texts (Montalt & González-

Davies, 2007). Among the most recent and comprehensive works on health and translation is *The Routledge Handbook of Translation and Health*, which serves as a pivotal link between Translation Studies and Health Humanities, exploring how health and illness discourses rely on language for their global transmission and perception (Susam-Saraeva & Spišiaková, 2021b).

When we examine the Turkish context to identify studies that connect translation and health, several noteworthy examples emerge. Kurt Uçar (2019) investigates the challenges and strategies in medical translation, highlighting its importance and complexity due to unique linguistic features, and examines how translators navigate these issues using Vinay and Darbelnet's procedures, with a focus on translating medical terms in fiction. Güzel (2022) explores the complexities and challenges faced by health translators in Türkiye, who navigate multiple roles and encounter role conflicts and ambiguities in the multicultural and multilingual landscape of healthcare settings. Utilizing Erving Goffman's dramaturgical role theory, the study analyzes interviews with translators and healthcare professionals to understand how these role dynamics impact the effectiveness and prioritization of translation services in healthcare, particularly in the context of the increasing demand driven by health tourism. Another example may stem from the pursuit of integrating insights from both functional medicine and the self-help genre, empowering individuals to proactively manage and optimize their health. These fields advocate for holistic, personalized approaches to lifestyle and wellness. In light of this connection, Akdoğan Özdemir (2017) reveals that the translation and adaptation of success-based self-help literature into Turkish since the 1930s have fostered a new cultural field emphasizing capitalism and individualism, through a process of "collage/bricolage" by key translators/authors, blending translation and local creation

to introduce and embed these narratives within Turkish society. At the intersection of translation and interpreting within the Turkish context in the field of health, *Introduction to Healthcare for Turkish-speaking Interpreters and Translators* (Crezee et al., 2022) emerges as an essential and accessible handbook for interpreters, translators, and healthcare professionals working with Turkish-speaking migrants and medical tourists, providing practical resources, cultural insights, and an overview of the Turkish healthcare system.

With regard to research conducted on interpreting in the healthcare setting, notable examples emerge. Highlighting the critical role of interpreting in healthcare, Turan (2016) emphasizes the importance of effective communication between foreign patients and health workers, and examines the current state of health interpreting in various countries, particularly German-speaking ones, while offering suggestions for improvements in Türkiye. Ross (2020) investigates the widespread use of ad hoc interpreters in healthcare interactions in Diyarbakır, Türkiye, revealing that doctors are largely dissatisfied with non-professional interpreting due to issues like information omission and alteration, while recognizing the trust patients place in these interpreters, and he argues for the institutionalization of professional interpreting to enhance communication and respect patient privacy, reflecting similar concerns found in international studies but also emphasizing the importance of considering local contexts. The increasing need for medical interpreting in Türkiye, driven by globalization and immigration, including European pensioners and refugees is examined by Öztürk (2014), highlighting the rise in health tourism and emphasizing the growing demand for professional interpreters in the healthcare sector in response to these global and local dynamics. Furthermore, Şener (2017) explores the ethical role of healthcare interpreters in Türkiye, revealing challenges

due to the absence of professional standards and codes of ethics, and analyzes their decisions and strategies through Bourdieu's concepts of "habitus" and "capital" to highlight discrepancies between interpreters' professed actions and their actual practices. Similarly, Şener Erkırtay (2021) explores how interpreters influence and are influenced by triadic interactions in healthcare settings in Türkiye, revealing discrepancies in role perceptions but overall adherence to expectancy norms, highlighting the interpreters' active participation in these triadic encounters. Moreover, Duman (2018) explores how healthcare interpreters in Türkiye experience subjectivity in their work, revealing that despite international standards of objectivity and impartiality, interpreters' personal perceptions and decisions significantly influence their professional experiences, and underscores the necessity of developing a contextually informed code of professional ethics for Turkish healthcare interpreters. Toker (2019) evaluates the effectiveness of adaptation training for healthcare interpreters provided to Syrian patient guides in Türkiye, focusing on their socio-demographic profiles, training satisfaction, and the need for curriculum improvements to enhance communication between displaced populations and the healthcare system. This thesis will contribute to interpreting within the Turkish context in the field of health through non-professional interpreting work, mainly undertaken on social platforms by the Turkish non-profit formation *Sağlıklı Yaşıyoruz*, established by a health activist couple.

Regarding public health, a field closely related to the research area of this thesis, Acar (2017) investigates the effectiveness of translating public health texts, focusing on simplification to make them accessible to a broad audience, using analysis tools like WordSmith and theories like Christiane Nord's functionality

theory. The present study will enhance the expanding understanding of health within Translation Studies, incorporating a holistic medical approach into the discipline.

Finally, it is worth mentioning here the conference "Translation and Medical Humanities," organized by Dr. Marta Arnaldi and Prof. John Ødemark, in collaboration between the University of Oslo and the University of Oxford, on September 5-6, 2023. This conference aimed to integrate translation theories and practices into the core of medical humanities, gathering over 30 scholars worldwide, including keynotes by Mona Baker, Charles Briggs, and Trish Greenhalgh. It encouraged stakeholders to explore the critical role of arts, humanities, and social sciences in healthcare through translation, highlighting the dynamic interaction between translation, medical humanities, and healthcare (*Translation and Medical Humanities*, 2023).

Among the presentations that underscored the conference's objectives, several stood out for their exploration into the challenges and opportunities at the intersection of translation and health. One study presented an analysis of over 400,000 English press releases and 17,631 of their translations into six languages, sourced from EurekAlert!, a science news service managed by the American Association for the Advancement of Science. This particular study shed light on the dissemination of international health news, emphasizing the pivotal challenge of maintaining accuracy and avoiding sensationalism in the translation of research press releases (Nelissen & McMartin, 2023). Another presentation delved into the decoloniality in maternal healthcare, focusing on Scotland and Brazil. It explored the impact of racialization through language on maternal morbidity and mortality rates, particularly among ethnic and minoritized groups, and discussed how interpreters could play a transformative role in decolonizing birthing spaces by fostering better

collaboration within birthing teams (Susam-Saraeva & Carvalho Fonseca, 2023). Additionally, the study by Cobos López (2023) revealed how the concept of community translation in oncology could bridge the gap between graphic medicine and scientific research. By selecting, translating, and adapting oncology articles for both patients and professionals, and supplementing these with illustrative materials, this approach aimed to make complex scientific information more accessible and understandable. These examples serve to highlight the conference's critical role as an intellectual and collaborative hub, marrying the fields of Translation Studies and Medical Humanities.

2.2 Activist translation

When it comes to the topic of translation and activism, Buts (2023) highlights that research within Translation Studies focusing on activist perspectives frequently addresses matters related to gender, sex, and sexuality. In the time of his writing, he states that 38 entries are marked as being associated with *activism* or a *committed approach* in the Translation Studies Bibliography (TSB), which is a database designed to offer a fairly exhaustive summary of research activities in the discipline. The number has now increased to 93, indicating that activism is becoming increasingly popular in the discipline. For instance, *Feminist Translation Studies: Local and Transnational Perspectives* explores the role of feminist translation as a form of political activism, emphasizing its diverse agendas, voices, and cultural influences across global contexts to broaden and politicize the field of Translation Studies beyond traditional gender politics (Castro & Ergun, 2017). Beyond gender and sexuality, *The Routledge Handbook of Translation and Activism* offers a comprehensive overview of how translation plays a crucial role in activism, focusing

on literary, cultural, and political contexts across a global spectrum (Gould & Tahmasebian, 2020).

In terms of activist translation in the Turkish literature, Akçasoy and Işıklar Koçak (2022) suggest that in the 1980s, Turkish feminist activists effectively challenged and reshaped prevailing narratives on women and gender roles by incorporating subversive counter-narratives from Western feminism into their works, not only through full-text translations but also through strategically used translated citations, which served as a covert yet impactful form of "translation activism." Moreover, Bozkurt (2014) explores how feminist translation, exemplified by the Turkish translations of two English feminist texts, incorporates critical approaches to patriarchal language, aligning with cultural studies' impact on translation practices and contributing to feminist theory and movement in Türkiye. Apart from feminism and gender activism in Türkiye, Bayraktar (2022) examines how digital activists utilize social media and translation to foster collective consciousness and mobilize communities, highlighting the impact of media convergence and Web 2.0 on the interactive, borderless dissemination of information and cultural exchange. This thesis will introduce a health perspective to translation activism, which traditionally focuses on gender and sexuality issues, building on the social media aspect.

2.2.1 Volunteer translation

Two studies look into translation through the lens of volunteerism in the Turkish literature. Danacı (2023) explores the scope, significance, and motivation behind volunteer translation in Türkiye, highlighting its emergence as a key area within Translation Studies and its critical role in various sectors, driven by both individual and societal motivations; whereas Özkan (2022) investigates the sociocultural and

socioeconomic realities of volunteer translation practices, focusing on Khan Academy Turkish as a case study, to understand how digital technologies have expanded and diversified these practices within the framework of the sociology of translation.

Duraner Dikmen's work (2022) stands out as it integrates two key concepts addressed in this thesis: activism and volunteerism. She highlights the crucial but overlooked role of translation and translators in shaping and advancing queer scholarship and activism in Türkiye, emphasizing how they have helped construct counter-narratives and contribute to the emergence of a queer academic discourse. This thesis aims to illuminate the role of volunteer translation work in Türkiye, specifically within the field of functional medicine, by interviewing volunteer, non-professional translators. In doing so, it seeks to enhance the current body of literature.

2.2.2 Translation and health activism

Susam-Sarajeva's focus on translation/interpreting and maternal health is noteworthy in this context; for example, she explores how translation serves as a form of health activism by facilitating the promotion of non-medicalized natural birth in Türkiye, thereby highlighting the complex interplay of modernity, power dynamics, and cyberactivism in shaping public perceptions of maternity care (Susam-Sarajeva, 2010). Furhermore, von Flotow's work (2005) also stands out as combining health and activism in the context of Translation Studies. She emphasizes that despite the inherent challenges of assessing a translated text's impact, the widespread success of The Three Amigos—a series of animated shorts promoting HIV/AIDS prevention—illustrates how source culture policies significantly influence the global

dissemination and effectiveness of translations, beyond merely achieving accurate translation.

2.2.3 Social media and translation

The book *Translation and Social Media Communication in the Age of the Pandemic* (2022), a collection of essays, links translation and social media to activism. The essays examine the interplay between translation and social media during the COVID-19 crisis, highlighting how these fields impact and reshape each other in global public health discourses and activism amidst evolving cultural and political challenges.

At the intersection of social media and translation within the Turkish context, besides the aforementioned study of Bayraktar (2022), Kanıdinç (2021) explores how Bulgarian Turks use a Facebook group to navigate and translate between multiple countries, languages, religions, and cultures, enhancing their cultural interactions and connections through social media. Evidently, social media represents a newly emerging research area within Translation Studies. This study will contribute to the discipline by exploring the translated publications of *Sağlıklı Yaşıyoruz* shared on Instagram.

Lastly, in terms of social media, it is important to mention the scoping review by Ng et al. (2023). However, I must first clarify that throughout the study, I am careful to avoid portraying functional medicine as complementary or an alternative to conventional medicine, as this could mislead readers. In this scoping review which summarizes research on social media use in complementary and alternative medicine (CAM), Ng et al. (2023) analyze 29 articles from 2012 to 2020, covering various treatments and platforms, and aim to inform practitioners and researchers about this

intersection for the first time. According to Ng et al. (2023), social media enhances access to healthcare resources and support in the context of CAM by offering free, user-friendly platforms like YouTube that are widely accessible. Unlike the often complex medical literature, health information on social media is typically presented in more understandable layperson's terms. Social media fosters an interactive environment that encourages patient conversations and the exchange of health information. While it can motivate and inspire users, Ng et al. (2023) state that there is also a risk of spreading misinformation about health-related topics. Keeping in mind that functional medicine does not qualify as CAM, this review is nonetheless relevant for its demonstration of how social media can foster an interactive landscape for disseminating and exchanging health information, enhancing accessibility, and promoting patient discussions. This review supports *Sağlıklı Yaşıyoruz*'s decision to share its health transformation journey first and foremost via social media platforms. It explains why its Instagram account has attracted over one million followers, highlighting the keen interest of the Turkish audience in engaging with, staying informed about, and learning holistic health information on social media, largely facilitated by translation.

2.2.4 Agency in translation

When it comes to agency, a comprehensive work is the 2009 book *Agents of Translation*. The book encompasses a collection of thirteen case studies conducted by renowned scholars on a global scale. These studies shed light on instances where translation has been employed as a powerful tool to exert influence on the target culture, thereby advancing diverse agendas that involve literary, political, and personal fields of interest (Milton & Bandia, 2009). Among the thirteen case studies,

two are related to the Turkish context. Tahir Gürçağlar (2009) tackles Hasan-Âli Yücel, a renowned figure in Türkiye's Republican era, who made significant contributions to education and culture. Notably, as the Minister of Education, he played a pivotal role in establishing the Translation Bureau, introducing the influential journal *Tercüme*, and spearheading the controversial Village Institutes. Yücel's involvement in literature and cultural endeavors left a lasting imprint on Turkish society. Moreover, Demircioğlu (2009) analyzes the translation practices of Ahmed Midhat, an influential Ottoman novelist, publisher, and journalist. He highlights Midhat's role as a provocative agent of translation, shaping Ottoman culture and literature in the late 19th century through diverse translation activities and engagement with European influences.

Significantly, several more studies have explored the concept of agency within the Turkish context. Yalçınkaya Gündüz (2021) explores Seçkin Selvi's role as a female translation agent within the literary field, arguing her success and longevity are due to her rich symbolic capital and professional habitus, using a comprehensive analysis of her work, biographical data, and Bourdieu's theoretical framework. Güven Çoban (2018) examines İsmail Habib Sevük's influential role as a "cultural entrepreneur" in shaping the culture and translation repertoires of early Republican Türkiye, highlighting his contributions as a literary historian, author, and critic, and presenting his efforts to Westernize Turkish culture through strategic translations. Çelik (2022) examines how translations in the periodical *Hawar* and the agency of its chief editor, Celadet Alî Bedirxan, were instrumental in shaping a multilayered Kurdish cultural identity, fostering a dialogue between Kurdish and Western cultures, and advancing the Kurdish language and literature. Lastly, Ezber (2004) investigates the agency of editor-translators in 1990s Türkiye through cultural

and sociological lenses, focusing on how both personal dispositions and sociocultural contexts shaped their roles, with insights from Even-Zohar and Bourdieu's theories.

Two points can be made here: among the thirteen case studies presented in *Agents of Translation*, as well as in the Turkish literature, none involves examining agents from the medical domain, such as doctors, or considers health activists as influential agents in the field of translation. This study aims to minimize this gap. Additionally, besides doctors, investigating the translational activities of publishers, adding onto the periodical aspect, and a non-profit formation of health activists will further the discussion of agents of translation active in the Turkish context, extending existing research on figures from the Ottoman (Ahmet Midhat) and the Republican (Hasan-Âli Yücel, Seçkin Selvi, and İsmail Habib Sevük) eras. Furthermore, Nurçin Çağlar's role as a health activist translator-editor will build upon the work of Ezber (2004), providing an example from 2020s.

2.3 Functional medicine in Türkiye

Finally, functional medicine, the main area to which this thesis aims to relate translation, is also newly finding its footing in Turkish academia. It is worth noting the dates of the research. Toygar (2022) finds that dietitians have a greater awareness and more positive attitudes towards functional medicine and holistic nutrition compared to prospective dietitians, with those having over ten years of experience showing more positivity, and an increased education level slightly decreasing the positive attitude towards integrative medicine, although not significantly. Çubuk (2022) advocates for the inclusion and expansion of functional medicine training within medical education and healthcare services, drawing on the insights and favorable perspectives of family medicine residents in Türkiye towards functional

medicine's approach to chronic disease treatment. Sofulu (2022) demonstrates that nurse coaching based on functional medicine principles significantly improves symptom management, self-care activities, and quality of life in patients with inflammatory bowel disease compared to standard education. Göküş (2022) demonstrates that in functional medicine communication, incorporating engaging and notable messages in fear appeals results in more positive emotions and attitudes toward the message among the target audience. Kaya (2023) concludes that resident physicians possess adequate knowledge of functional medicine and demonstrate favorable attitudes and behaviors towards its integration into medical education and clinical practice. Lastly, the most recent contribution, looking at functional medicine through the lens of sociology, Gürler (2024) investigates the emergence and development of functional medicine in Türkiye as a response to the crisis in contemporary biomedical approaches, emphasizing its holistic approach and the changing physician-patient dynamics. This thesis will make a significant contribution to the newly established field of functional medicine within Turkish academia, as evidenced by its initiation in the year 2022 and its continued research presence into 2024.

In this thesis, I will investigate how translation serves as a means for health activism, particularly via social media platforms, focusing on the relationship between translation and health. This study aims to broaden discussions in the existing literature by enhancing the understanding of the emerging link between translation and health. It will contribute a health perspective to research on activist translation, introduce medical doctors and health activists as key translation agents, and illustrate the role of volunteer translation and interpreting work in health

activism on social media. Additionally, this thesis will integrate Translation Studies into the emerging field of functional medicine within Turkish academia.

CHAPTER 3

THEORETICAL FRAMEWORK

The objective of this study is to explore the role of translation in introducing functional medicine into Turkish culture. As a result of the research, I have concluded that a culture repertoire of functional medicine has been formed in Türkiye through translations shared across various media. Beyond book and newspaper publications, this development is due to certain activist initiatives and the efforts of agents who direct the selection and production of translations. Based on the research findings, the main themes identified are "health" and "activism" in the context of translation. Hence, this thesis explores three perspectives: translation history, translation and health, and translation as a means of activism.

For the perspective of translation history, I will base my analysis on Itamar Even-Zohar's systemic approach and theory of culture planning (1990a, 1990b, 1997a, 1997b, 2000, 2010). In examining translation and health, this thesis will incorporate the new, broader approach to health that Susam-Saraeva and Spišiaková's discuss in *The Routledge Handbook of Translation and Health* (2021b). Regarding translation and activism, this study will rely on the definition of activist translation as "whenever and however it stirs readers and audiences to action" (Gould & Tahmasebian, 2020, p. 4). Furthermore, the translation examples selected for study will be scrutinized within the 'norms' framework (Toury, 1978), as conceptualized in Gideon Toury's Descriptive Translation Studies (DTS). Thus, translations pertaining to functional medicine within the Turkish target culture will be assessed from a descriptive standpoint.

I will first briefly discuss norms (Toury, 1978) here before explaining them in detail in Chapter 4, where I cover the methodology. Focusing on the sociocultural aspects of translation through the lens of Polysystem Theory introduced by Even-Zohar in the late 1970s, we see a framework that illuminates all kinds of cultural products, not just translated texts. According to this theory, translated texts are perceived as entities that exist autonomously within the target polysystem, situated between the source and target texts. This perspective has led to a shift away from the necessity of seeking equivalence (Tahir Gürçağlar, 2016). In this study, I do not aim to make an equivalence-based comparison either; rather, I intend to examine the role and forms of translation, also drawing on Toury's work.

3.1 Culture repertoire

Before combining "culture" and "repertoire" to eventually reach Even-Zohar's concept of "culture repertoire," it is reasonable to examine how he defines "culture" and "repertoire." Within his systemic approach, Even-Zohar (1997b) draws on Ann Swidler's (1986) definition of culture as "a repertoire or 'tool kit' of habits, skills, and styles from which people construct 'strategies of action'" (p. 273). Here, I argue that health should be seen as a major part of culture. Değer (2018) puts health culture to be concerned with "every individual's or the society's patterns of living, celebrating, being happy in life, suffering and dying." What she mainly proposes is that the current health culture overly emphasizes a medicalized approach, which restricts individuals' quality of life and their ability to manage health issues independently. This perspective prioritizes medical treatments and interventions, neglecting the dynamic and holistic nature of health. Linking this to Swidler's concept, the dominant medicalized view of health can be seen as a limited tool in our culture

repertoire, influencing our health-related decisions and actions. Advocating for a broader health culture means enriching this toolkit to allow for more informed, holistic health decisions, integrating lifestyle choices and personal values. This approach aligns with Swidler's idea of culture enabling diverse strategies of action, encouraging a more engaged, comprehensive approach to health and wellness, much like how functional medicine emphasizes individualized, holistic care in understanding and addressing the root causes of illness.

According to Even-Zohar (2000), "repertoires" are "are sets of options invented by humans for conducting their lives" (p. 47). From a standpoint that focuses on linking repertoire-making to the national or regional identity formation in various geographical and cultural contexts, he proposes that the creation of culture repertoires is often driven by a desire to distinguish a group of people from their current circumstances and create new living conditions for them. Asking what new kinds of repertoires were being created and what options they provided in these specific contexts, Even-Zohar comes to the conclusion that the entrepreneurs or creators of these repertoires were motivated by a vision of improving the situation for the group targeted by these repertoires. Here, I argue that functional medicine is an approach that essentially supports improving the health repertoire of individuals, and what introducing this approach through translation aims to achieve in the Turkish context.

Now combining the concepts, Even-Zohar (1997b) defines "culture repertoire" as "the aggregate of options utilized by a group of people, and by the individual members of the group, for the organization of life" (p. 355). As far as what qualifies as options within this theoretical framework, Even-Zohar (1990a) asserts that repertoire encompasses the entirety of laws and components that govern

text production (p. 17). Therefore, novel ideas, terminologies, discussion themes, and concepts could be regarded as options within the repertoire. Specifically, in discussions related to health and functional medicine, introducing fresh concepts and terminology into Türkiye's culture repertoire can be seen as emerging options. Nonetheless, the scope of options in this thesis extends beyond textual elements, encompassing terms and concepts. I propose that options may also involve endeavors to restore one's health and the formation of a community of health-conscious individuals associated with the culture repertoire.

As highlighted by Even-Zohar (1990b), the introduction of new elements and models into the home literature becomes a component of innovative forces (pp. 46-47). Regarding the selection of options, he also clarifies that the conditions within the home polysystem dictate which texts are to be translated. These texts are chosen based on their alignment with emerging trends and models, as well as their innovative impact on the target literature (Even-Zohar, 1990b, pp. 46-47). A systematic selection process for translated texts may initially be absent in the introduction of functional medicine to Türkiye through various channels but it seems that the absence of sources and knowledge on this area plays a decisive role in shaping this selection process, thus supporting Even-Zohar's assertion.

In the creation of repertoires, "import" plays a crucial role alongside "invention." Import involves introducing material or semiotic goods from outside into a home system, requiring organizational skills and marketing strategies. Successful imports lead to a "transfer" process, where these goods become integral to the target repertoire and create a new need among the group. However, the impact and frequency of successful transfers vary across time and activities. The success of an import largely hinges on the existence of a function that the imported good can

fulfill and the willingness of the target group to adopt new goods, which can be complex to determine in diverse social settings (Even-Zohar, 1997b). Translating and introducing functional medicine into a different cultural context mirrors the concept of "importing" new ideas, as outlined by Even-Zohar. The success of this endeavor hinges on the relevance of functional medicine to the existing healthcare framework and the openness of healthcare providers and patients to embrace this novel approach.

Even-Zohar (2010) argues that the primary factors influencing the selection of source literature are prestige, dominance, and need (pp. 66-69). In my context, it seems that all three of these reasons share a common foundation. Functional medicine, as an approach originating in the United States, aligns with the increasingly common practice of patients and healthcare providers who do not share the same native language communicating through a common language in today's interconnected world (Landmark et al. 2017), which is often English (Ting & Cogo, 2022), thereby contributing to the dominance factor. The establishment of the Institute for Functional Medicine (IFM), which incorporates globally recognized practitioners in functional medicine, adds to the element of prestige. Thirdly, and perhaps most notably, the driving force is the health-promoting quest now embraced by Turkish individuals who resort to translating from English to create the lacking health-related Turkish culture repertoire.

Echoing Hippocrates' quote, "It is more important to know what sort of person has a disease than to know what sort of disease a person has," Türel (2019) emphasizes that functional medicine serves as a 21st-century response to the call to return to the roots expressed in this phrase. This is particularly relevant in an era where almost one in every two adults and one in every four children grapple with

chronic diseases, and more than 90% of prescriptions are written for chronic conditions (Türel, 2019).

Another crucial aspect within Even-Zohar's framework of culture repertoire is the role of producers. Drawing on Polysystem Theory, Even-Zohar (1997a) defines a "producer" as an individual actively operating within a repertoire to create “either repetitively producible or 'new' products” (p. 30). In the context of this study, the term "producers" corresponds to non-professional translators who may or may not be health professionals per se, and who may facilitate their activist agendas through translation. These individuals, initially lacking influence, have played a significant role over time by importing, generating, and disseminating novel options through translation. Especially in the case of *Sağlıklı Yaşıyoruz*, they initially operated at an individual level and they gradually formed a cohesive group which has now reached above one million followers on Instagram, and their impact in which translation plays a big role has expanded. Presently their works reach a broader audience. Furthermore, it can be said that both Nurçin Çağlar, one of the founders of *Sağlıklı Yaşıyoruz*, and Dr. Baybars Türel, a practicing cardiologist and the first IFM-certified Turkish practitioner who also serves on the advisory board of *Sağlıklı Yaşıyoruz*, have legitimized their roles by acting as translation editors in the book publishing industry, essentially institutionalizing themselves, according to Even-Zohar's terminology.

3.2 Translation and health

Within the context of translation and health, I will base this thesis on the new, broader approach Susam-Saraeva and Spišiaková outline in their introductory chapter of *The Routledge Handbook of Translation and Health* (2021b). As Susam-

Saraeva and Spišiaková (2021a) note, the advent of Translation Studies as an academic discipline in the early 2000s has led to a deeper specialization within its subfields. Research on translation in the context of health-related issues has progressively become more focused and detailed. Susam-Saraeva and Spišiaková highlight the decision to title the handbook they edited as *Translation and Health* rather than *Translation and Medicine*. This choice reflects an intent to explore facets of human well-being that extend beyond merely treating diseases.

Susam-Saraeva is versed in maternal, neonatal health, whereas Spišiaková is experienced in disability and they come from descriptive and sociological translation perspectives. Together, they acknowledge the significant body of work on the linguistic, social, and ethical dimensions of community interpreting in healthcare settings and the growing literature on medical texts and terminology. However, they point out that these important contributions focus only on a fraction of the broader interplay between translation and human health (Susam-Saraeva & Spišiaková, 2021a).

What Susam-Saraeva and Spišiaková (2021a) primarily explore is the shift in focus from solely medical translation to a more comprehensive examination of translation's impact on health and well-being, encompassing aspects beyond just the absence of disease. This expanded view recognizes health's multifaceted nature and aligns with the contemporary movement towards person-centered healthcare, emphasizing patient empowerment and health promotion, thereby opening new research avenues that transcend traditional disease diagnosis and treatment.

Susam-Saraeva and Spišiaková (2021a) suggest that this approach aligns with the evolving field of health humanities, which argues for a multidisciplinary engagement with health beyond the medical professionals' purview, advocating for a

broader, humanities-infused understanding of health and illness. This perspective leverages insights from literary, film, and cultural studies to enrich our comprehension of health matters.

All of this can be related to this research in two ways specifically. The first is that the shift emphasized by Susam-Saraeva and Spišiaková towards examining translation's role in the broader context of health and well-being mirrors functional medicine's holistic approach. Just as Susam-Saraeva and Spišiaková suggest moving beyond a narrow focus on medical translation to consider how translation impacts health in a wider sense, functional medicine advocates for a comprehensive view of health that transcends conventional disease diagnosis and treatment. It recognizes health's multifaceted nature and the importance of addressing all aspects of an individual's life to promote optimal well-being.

Secondly, Susam-Saraeva and Spišiaková's emphasis on person-centered healthcare and health promotion parallels functional medicine's focus on preventive care and empowering patients to take an active role in their health. Functional medicine's approach to health care is collaborative, seeking to empower patients with knowledge and tools to achieve and maintain good health, which is in line with Susam-Saraeva and Spišiaková's advocacy for new research avenues that empower individuals and promote health across populations.

I will benefit from this framework to champion a holistic health perspective, acknowledging the significance of well-being, prevention, and health promotion. The exploration of translation as a vital mediator of health knowledge will be center stage, focusing on translation's impact on health literacy, patient empowerment, and, in my case, the broad dissemination of health information across Türkiye.

3.3 Translation and activism

The role of translation as a form of activism has indeed been examined within Translation Studies, covering areas such as the role of translation in social movements, the work of activist translators and interpreters, and the intersection of translation with human rights (Gould & Tahmasebian, 2020). Although there has been some investigation, as discussed in Chapter 2 in the literature review, the field of health has not been extensively examined within the context of activist translation. Given the spread of functional medicine through translations and interpretations of texts and talks shared on social media by *Sağlıklı Yaşıyoruz*, a volunteer social responsibility initiative in Türkiye, this study will delve into these translations within the framework of activism.

Bandia (2020) describes activism as ‘a form of opposition or resistance to power’ (p. 515) that invariably involves a conscious effort or action. Suggesting that activism can take many forms, Gould and Tahmasebian (2020) argue that the label of "activist" is often only applied to translations that seek to initiate social, political, or educational reform, suggesting a narrow view of what constitutes activist translation. They contend that the assessment of translational activism should not be confined to the criteria of accuracy or fidelity to the original text. According to them, a translation qualifies as activist ‘whenever and however it stirs readers and audiences to action’ (p. 4). Building on this broader understanding proposed by Gould and Tahmasebian, my analysis of the translations and interpretations of *Sağlıklı Yaşıyoruz* will concentrate on how their content, style, and framing work to incite health-promoting changes among the Turkish population.

Highlighting that activist translators adapt the text to fit the context of their writing, Gould and Tahmasebian (2020) underscore a key aspect of activist

translation as timeliness: “Translations can only be activist at certain times and within certain social circumstances” (p. 4). They further elaborate on the concept of activist translation, which occurs in the "time of the now," as described by Walter Benjamin in his seminal work *On the concept of history*. Benjamin (1968/2003) contrasts the ‘now’ with the ‘homogeneous empty time’ (p. 396) of the ruling class, highlighting the revolutionary potential inherent in the present. Activist translators, through their work, aim to reclaim time in its revolutionary breaks, thereby contributing to a history from the perspective of the oppressed, a narrative that is yet to be written in the future tense. Benjamin (1968/2003) further notes a hidden solidarity between past and present generations, suggesting that the past not only offers lessons but also provides opportunities for activists to achieve what was left unaccomplished by previous generations. This connection across time enables the realization of such goals. The mission of *Sağlıklı Yaşıyoruz* is deeply embedded in the contemporary challenges of the food and health systems, with translation being a key tool in their strategy to transform health paradigms. The oppressed, in this narrative, are individuals who have become disconnected from their wellness due to shifts away from healthful practices, exacerbated by the rapid transformation of the food and health sectors through commercialization. *Sağlıklı Yaşıyoruz* seeks to heal the breaches of the past and pave the way for a future where improved health is accessible to all, demonstrating how the activist translation movement can serve as a bridge between the wisdom of past generations and the innovations required for a healthier tomorrow.

Agents also occupy an important position in the context of translation activism. Milton and Bandia (2009) define an agent of translation as any individual,

institution, or journal that participates in the process of cultural innovation and exchange. I focus on agents in Chapter 2 discussing the literature review.

All in all, the theoretical framework for this study is based on four pillars. The first pillar, focusing on the historical and cultural aspects, will explore how translation is fostering a new culture repertoire in Türkiye, introducing new options to Turkish society and how these developments are shaped by producers/agents of translation. The second pillar, translation and health, will emphasize a shift towards a more holistic and comprehensive view of health, highlighting how translation acts as a catalyst in this transformation. The third pillar, translation and activism, will examine the role of translation in the health activism efforts of a volunteer, non-profit formation in Türkiye. Finally, the fourth pillar will explore norms, providing a descriptive lens to investigate the translation activities of this non-profit formation, which is evolving into a broad community of health-conscious individuals, on social media.

CHAPTER 4

METHODOLOGY

This thesis explores translation from a multifaceted perspective, employing a blend of product-, process-, participant-, and context-oriented research methods. Through a mixed-methods approach, I aim to navigate various paradigms by shedding light on translation through the examination of translated books, newspaper article titles, social media posts, forewords by translation editors, and interpreted live broadcasts.

To establish the historical backdrop—focusing specifically on the emergence and dissemination of functional medicine in Türkiye through translation—I will employ the 'translation archaeology' approach as proposed by Anthony Pym (1998). He delineates translation archaeology as a means designed to unravel the intricate question of 'who translated what, how, where, when, for whom, and with what effect' (1998, p. 5). By scrutinizing the historical milieu of translations, this approach facilitates an understanding of the ways in which they were molded by social, political, and cultural determinants. These insights are pivotal for comprehending the rationales behind translation decisions and their repercussions on the target cultures.

Pym (1998) underscores the utility of lists as instrumental research tools across diverse academic domains. In alignment with this perspective, I have compiled three lists: one cataloging published book translations in Türkiye pertaining to the field of functional medicine, one compiling the book translations on functional medicine published by Celsus Kitabevi, and another chronicling translated episodes of Dr. Mark Hyman's podcast, *The Doctor's Farmacy*, as featured in the weekly newspaper *Oksijen*[1]. The lists of translated books encompass the title, author, and

[1] These three lists are provided in Appendices A, B, and C, respectively.

publication date of the original work, along with the title, translator and/or translation editor, publication date, and publisher of the translated edition. Conversely, the list detailing the translated podcast episodes includes the news entry date, title, and an Internet link to the article. These books and newspaper articles will be discussed in Chapter 5.

In this thesis, quantitative and qualitative data are integral, working in tandem. The quantitative data encompass translated books and podcast translations featured in newspapers. Conversely, the qualitative data in this study include editorial forewords, posts translated for social media platforms, live broadcast interpretations on social media and public events, all examined as part of the *Sağlıklı Yaşıyoruz* case study. Additionally, there are interview responses[2] from translation agents who, although not professional translators, voluntarily translate content to spread knowledge and increase public awareness.

Given that the perspectives of the interviewees may shift during the course of the interview and may not reflect their actual practices and approaches, it is judicious to augment the analysis of the interviews with textual analysis. This approach facilitates a thorough examination of whether the discourse of the agents corresponds with the content they translate or interpret. In this study, I scrutinize instances of translated and interpreted content on social media, revealing the tactics used by the agents and the norms that guide these strategies.

In Chapter 6, I present *Sağlıklı Yaşıyoruz* as a case study. Following the outline provided by Saldanha and O'Brien (2013), it represents a single case that

[2] To carry out interviews, it is necessary to seek approval from the Institutional Review Board in Social Sciences and Humanities (SBINAREK) within the Institute for Graduate Studies in Social Sciences at Boğaziçi University. Following the board's approval of my application, ensuring consideration of all potential risks and adverse effects associated with the thesis, I commenced with the interviews. The corresponding Institutional Review Board Approval is included in Appendix D. The interviews, with both their English translations and original Turkish versions are included in Appendices E, F, G, and H.

draws its data from both written sources and verbal reports. The written sources consist of source texts, translated social media posts, and editorial forewords of three books, while verbal reports are captured through interviews. Additionally, I incorporate audiovisual sources featuring consecutive interpreting, namely Instagram live broadcasts and YouTube videos, which are later transcribed for analysis. As Saldanha and O'Brien (2013) suggest:

> Apart from providing a good way of verifying the reliability of the findings emerging from any one of the sources (triangulation), combining multiple sources of data provides a way of compensating for the almost inevitable bias emerging from our sources themselves, be these individual subjects or government statistics. (p. 217)

By utilizing three types of data, I aim to facilitate triangulation for the verification of reliability but also to compensate for inherent biases, thus enriching the understanding through diverse perspectives.

I also review *Sağlıklı Yaşıyoruz*'s translated posts shared on Instagram in the context of 'norms' (Toury, 1978). Gideon Toury, a pioneer of the target-oriented approach in Translation Studies, introduced the concept of norms as inherent elements of translation which describe regularities in translation behavior within specific sociocultural contexts. He suggests that these norms, which vary in type and degree, should be identified and understood, rather than striving for equivalence between the source and target texts. This approach emphasizes the importance of the target culture's expectations and the translated text's function within its new context. Toury's idea centers on observing norm-governed behaviors, strategies, and decisions of translators. This framework provides an effective means to analyze the translated material posted on *Sağlıklı Yaşıyoruz*'s Instagram account, serving to approach the translations, in a broader context, made in the field of functional medicine in the target Turkish culture from a descriptive perspective.

According to Toury (1978), translational norms can be categorized into three types: preliminary norms, initial norms, and operational norms. Preliminary norms involve translation policy decisions related to the choice of text types, authors, and source languages. Initial norms pertain to the translator's decision to adhere to the original text or the norms of the target culture, influencing the translation's adequacy or acceptability. Operational norms involve decisions made during the actual translation process, including matricial norms (textual distribution) and textual linguistic norms (decisions on specific textual segments).

As stated by Toury (1995), the reconstruction of translational norms can be sourced from textual and extra-textual elements. Textual sources, represented by translated texts, showcase norm-governed behaviors. Extra-textual sources include semi-theoretical and critical formulations, such as statements by translators, publishing houses, and editors. The distinction between these sources is crucial for a comprehensive analysis. Beyond the editorial forewords authored by Nurçin Çağlar, which are included in the scope of this thesis, I argue that the commentaries by *Sağlıklı Yaşıyoruz* accompanying translations on their Instagram account should be considered as extra-textual material, or peritextual material, according to Gérard Genette's terminology (1997).

In Chapter 6, I also conduct a comparative analysis of specific source materials along with their translations and/or interpretations to determine whether the steps and strategies reported by interviewees are consistent with their actual practices. This analysis will also investigate the potential differences in the translation approaches between voluntary healthcare professional and activist translators. As the translations in question have been presented with extra-textual additions, such as forewords, translator's notes, and commentary by *Sağlıklı*

Yaşıyoruz, in line with Toury's suggestion (1995), I intend to examine extra-textual materials as well. The extra-textual materials that I will focus on primarily comprise the translators' written discourse that surrounds the translated texts. Following the framework proposed by Gérard Genette (1997), I will treat these materials as peritexts. Genette delineates paratextual elements into two categories: peritexts, which are internal elements such as titles and prefaces, and epitexts, which are external elements including interviews, diaries, and discussions (p. 5). He also notes that paratexts occupy an "undefined zone without any hard and fast boundary either on the inward side (turned toward the text) or on the outward side (turned toward the world's discourse about the text)" (pp. 1-2). In the context of Translation Studies, this underscores the importance of examining both the elements directly tied to the text and those external to it, revealing the nuanced and fluid boundaries that define how texts are interpreted and translated within their broader discourse.

Paratexts have indeed be discussed in the discipline of Translation Studies. For example, Batchelor (2018) suggests in *Translation and Paratexts* that although the notion of the paratext has gained some recognition in the discipline, this book is the first comprehensive effort to explore Genette's concept and its significance for Translation Studies research. She discusses the first significant engagement with Genette's notion of the paratext in Western Anglophone Translation Studies as the two 1996 essays in the journal *Target* by Theo Hermans and Urpo Kovala. She argues that both essays focus on paratexts of translations, viewing them as sites of translator intervention or adaptation, rather than as transparent reproductions of the original text. By examining *Sağlıklı Yaşıyoruz*'s forewords, translator's notes, and commentary, particularly in the context of health activism, I aim to explore these

elements as spaces for activist translator intervention, thereby contributing to the discussion of paratexts within Translation Studies.

In Chapter 7, I explore two important agents serving as volunteer translators/interpreters: one affiliated with *Sağlıklı Yaşıyoruz*, as a health activist agent, and a medical doctor, as an agent. These participants were specifically selected due to their significant roles in the field of functional medicine and their influence over the dissemination of information via translation. Their insights into the translation process, discussions on concepts and terms, and understanding of the broader context of health and functional medicine could clarify the role of translation in introducing and making these elements accessible. It can be said that the participants' active engagement in health promotion through various channels aims to foster a more comprehensive grasp of knowledge production and repertoire formation in this field.

Before delving into the interview process, I should first discuss my positionality within the current context. As argued by Marin-Lacarta and Yu (2023), the growing interdisciplinarity of Translation and Interpreting Studies, along with a heightened interest in participant- and process-oriented research, has led to innovative methodologies that cross traditional disciplinary boundaries. They suggest that over the past thirty years, ethnographic approaches have gained popularity as researchers have felt compelled to study the agents, practices, and processes of translation and interpreting directly in the field. Drawing on Chiseri-Strater's quote "All researchers are positioned whether they write about it explicitly, separately, or not at all" (1996, p. 115), Lønsmann (2016) notes that ethnographic researchers are integral to the research process and are not neutral observers. The ethnographer themselves becomes part of the data collection, and the relationship with informants

influences the process. Therefore, she suggests researchers need to reflect on their own positions, as this affects what they can access. According to Lønsmann (2016), what researchers observe depends on their positioning, and reflecting on this provides essential context on the research's status and value. Given the importance of positionality and the participant- and process-oriented nature of this research, I must disclose my prior acquaintance with both interview participants before writing this thesis. Additionally, I collaborated with Dr. Baybars Türel in translating Dr. Richard J. Johnson's book, *Nature Wants Us to Be Fat*, into Turkish, which was published by Celsus Kitabevi, whose activity in the Turkish book market is discussed within the scope of this thesis. The Turkish edition of this book, specifically categorized in the functional medicine section on the publisher's website, was introduced to the Turkish book market under the title *Doğa Şişman Olmamızı İstiyor* (also listed among other books in the Appendices). Considering my personal interest and involvement in the field, I believe my positionality provides a unique perspective for investigating translation activities in the realm of health within Turkish society. Acknowledging such involvement, I remained committed to upholding scientific rigor throughout the research. To mitigate biases, I carefully crafted the interview questions, conducted the interviews, and analyzed data using established methods. I also triangulated data, cross-referencing it with diverse methods to validate findings. Continuously scrutinizing the validity of my conclusions, I ensured that the varied data and methods employed underscored my commitment to objectivity. Thus, this work is free from any conflicts of interest and has been conducted with transparency.

In terms of the interviews, I ensured that all participants were fully informed about the study and obtained their signed informed consent forms. Following this, I conducted semi-structured, in-depth interviews with each participant in person. One

of these interviews was with Nurçin Çağlar, one of the founders of *Sağlıklı Yaşıyoruz* who oversees content translation, conducted at their residence in Datça, Muğla. Another was with Dr. Baybars Türel, held in his office at Burtom Konur Surgical Medical Center in Bursa. These interviews were audio-recorded and subsequently transcribed as necessary. Given my goal to explore the interviewees' experiences, motivations, ideas, perspectives, and the translation and interpreting strategies they employ, I chose semi-structured interviews with open-ended questions. This approach, as opposed to using questionnaires with binary choices or structured interviews with predetermined questions and answers, allows for a more nuanced understanding of the subject matter. The use of open-ended questions, as Kumar (2014) notes, enables respondents to express themselves freely, providing a wealth of information without the limitations of preselected options (pp. 582-583).

For the interview material, I created two sets of open-ended questions that were largely similar but featured slight variations, with two to three questions specifically tailored to each individual's professional journey and their unique experiences in the realm of translation work as agents. This interview format has proven effective in creating a more relaxed environment for participants, encouraging them to share their experiences, perspectives, and objectives more freely. Such openness has been crucial in gaining a deeper understanding of their roles in the introduction of functional medicine into Turkish culture through translation.

The semi-structured interview questions are designed to delve into the interviewees' journey and insights within the domains of functional medicine and translation. They aim to uncover details about the individuals' backgrounds and motivations for entering these fields, assess their views on communication channels

and translation needs, explore strategies they employ to make the functional medicine approach more accessible, evaluate the current quality of health translations, and discuss the potential for collaboration among healthcare professionals, content creators, and translators. Moreover, the interviews aim to examine the impact of the interviewees' medical education on their translation work, their involvement as health activists, and their experiences in translating books. They also seek to explore the potential role of translation in shaping health literacy and patient empowerment. This comprehensive approach sheds light on the broader landscape of health communication and translation practices.

All in all, the four research methods employed to examine various data in this study can be summarized as follows: first, the product-oriented method focuses on the analysis of translated books in the Turkish market, titles of translated newspaper articles in a Turkish weekend newspaper, posts on social media, and forewords written by a translation editor, who also participates in the interview process of this thesis. The analyses of books and newspaper titles do not include a comparative source-target text evaluation. Second, the process- and participant-oriented methods delve into the translation and interpreting practices of two agents of translation who are also the interview participants of this thesis. This approach includes process-oriented analyses of two interpreting examples by *Sağlıklı Yaşıyoruz*. This brings us to the final point: the context-oriented method is employed through a case study on *Sağlıklı Yaşıyoruz*, examining social media translations, interpretations, and translation editor forewords that highlight health activism.

CHAPTER 5

FUNCTIONAL MEDICINE TRANSLATION IN TÜRKİYE: BOOKS AND NEWSPAPER ARTICLES

In this chapter, I will outline how functional medicine was introduced into Türkiye and how it has developed across the country through the medium of translation, focusing specifically on books and newspapers. In this historical context, I will explore how a culture repertoire of functional medicine has been formed through importation by translation and aims to improve health and living standards in Türkiye by increasing awareness, promoting healthier lifestyles, and enhancing access to treatment and recovery resources.

I will discuss the terms and concepts introduced through translation and consider them as options. First, I will examine translated books in the Turkish book market (see Appendices A and B) to determine an entry date for functional medicine into Turkish culture. I will explore how materials related to functional medicine in Türkiye have evolved over the years in terms of books, as well as the translation and framing strategies employed by a prominent publisher in the field.

Secondly, I will analyze translated podcast episodes that have been featured as articles in a Turkish weekly newspaper. I will examine their Turkish titles (see Appendix C) to identify what novelties have been introduced into Turkish culture and discuss the newspaper's timely approach to source selection.

5.1 Translated books on functional medicine in the Turkish book market

To explore the introduction of functional medicine into Turkish culture through translation, my investigation began by determining the availability of translated

functional medicine books in the Turkish market. I identified leading international doctors known for practicing and disseminating functional medicine, reviewed the books they authored, and checked whether any were translated into Turkish. I decided to focus on seven doctors: six medical doctors who are David Perlmutter, Mark Hyman, Terry Wahls, Frank Lipman, Sara Gottfried, and Amy Myers; and the co-founder of the Institute for Functional Medicine (IFM), Jeffrey S. Bland, PhD. Besides Bland, these six medical doctors are either certified by the IFM or have explicitly indicated their practice of functional medicine on their social media profiles, websites, or in their CVs. Consequently, it seemed pertinent to assess the degree to which these doctors' works are recognized and available in Türkiye. To this aim, I have come up with a detailed corpus, included in the Appendices, that contains general publication and translation information about the translations of these doctors' books and others. I will explain how translated Turkish publications on functional medicine have developed, focusing on a prominent publisher and its general publishing and translation strategies in this field. Although my aim is not to analyze the translations of the books themselves, I intend to study the translation policy of the publisher by specifically focusing on how translations and titles are presented.

Firstly, I identified 23 Turkish translations of the seven doctors. Among these, 11 books have been published by Pegasus Yayınları, eight authored by David Perlmutter, and three by Mark Hyman. Additionally, one book by Amy Myers has been published by Aganta Kitap. Celsus Kitabevi has published nine books, including three by Terry Wahls, two by Mark Hyman, and one each by David Perlmutter, Sara Gottfried, Frank Lipman, and Jeffrey S. Bland. Moreover, Profil Kitap/Yayıncılık has published two books, both authored by Mark Hyman. It must

also be noted that several of these authors have additional works not yet translated, presenting opportunities for future introduction to the Turkish market.

The earliest of these translated books dates back to Mark Hyman's *The UltraSimple Diet,* which was originally published in 2007. Its Turkish translation, titled *Ultra Kolay Diyet*, was released in September 2012 by Profil Kitap/Yayıncılık. This was followed by another of Hyman's works, *Ultraprevention*, originally published in August 2003, with its Turkish version, *Ultra Önlem*, published in October 2012, also by Profil Kitap/Yayıncılık. It can be argued that these publications underscore Profil Kitap/Yayıncılık's early recognition and introduction of the emerging holistic health approach to the Turkish market. Later on, Pegasus Yayınları took over the publication of Hyman's work, releasing a Turkish version of his March 2011 book, *The Blood Sugar Solution*, as *Kan Şekeri Diyeti* in March 2013. The closeness of these publication dates is noteworthy as it highlights an effort to introduce Hyman's health and diet concepts to the Turkish audience in a condensed timeframe, signaling a growing interest in holistic health approaches within the market.

Setting Hyman aside momentarily, the introduction of David Perlmutter's works to the Turkish market marks a notable moment. This began with the publication of *Grain Brain* in 2013, which was released in June 2015 by Pegasus Yayınları as *Tahıl Beyin*. The consistent publication of eight of his books by Pegasus Yayınları over a span of six years suggests that they likely acquired the rights to his works for that time period. Markedly, every year between 2015 to 2021, except for 2016, saw the release of his books in Türkiye. The year 2019 was particularly notable, witnessing the translation and publication of three books in April, July, and October. These books, originally published in 2005 (*Raise a Smarter Child by*

Kindergarten), 2008 (*The Better Brain Book*), and 2012 (*Power Up Your Brain*), are not even featured in the books section on Perlmutter's website. The resurgence of interest in 2019, which led to the unearthing and translation of his earlier works, may reflect a strategic intent to diversify the brain health literature available to the Turkish audience. It can be argued that this trend underscores a growing appreciation for exploring various perspectives on brain health across all stages of life. In addition to Pegasus Yayınları, Celsus Kitabevi also published *The Microbiome and the Brain*, edited by Perlmutter, in September 2021 under the title *Mikrobiyom ve Beyin*. This represents the most recent Turkish translation of Perlmutter's work in the market to date.

In the Turkish book market, David Perlmutter and Mark Hyman are the leading figures, with nine and seven of their books, respectively, being translated and made available to Turkish readers. Following closely is Terry Wahls, with three of her books published—all by Celsus Kitabevi. On Wahls' official website, there is a dedicated page titled "Translations of the Wahls Protocol," which showcases the book's availability in 12 languages, including Turkish. This page also offers links for readers to purchase the translated versions in various languages (*Translations of the Wahls Protocol – Dr. Terry Wahls, MD & Author*, n.d.).

The Wahls Protocol: How I Beat Progressive MS Using Paleo Principles and Functional Medicine, Wahls' work first introduced in 2014, was translated and released in Türkiye in March 2019. Currently, this title is not listed on the publisher's website and is unavailable. The book's revised and expanded version, *The Wahls Protocol: A Radical New Way to Treat All Chronic Autoimmune Conditions Using Paleo Principles*, published in August 2020, was brought to the Turkish audience in January 2021 under the title *Wahls Protokolü / Kronik Otoimmün Hastalıkların*

Tedavisinde Fonksiyonel Tıp ve Paleo İlkeleri ile Sıradışı ve Yeni Bir Yöntem. Moreover, the cookbook *The Wahls Protocol Cooking for Life: The Revolutionary Modern Paleo Plan to Treat All Chronic Autoimmune Conditions*, initially available in April 2017, was published in Türkiye by June 2020, under the title *Wahls Protokolü: Sağlıklı ve Mutlu Bir Yaşam için Yemek Tarifleri*, further expanding Wahls' reach within the Turkish market.

Following 2019, translated books on functional medicine began to gain momentum in the Turkish book market. The aforementioned books by Sara Gottfried (*The Hormone Cure*, originally published in March 2014), Frank Lipman (*The New Rules of Aging Well*, originally published in October 2020), Jeffrey S. Bland (*The Disease Delusion*, originally published in April 2014), and Amy Myers (*The Autoimmune Solution*, originally published in January 2015) were made available to Turkish readers in October 2022 (*Hormon Tedavisi*), April 2022 (*Sağlıklı Yaş Almanın Yeni Kuralları*), February 2020 (*Kronik Hastalıklarda Fonksiyonel Tıp - Hastalık Yanılgısı*), and October 2019 (*Bağışıklığınızı Güçlendirin*), respectively.

It can be argued that the functional medicine genre in Türkiye's book market is still in its developmental stage. This is evident from an Internet search for "functional medicine books," which reveals that only one publisher explicitly identifies as being involved in this field by having an entire section dedicated to books on functional medicine on its website, which is the previously mentioned Celsus Kitabevi (*Celsus Publishing House*). Furthermore, the website Fonksiyonel Tıp Kitapları (which translates to *Functional Medicine Books*), serves as a platform where some of Celsus Kitabevi's publications are featured. I will begin with a detailed analysis of Celsus Kitabevi, followed by a concise overview of Fonksiyonel Tıp Kitapları.

According to the information provided on its website, Celsus Kitabevi is named after the Roman scholar Aulus Cornelius Celsus and focuses on publishing in the fields of health and medicine. The publisher aims to assemble a modern collection of literature, inspired by Celsus' work *De Medicina*, which is a notable historical source of medical knowledge. Its publication range includes reference materials on human and animal health, as well as texts on new diagnostic and treatment methods. The publisher operates under the principle that reader engagement is crucial to the completion and value of a book. This approach guides their selection of publications that are aimed at improving public health, through both original works and translations. Feedback from readers is taken into consideration for future publications (*Celsus'a Dair*, n.d.).

It can be said that the inclusion of a specific "Functional Medicine" section on its website is in line with its focus on diverse approaches to health. Functional medicine's emphasis on personalized healthcare aligns with the publisher's objective to offer literature that can have a direct impact on public health. It can be argued that this initiative contributes to Celsus Kitabevi's objective of disseminating comprehensive medical knowledge, potentially enhancing public health awareness and understanding. Currently, there are 29 listings in the Functional Medicine section on Celsus Kitabevi's website. Of these, 26 have been published. The remaining three, which are in the publishing stage and indicated only by their titles and authors without the cover images, are labeled as "out of stock." Unfortunately, the publisher's website does not list publication dates for its books. To gather this information, I explored Celsus Kitabevi's Instagram account for announcements of new book releases.

The increase in the translation of functional medicine books in Türkiye since 2019 is also evidenced by Celsus Kitabevi's website. Specifically, in December 2019, two of the 29 books categorized under Functional Medicine were published, highlighting a focus on mitochondrial medicine. The trend continued into 2020 with the translation of six books. The year 2021 marked a peak, with nine books translated, indicating the highest translation output by the publisher to that point. In 2022, the publication of eight books ranked it as the second most prolific year. Despite this upward trajectory, 2023 saw a halt with no new publications in the Functional Medicine category. However, the hiatus may be addressed by the three books currently awaiting publication, indicating a potential resumption of activity in this field. Lastly, it is important to note that out of the 29 books, 28 are translations, and only one is authored by Turkish practitioners. Interestingly, this single book was published by another publisher, Akademisyen Yayınevi, yet it is also listed on Celsus Kitabevi's website.

There are noteworthy practices of Celsus Kitabevi in its presentation of translated functional medicine books. Primarily, it incorporates the term "functional medicine" into the title or subtitle of the books, even when the original title does not explicitly mention it. For example, Dr. Cynthia Li's book, *Brave New Medicine: A Doctor's Unconventional Path to Healing Her Autoimmune Illness*, is a memoir detailing a young doctor's reevaluation of her medical training following an autoimmune illness, her embrace of functional medicine and a holistic approach to healing, and provides 15 practical steps for others on similar paths (Johnson, 2023). The original title does not specifically mention functional medicine but refers to an "unconventional path." Celsus Kitabevi published this book under the title *Cesur Yeni Tıp: Bir Doktorun Otoimmün Hastalığını Fonksiyonel Tıp ile İyileştirme*

Serüveni (*Brave New Medicine: A Doctor's Adventure in Healing Her Autoimmune Disease with Functional Medicine*), where the phrase "unconventional path" is explicitly replaced with "functional medicine" in the Turkish translation.

A similar approach is evident with *The Immune System Recovery Plan: A Doctor's 4-Step Program to Treat Autoimmune Disease* by Dr. Susan Blum. This book details a four-step program, derived from both Blum's personal and professional experiences, aimed at reversing autoimmune symptoms, repairing immune function, and preventing illness. Despite the book's content clearly aligning with functional medicine principles, as evident from the excerpt on the original publisher's website (*The Immune System Recovery Plan*, n.d.), the term is absent from its title or subtitle. Celsus Kitabevi's translation is titled *İmmün Sistem ve Detoks – Fonksiyonel Tıp Yaklaşımı ile: Bir Doktorun Otoimmün Hastalığı Tedavi Etmek için 4 Adımlı Programı* (*The Immune System and Detox – With a Functional Medicine Approach: A Doctor's 4-Step Program for Treating Autoimmune Disease*), directly incorporating functional medicine into the title.

Likewise, Mark Hyman's *The UltraMind Solution: The Simple Way to Defeat Depression, Overcome Anxiety, and Sharpen Your Mind* undergoes a notable title transformation in its Turkish publication. Although another work by Hyman, *UltraMetabolism: The Simple Plan for Automatic Weight Loss*, was translated with a similar title, maintaining the "ultra" aspect as *UltraMetabolizma: Genlerine Fısılda* (*UltraMetabolism: Whisper to Your Genes*), this pattern does not continue with *The UltraMind Solution*. Instead, Celsus Kitabevi published it as *Zihin Detoksu - Fonksiyonel Tıp Yaklaşımı ile* (*Mind Detox: With a Functional Medicine Approach*), markedly emphasizing the functional medicine aspect.

Lastly, Dr. Jeffrey S. Bland's work, *The Disease Delusion: Conquering the Causes of Chronic Illness for a Healthier, Longer, and Happier Life*, exemplifies another strategic alteration by Celsus Kitabevi, being rebranded as *Kronik Hastalıklarda Fonksiyonel Tıp – Hastalık Yanılgısı* (*Functional Medicine in Chronic Diseases – The Disease Delusion*). Here, the original title transitions to a more subordinate role, functioning essentially as a subtitle. This change further illuminates the publisher's consistent strategy to foreground functional medicine within the titles, thereby directly aligning with the core thematic focus of the books and potentially enhancing their appeal to a target audience interested in this novel approach to health and wellness.

It can be argued that the deliberate strategy of title adaptation serves not only to clarify the content for potential readers but also to position Celsus Kitabevi as a leading publisher in the realm of functional medicine in Türkiye. By specifically highlighting the term "functional medicine" in the titles, the publisher may ensure that these books are easily identifiable to an audience increasingly interested in holistic approaches to health. The publisher's strategy of adjusting titles can be argued to demonstrate an awareness of market dynamics and the importance of effective branding. By altering titles, it can be said that Celsus Kitabevi seeks to expand accessibility to functional medicine literature, potentially facilitating a better grasp of its concepts among readers, alongside any commercial interests. This approach may contribute to the dissemination of knowledge in the field and encourage readers to explore the benefits of functional medicine within the context of global health trends.

Several noteworthy points emerge when examining the Turkish translation of *The Disease Delusion*. Firstly, on the back cover, there are commendations from

other doctors, akin to what is seen on the original back cover. However, the term "functional medicine" is consistently highlighted in bold, a detail absent from the original version. Secondly, the front cover of the Turkish translation notes that Dr. Mark Hyman, who is the President of the Institute for Functional Medicine (IFM), wrote the book's foreword. While Dr. Hyman's foreword is also featured on the original front cover, there he is identified primarily as the bestselling author of *The Blood Sugar Solution*. This divergence possibly aims to foreground the concept of functional medicine to the Turkish readership. Another thought might be that Dr. Hyman was not serving as President at the time of the original publication in 2014. Yet, Dr. Hyman has held the position of Board President of Clinical Affairs at the IFM since 2001, which suggests the emphasis on functional medicine in the Turkish edition was a deliberate choice. However, it is worth noting that the way Dr. Hyman's role is portrayed might seem misleading, likely an unintentional oversight by the publisher aimed at emphasizing the significance of functional medicine. This representation could benefit from a clarification to more accurately reflect his position and contributions within the IFM.

The final notable aspect of Celsus Kitabevi is its emphasis on acknowledging the contributors to the book translation process. It is important to clarify that I refrain from using the term "translator" here, as Celsus Kitabevi employs various designations for this role. Primarily, it is observed that for the majority of its publications, the individuals involved in the translation process are credited on the front cover. Out of 26 published titles, only six lack this acknowledgment on the front cover, and these exceptions are all titles from the year 2020. Beginning in 2021, Celsus Kitabevi has consistently included the names of the translation contributors on the front covers.

Furthermore, it is notable that these contributors are predominantly medical doctors. This suggests that the translation of books on functional medicine by Celsus Kitabevi is conducted under the supervision of healthcare professionals. This practice likely ensures a more accurate translation of specific medical terminology and concepts. It also appears to be a strategic decision to enhance the credibility of the translations by highlighting the involvement of medical professionals. In addition to doctors, in one of the publications, Nurçin Çağlar is credited as the translation editor and is identified as the "Founder of *Sağlıklı Yaşıyoruz*". It can be argued that this acknowledgment not only lends credibility to the translation but also enhances the book's prestige, considering *Sağlıklı Yaşıyoruz*'s recognized standing in the field of functional medicine in Türkiye.

Regarding the denotation used by Celsus Kitabevi to describe the contributors to the translation process, it employs phrases such as "İngilizce aslından çeviren" (translated from the original English by), "çeviri" (translation by), and "çeviri kurulu" (translation board). Interestingly, it avoids using the direct terms for translator, such as "çevirmen" or "tercüman." However, when referring to translation editors, the term "çeviri editörü" is consistently used, denoting their specific role in the translation process. Furthermore, it remains unclear whether "translation editors" are always solely responsible for editing rather than primarily translating. This is because, in some cases, there is no explicit reference to "translation," only to "translation editors." Thus, it can be suggested that Celsus Kitabevi has a structured approach to recognizing different roles in the translation process, though it leaves some ambiguity regarding the specific responsibilities of those involved, particularly in distinguishing between translation and editing tasks. The consistent use of "translation editor" could indicate an emphasis on the quality of the final translated

text, underscoring the importance of the editing process in ensuring accuracy and readability, particularly significant in the context of health-related books. Moreover, it can be inferred that Celsus Kitabevi's implicit acknowledgment of translators without directly assigning them the title "translator" may stem from a strategy to preserve the status of medical doctors within their professional careers, as they are often the ones to contribute to its published translations.

After exploring Celsus Kitabevi in detail, I will briefly discuss Fonksiyonel Tıp Kitapları, which primarily features books published by Celsus Kitabevi. Fonksiyonel Tıp Kitapları is the recommended reading list from Fonksiyonel Tıp Platformu (*the Functional Medicine Platform*) and includes specially selected books ideal for beginners, which are all translated books. These are divided into two categories: functional medicine and self-help. In the functional medicine category, there are 11 titles, all published by Celsus Kitabevi. In the self-help section, two books are recommended, one published by Celsus Kitabevi and the other by Psikonet Yayınevi (Fonksiyonel Tıp Kitapları, n.d.).

5.2 Podcast episode translations featured in *Oksijen*

Notably, functional medicine is also spreading across Türkiye through articles featured in the health section of *Oksijen*, a newspaper that was launched in January 2021. According to the newspaper's official website, it is backed by a core team of Türkiye's most seasoned journalists and is unique as Türkiye's only weekend newspaper, committed to delivering independent, objective, and timely analyses (*Hakkımızda | Gazete Oksijen*, n.d.). Mutlu (2021) discusses that despite the decline of traditional newspapers over the past 15-20 years, *Oksijen* believes there remains a significant audience that values the tactile pleasure of turning newspaper pages,

particularly on weekends. According to Mutlu, *Oksijen* also aims to attract young readers by providing a print experience that complements their digital-centric lives.

Oksijen publishes translated articles from a podcast on a weekly basis. The articles in question originate from *The Doctor's Farmacy with Mark Hyman, M.D.*[3] podcast, which delves into how our food system affects chronic disease. It advocates for policy changes in agriculture, food, and healthcare to enhance public health, the economy, and the environment. It features conversations on health, wellness, food, and politics, with new episodes every Monday, Wednesday, and Friday (*Amazon.com*, n.d.). On the podcast website, the episodes are available in both video format, hosted on YouTube, and just the audio version, available through Acast, to cater to different preferences. This is followed by a concise summary that offers listeners a glimpse into the episode's content. Listeners can also find the episode on various platforms including Apple Podcasts, Spotify, and Facebook. In general, for a detailed exploration, the episode breakdown is provided, complete with timestamps for the audio version, allowing listeners to navigate to specific parts of the discussion. This is succeeded by the guest part, where more detailed information about the episode's guest is shared. Following this, the show notes are available, enhancing the listening experience with additional context and references. The final component is the episode transcript, which is the focus of this thesis. It is available to individuals who subscribe to the podcast's newsletter by providing their first name and email address.

Since March 12, 2021, *Oksijen* has been consistently releasing weekly translations of *The Doctor's Farmacy* episodes. Up to February 16, 2024, I have pinpointed 150 issues. Within these, 74 feature single entries while 76 comprise

[3] https://drhyman.com/blog/category/podcasts/

multiple entries per week, cumulating in a collection of 227 titles. Beginning on July 8, 2022, a new addition enhanced the content – recipes from Dr. Mark Hyman, sourced directly from Mark's Kitchen[4], his recipe platform, started being featured alongside the podcast episode translations. This inclusion of culinary content has become a staple, making it a rarity for the weekly publication to be without a recipe thereafter.

In this thesis, my focus shifts away from conducting a comparative translation analysis of podcast transcriptions. Rather, my investigation centers on how translation, especially via newspapers, serves as a conduit for introducing novel concepts and subjects into Turkish culture. To this end, I analyze and categorize the article titles, arguing that through this medium, Turkish audiences gain access to lifestyle advice, exotic culinary items, emerging fields, novel concepts, and nutritional guidance, all serving as options for a new repertoire in the field of health and functional medicine.

The podcast translations published in *Oksijen* span a wide array of topics related to health, wellness, and diet, each contributing information on how individuals can potentially lead healthier lives through informed choices. Here, I propose an analysis based on general observations derived from examining article titles. It is worth noting that the English versions of the article titles mentioned in the thesis are back-translations[5]: they are English translations of the article titles published by *Oksijen* in Turkish and not the original podcast episode titles released under *The Doctor's Farmacy*. Some articles under the umbrella approach of functional medicine present non-traditional healing approaches as viable solutions for chronic conditions and immune support, pointing towards an interest in self-

[4] https://drhyman.com/recipes/
[5] All translations present in the thesis are mine unless stated otherwise.

managing health through complementary techniques. For instance, the title *Zayıflama iğneleri çare değil hem çok riskli hem çok pahalı / Slimming injections are not a solution; they are very risky and quite expensive*, critiques a contemporary approach to weight loss, advocating for a holistic approach over quick fixes. Furthermore, the title *Ruh sağlığına yeni yaklaşım: Beslenme psikiyatrisi / New approach to mental health: Nutritional psychiatry* explores the use of nutrition as an alternative approach to mental health care.

Articles on nutrition and diet delve into the critical role of diet in maintaining and enhancing health, underscoring the importance of selecting the right nutrients while avoiding substances and products like sugar, gluten, and ultra-processed foods. Highlighted within these discussions are the benefits and medicinal properties of specific diets and foods, suggesting that a carefully chosen diet may not only prevent but also mitigate various conditions such as heart disease, obesity, and cancer. Guidance is provided on optimizing diet for specific health outcomes, with articles like *Şeker ve nişastayı bugün bırakın beyninizi iyileştirmeye başlayın / Quit sugar and starch today and start healing your brain* serving as a testament to the direct impact dietary choices have on well-being.

The importance of supplements and natural remedies is also emphasized, with a focus on how vitamins, minerals, and other supplements can play an important role in managing health conditions or enhancing overall wellness. The discussion extends to natural approaches for combating conditions like migraines and inflammation, culminating in an exploration of bone health. The article titled *Parmağınızla kaval kemiğinize bastırın yumuşaksa D vitamini almaya başlayın / Press your shin bone with your finger; if it is soft, start taking vitamin D* highlights a

method for identifying vitamin D deficiency, underscoring the critical role of supplementation in maintaining bone health and overall wellness.

Lifestyle changes and wellness practices highlight the importance of holistic lifestyle adjustments, including exercise, meditation, sleep hygiene, and stress management, in preventing disease and improving mental health. For example, the title *Açlığı ve iştahı yönetmek için iradenizi değil bilimi kullanın / Use science, not willpower, to manage hunger and appetite* suggests a scientifically informed approach to eating and hunger management, which could include lifestyle adjustments.

In addressing disease prevention and management, articles not only offer advice on supporting the immune system and managing chronic conditions but also emphasize the importance of proactive health measures. The article *Covid ve grip mevsiminde riskleri nasıl azaltırız? / How do we reduce risks during Covid and flu season?* specifically provides strategies for minimizing exposure to seasonal illnesses, potentially underscoring the role of prevention during vulnerable times. Concurrently, *Çok yaygın olan ama çoğu zaman teşhis konulamayan tehdit: Tiroit / A very common but often undiagnosed threat: Thyroid* highlights the critical yet often overlooked role of thyroid health in overall well-being, suggesting that attention to such specific health concerns is essential for comprehensive disease management. Together, it can be said that these pieces promote a holistic approach to health, advocating for a combination of general preventive measures and careful management of less apparent yet significant health issues.

Lastly, the category of recipes and healthy eating offers practical advice on incorporating healthy eating habits through potentially nutrient-dense recipes that avoid some of the ingredients that are perceived to be harmful to overall well-being

within the field of functional medicine. It can be argued that this section not only provides a guide to implementing dietary changes discussed across the themes but also emphasizes the importance of involving children in cooking to foster healthy eating habits from a young age, as the title *Çocuklarınızı sağlıklı beslemek istiyorsanız onları mutfağa sokun / If you want to feed your children healthy, get them in the kitchen* demonstrates.

The introduction of such diverse and potentially health-conscious recipes into Türkiye through translation can be seen as a reflection of global culinary influences and the growing popularity of various dietary trends worldwide. According to the Republic of Türkiye Ministry of Culture and Tourism General Directorate of Research and Education, the diverse ingredients from Central Asia and Anatolia, historical cultural interactions, and culinary innovations from empires like the Seljuk and Ottoman have enriched Türkiye's culinary culture. Turkish cuisine is known for its grain-based dishes, vegetables, meats, soups, olive oil recipes, pastries, and uses of natural herbs, along with healthy foods like molasses, yogurt, and bulgur (*Genel Özellikleriyle Türk Mutfak Kültürü*, n.d.). Over many years, Türkiye has been both a home and a neighbor to diverse cultures, which may present it as a compelling case for the adoption and adaptation of international dishes.

It can be suggested that the translated recipes provide a range of novel culinary choices, positioned as health-conscious options as they are typically introduced by *Oksijen* as *Doktor Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler / Delicious and healthy recipes from Dr. Mark Hyman's kitchen*. The recipes can be said to aim to render healthy eating more approachable and appealing. Examples such as *Kimchi Yabani Pirinç Kahvaltı Kasesi* / *Kimchi Wild Rice Breakfast Bowl*, *Akdeniz Usulü Tahılsız Pizza* / *Mediterranean Grain-Free Pizza*,

and *Fırın Tepsisinde Somon Fileto* / *Salmon Fillet on a Baking Tray* can illustrate the integration of traditional flavors with contemporary dietary preferences. For instance, the incorporation of kimchi, a traditional side dish of the Korean cuisine, beyond being an unconventional culinary item for a Turkish context, introduces probiotics into a breakfast option; a grain-free pizza base meets the needs of those reducing grain consumption while still enjoying pizza; and salmon dishes are known for their high omega-3 fatty acid content, which is typically recognized for its health benefits.

Given *Oksijen*'s aim as a weekend newspaper to revitalize the experience of reading printed news in Türkiye by offering high-quality, content-rich journalism that integrates with the digital world (Mutlu, 2021), it can be said that the target readership *Oksijen* aims for is rather niche. However, the wide availability of the newspaper in print in stores and newsstands is also noteworthy. Setting itself apart from regular, daily newspapers, *Oksijen*, as argued by Mutlu (2021), does not feature generalist columnists but presents articles from experts in various fields, thus offering in-depth knowledge rather than broad opinions. It covers diverse topics such as economy, politics, health, science, art, and gastronomy. It also features contributions from internationally renowned figures; for instance, holding the publication rights in Türkiye for Project Syndicate, an opinion platform with a global reach. As suggested by Mutlu (2021), *Oksijen* also targets readers who seek a respite from the digital information overload. Thus, it can be suggested that the introduction of unconventional, exotic foods, such as the aforementioned kimchi or others like purple sweet potatoes and coconut or rice vinegar, and recipes in the newspaper through translation—despite potentially limited accessibility in the Turkish context—is justifiable, considering the newspaper's targeted position in the Turkish press and its intended audience, who can possibly afford such culinary items.

Furthermore, it is worth mentioning that the availability of these exotic and relatively unfamiliar food products is increasing in mainstream markets in Türkiye, particularly in metropolitan areas, driven by the rising popularity of global health-promotion trends and the local adaptation of these trends.

It can be argued that the translation of diverse and potentially health-conscious recipes into Turkish cuisine underscores the possibility of a dynamic integration of global culinary trends with traditional Turkish flavors. In the long haul, this process may not only enrich Türkiye's already diverse gastronomic heritage but may also align it with contemporary dietary preferences, potentially promising a future where tradition and novelty coexist. Thus, the translated articles published in *Oksijen* facilitate intercultural exchange and support the creation of a new repertoire in Türkiye. They provide options for healthy eating and drinking that align with the approach of functional medicine.

Also, the podcast episode selection is notably timely. The 2023 Kahramanmaraş earthquake, occurring on February 6 along the southern Türkiye-northern Syria border, involved a serious magnitude—7.8 quake and a 7.7 aftershock. These events led to more than 50,700 fatalities and 107,000 injuries, causing extensive damage in cities such as Gaziantep, Antioch, Adana, and Aleppo. The earthquakes' impact was felt across a broad region, reaching Egypt, Greece, Armenia, and Iraq (Rafferty, 2024). In the aftermath, *Oksijen* released the episode *How To Heal Genetic, Cultural, and Individual Trauma* as *Deprem travmasıyla nasıl baş ederiz?* (*How Do We Cope with the Trauma of an Earthquake?*), specifically framing the episode in the context of an earthquake. Notably, *Oksijen* made this article accessible without requiring a subscription, diverging from its usual practice of limiting content to subscribers. This decision may be seen as an effort to provide

psychological support and disseminate important information to those affected by the earthquake and its resulting trauma.

Similarly, the newspaper has featured podcast episode translations on discussions about the COVID-19 pandemic. The first one was introduced in the third week, on March 26, 2021, after *The Doctor's Farmacy* episodes began appearing in *Oksijen*, underscoring the importance of vitamins D and A supplementation during the initial five days of a COVID-19 infection. The year 2021 saw the highest output of translated articles, with four pieces, followed by two in 2023, and one each in 2022 and 2024.

The progression of podcast episodes in *Oksijen* concerning COVID-19 after the initial segment on March 26, 2021, which highlighted the importance of vitamins D and A supplementation, unfolds as follows: On April 16, 2021, an article focused on boosting the immune system during the days of COVID was featured. This was followed by a discussion on coping with Post-COVID syndrome on April 23, 2021. Then, on June 4, 2021, the conversation shifted to the future implications of long COVID over the next decade. By November 12, 2021, attention was brought to the benefits of increasing vegetable intake by 40% to reduce the risk of severe COVID by 70%. Moving into 2022, on March 25, the translation of an episode arguing for making vitamin D mandatory alongside COVID vaccines was featured. In 2023, two episode translations were published: the first on April 28, discussing the benefits of yogurt and sauerkraut for those still experiencing COVID symptoms post-recovery, and the second on September 8, focusing on rejuvenating the immune system as the season changes from summer to fall—a critical period for infection spread, especially as the world had become better at managing the pandemic by then. Finally, on January 26, 2024, the translated article offered guidance on reducing risk

during the COVID and flu season, which can be seen as a timely reminder in the winter months. It can be suggested that this lineup, facilitated by translation, demonstrates a comprehensive approach to addressing the evolving challenges and learning curves presented by the COVID-19 pandemic through various stages and seasons. Translating such information expands the dissemination and potential influence of the content, allowing important information and strategies to become accessible within Turkish culture, potentially aiding individuals in addressing current challenges. The COVID-19 pandemic introduced a new phenomenon. Therefore, publishing translations on the topic emphasizes the importance of offering people new options in health and nutrition. This is crucial for the development of the culture repertoire.

Another noteworthy point is the introduction of emerging fields through the practice of functional medicine-centered translation by *Oksijen*. One example is the mention of the field "nutritional psychiatry." Featured in *Oksijen* on February 16, 2024, under the title *Ruh Sağlığına Yeni Yaklaşım: Beslenme Psikiyatrisi* (*A New Approach to Mental Health: Nutritional Psychiatry*), the article highlights an emerging approach to managing mental health. It is also important to emphasize that among the 2,000 results that appear when an Internet search for "beslenme psikiyatrisi" (nutritional psychiatry) is done, *Oksijen*'s translation of *The Doctor's Farmacy* episode ranks in fifth place, underlining its potential influence.

Discussing Dr. Mark Hyman, it is important to highlight a conference held on September 30, 2021, which can be suggested to be aimed at broadening the awareness of functional medicine among the Turkish audience. An article in *Oksijen*, dated October 8, 2021, features an interview with Dr. Hyman and positions him as one of the world's leading figures in the field. According to the article, Dr. Hyman,

well known to *Oksijen*'s readers, was in Istanbul the previous week at the invitation of the American Hospital. He delivered a three-hour lecture titled *Ölümsüzlük: Geriye doğru yaş almanın sırlarını keşfedin* (*Immortality: Discover the secrets of aging backwards*), focusing on extending lifespan and improving brain health from a functional medicine perspective. The questions for the interview were prepared by *Oksijen* and asked by Dr. İrem Aygün, who leads the Department of Functional Medicine at the American Hospital. The article also notes that health articles from Dr. Hyman's podcast are compiled weekly and published in the newspaper (Hyman, 2022). Furthermore, simultaneous interpreting services were also available during the conference (Hyman & Ergün, 2021). This must have allowed the Turkish-speaking attendees to fully engage, making the concepts and insights of functional medicine accessible to them. It can be argued that this event served as a milestone in integrating functional medicine into Turkish healthcare conversations and practices, mediated through simultaneous interpreting.

Lastly, the article featuring the interview with Dr. Hyman in *Oksijen* is accessible without a subscription, which can be seen as an effort to make the views of a renowned doctor in the field more accessible to a wider Turkish audience, thereby familiarizing them with the functional medicine approach. Given Dr. Hyman's lack of knowledge of Turkish and the fact that the interview must have been conducted in English, translating the content is crucial for promoting his responses and opinions, thus reinforcing the emerging culture repertoire of functional medicine in Türkiye.

In conclusion, a culture repertoire has begun to emerge in Türkiye through the importation of the functional medicine approach via translation. This is an initiative aiming to raise awareness, promote healthier lifestyle choices, and provide

comprehensive resources for treatment and recovery, ultimately enhancing overall health and living conditions for Turkish people. It can be suggested that the creators of this new culture repertoire, aspects of which I have discussed in this chapter concerning publishers and a newspaper and discuss further regarding the agents in Chapter 7 and social media activism in Chapter 6, are motivated by a vision to enhance the health of Turkish people, who are the target of this repertoire. (I should also note here that while Celsus Kitabevi and *Oksijen* as institutions also function as agents in this context, my focus is primarily on a prominent translation editor rather than the institutions themselves.) With the activities of Turkish publishers and a Turkish newspaper, there are now more reading options that promote a holistic approach to health, encouraging readers to take control of their health. However, it can be said that the creation of the functional medicine culture repertoire provides not only reading options and options to stay informed about the latest advancements in health, but also fosters a lifestyle change and health awareness through the introduction of novel topics, concepts, and discussion themes by translating books and podcast episodes of international doctors into Turkish.

In terms of the Turkish book market, it can further be argued that a systematic selection process for translating books may initially be lacking in the efforts by Turkish publishers to introduce functional medicine to Türkiye; however, it seems that the absence of sources and knowledge about functional medicine plays a decisive role in shaping this selection process. However, in the case of *Oksijen*, it can be suggested that a more strategic approach is employed to disseminate functional medicine information across Türkiye. This involves identifying a renowned American doctor active in the field, staying up-to-date with his work, selecting a relevant and suitable format (such as podcast episodes with available transcripts) to

feature as articles in the newspaper, and engaging in translation work, which could, as a matter of fact, be considered through a multimodal lens and serve as an area of future study (for some of the studies focusing on multimodal translations, see Munyard (2020) for translating books into movies; Borodo (2015) for translation between the verbal and the visual in comic books; and Taylor (2016) for multimodal approaches in audiovisual translations). Additionally, there is a deliberate intent by Celsus Kitabevi to familiarize its readers with functional medicine, explicitly making the phrase visible by bolding it on the back covers or incorporating it into titles where it is absent in the original. Lastly, prestige being one of the primary factors influencing the selection of source literature (Even-Zohar, 2010, pp. 66-69), Celsus Kitabevi's attempt to highlight Dr. Mark Hyman's role at the Institute for Functional Medicine on one of the translated Turkish book covers contributes to this element. Moreover, *Oksijen* foregrounds Dr. Hyman in the health section through translated articles, aiming to familiarize the Turkish audience with functional medicine while leveraging his prestige.

Finally, connecting all the themes published in *Oksijen* is the fundamental role of translation in making such diverse health information accessible across linguistic and cultural boundaries. It can be suggested that translation not only facilitates the exchange of knowledge on nutrition, supplements, lifestyle changes, and disease management, thus reinforcing options in the emerging culture repertoire, but also plays a crucial role in public health, as also demonstrated by its impact on disseminating important information after the earthquake in Kahramanmaraş, Türkiye and during the COVID-19 pandemic. It can be said that the translation of these podcast episodes may not only enhance Turkish society's understanding of health and wellness but also underscore the importance of accessibility and

inclusivity in health communication, which can ultimately contribute to better health outcomes. By hosting Dr. Hyman in Istanbul at a conference mediated by simultaneous interpreting, and ensuring his interview is translated into Turkish and published in a news article, it can be argued that *Oksijen* aims to enhance the presence and influence of the functional medicine culture repertoire in Türkiye.

CHAPTER 6

SAĞLIKLI YAŞIYORUZ AS A CASE OF HEALTH ACTIVISM THROUGH TRANSLATION

This chapter is divided into four main sections. In the first section, I will provide an overview of *Sağlıklı Yaşıyoruz*. In each of the remaining three sections, I will examine a different practice of *Sağlıklı Yaşıyoruz* facilitated through either translation or interpreting. In the second section, I will analyze the translations by *Sağlıklı Yaşıyoruz* in the context of norms (Toury, 1978), first focusing on operational norms and later discussing preliminary and initial norms. Among the primary platforms *Sağlıklı Yaşıyoruz* uses for sharing knowledge on social media is Instagram, where it frequently posts translations. I will explain the approaches and strategies *Sağlıklı Yaşıyoruz* employs in translating functional medicine content, using examples from its Instagram posts. In the third section, I will examine two consecutive interpreting examples by *Sağlıklı Yaşıyoruz* featuring foreign medical doctors, taking place in specific contexts: one as a live broadcast on Instagram and the other as a live broadcast at a public event. I intend to explore the various themes and conversations that are arising within the culture repertoire of functional medicine in Türkiye. In this context, I will also explore whether the practices of volunteer, non-professional translators/interpreters under *Sağlıklı Yaşıyoruz* may parallel those of professional interpreters. Lastly, in the fourth section, I will examine the translation editor forewords penned by *Sağlıklı Yaşıyoruz*'s co-founder Nurçin Çağlar, looking at them through the lens of health activism. Here, my aim is to explore if such translational agency may bring about public health improvement.

6.1 The story of *Sağlıklı Yaşıyoruz*

During her opening address at the conference "*Sağlıklı Yaşıyoruz* Grand Meeting" on October 23, 2022 (TV Kadıköy & Sağlıklı Yaşıyoruz, 2022), Nurçin Çağlar provides a comprehensive overview of *Sağlıklı Yaşıyoruz*, detailing its inception, development, initiatives, and objectives. I should also note that this conference is the event from which one of *Sağlıklı Yaşıyoruz*'s interpreting case analyses presented in this chapter is derived; thus, it will be revisited later.

Sağlıklı Yaşıyoruz (which translates to *We Live Healthy*) is fundamentally a volunteer-driven movement that began with just two individuals and has since welcomed numerous volunteers to its cause. The project emphasizes nutrition and wellness, sharing insights and information derived from a range of publications, with sources always credited to maintain transparency and credibility. As the movement grew, the involvement of medical professionals became essential, leading to the formation of an advisory board comprising doctors and dietitians who offer their expertise on a voluntary basis.

Sağlıklı Yaşıyoruz's activities extend beyond personal health transformation stories to include various awareness campaigns and projects aimed at fostering healthier lifestyles among its followers. These initiatives range from encouraging homemade food preservation methods to participating in environmental festivals, which can be argued to highlight *Sağlıklı Yaşıyoruz*'s commitment to community wellness and environmental consciousness.

Sağlıklı Yaşıyoruz originated from transformative personal health journeys that began with reading a book in 2011. This book inspired a lifestyle overhaul for the founders, Nurçin Çağlar and Okan Çağlar, focusing initially on diet and later incorporating exercise, specifically Pilates and walking. The comprehensive lifestyle

overhaul not only led to the shedding of excess weight but, importantly, also resulted in the remission of various chronic diseases. This notable transformation attracted widespread interest, leading their friends, family, and even strangers to ask about the strategies employed to achieve such health enhancements.

Established on December 1, 2012, and based in Datça, *Sağlıklı Yaşıyoruz* quickly evolved into a social responsibility project aimed at sharing the founders' effective health journey with a wider audience. Recognizing the power of social media for its interactive capabilities, *Sağlıklı Yaşıyoruz* established its first online presence on Facebook to facilitate a platform for mutual experience sharing and education. *Sağlıklı Yaşıyoruz* operates without sponsors, which can be suggested to reflect its foundational ethos of relying on a volunteer network and a collective commitment to health awareness. It can be argued that this approach underpins a growing community dedicated to extending its influence in public health improvement through education, volunteerism, and a shared focus on enhancing well-being.

Since its first online presence emerged on Facebook, it is appropriate to discuss how *Sağlıklı Yaşıyoruz* is introduced to the social media audience there. In the "About" section of its profile, it states that *Sağlıklı Yaşıyoruz* is dedicated to unraveling the intricate relationship between nutrition and health, sharing insights as they are gained. Its mantra is, "If the nutrition is wrong, medicine is of no use; if the nutrition is right, there is no need for medicine." This serves as the guiding principle for its endeavor. The platform, a social responsibility project devoid of financial motives, refrains from hosting advertisements. Maintaining a clear distinction between personal and page interactions, the creators decline friend requests from those not met face-to-face. Its goal is to foster an inclusive space for sharing

information and experiences related to healthy living and nutrition. The page exclusively disseminates news, research summaries, and articles from its advisory board of doctors. Political content is strictly prohibited, promptly removed, and the source blocked. Emphasizing natural and healthy nutrition, the page references reputable doctors with perspectives outside the mainstream discourse. Upholding a culture of respect and support, the page prohibits discriminatory behavior and encourages positive language. It also proposes a disclaimer that the information provided on the page does not constitute advice, and the founders disclaim responsibility for its application. A limited liability statement underscores that the content is informative and should not replace professional medical treatment or consultation. Visitors are cautioned against initiating or altering drug treatments based on the page's content (Sağlıklı Yaşıyoruz, n.d.).

Furthermore, a notable aspect of *Sağlıklı Yaşıyoruz*'s work is the introduction of *Sağlıklı Yaşıyoruz* assay panels, which offer affordable health screening options through partnerships with accredited laboratories in several cities in Türkiye. Moreover, the *Sağlıklı Yaşıyoruz* 5-star system sets rigorous standards for food supplements, which have been adopted and materialized by the brand *VeNatura* by *Vefa İlaç*, ensuring quality, transparency, and affordability, while also contributing to social causes.

Sağlıklı Yaşıyoruz extends its impact beyond health advocacy by contributing to education through the *Sağlıklı Yaşıyoruz-VeNatura* Scholarship Fund within the Turkish Education Foundation (*Türk Eğitim Vakfı* - TEV). It can be argued that such initiative underlines *Sağlıklı Yaşıyoruz*'s dedication to nurturing future healthcare professionals, with a focus on fields crucial for public health, such as medicine, pharmacy, dietetics, and physical therapy. To date, the fund has amassed 5 million

287 thousand Turkish liras in donations, supporting 190 students in total. This includes 150 beneficiaries from the *Sağlıklı Yaşıyoruz-VeNatura* fund, emphasizing health-related disciplines, and an additional 40 students from other scholarship funds. These efforts can be seen as reflecting *Sağlıklı Yaşıyoruz*'s commitment to fostering a healthier society by investing in the education of those who will shape the future of healthcare.

Nurçin Çağlar and Okan Çağlar, as the founders of *Sağlıklı Yaşıyoruz*, acknowledge the importance of translation for their social responsibility project. Although they, as a couple, are able to read books in English, they actively encourage publishers to release Turkish versions in the field of functional medicine to ensure accessibility for everyone. It can be suggested that this initiative has resulted in an increase in Turkish publications on the subject, with Nurçin Çağlar playing a key role as an agent of translation. Her role in directing translation choices within the field is evidenced by her statements during her opening speech. Moreover, her work as the translation editor for three books, which will be discussed later in this chapter, further attests to her agency.

6.2 Case analysis 1: *Sağlıklı Yaşıyoruz*'s translations on Instagram

The translation practice featured on *Sağlıklı Yaşıyoruz*'s Instagram account is consistent with Nurçin Çağlar's comments during the interview. Given the limited space characteristic of social media platforms, particularly Instagram, only brief texts can be accommodated. Consequently, Çağlar adopts a strategy of summarizing translations, focusing on distilling the essence and main messages for the Turkish audience. However, Çağlar also circumvents the platform's restrictions by dividing the translation into two parts: presenting one portion in the post's description and

integrating the remainder into the image itself. The source of the original article, social media post, etc., is always credited at the bottom of the translation. Moreover, the posts often indicate at the beginning, with phrases such as "Nurçin Çağlar has translated the following article for you," and always at the end, right above the source(s), that the content is a translation. The attribution is phrased as "Translation by: [Name of the person] (usually Nurçin Çağlar)" instead of directly labeling the individual as "translator."



Figure 1. A translated post example shared on *Sağlıklı Yaşıyoruz*'s Instagram account (Sağlıklı Yaşıyoruz [saglikliyasiyoruzcom], 2021)

In the Instagram posts, it is typically mentioned that "This post is introduced in Türkiye for the first time by SY." The source, whether it is authored by a doctor, derived from a news agency, or a medical website, is also clearly acknowledged in the post itself. This acknowledgment includes the name of the translator as well. An example to these practices can be seen in Figure 1 above, highlighted in red.

From *Sağlıklı Yaşıyoruz*'s Instagram account, I identified a total of ten posts, spanning from 2016 to 2024. It is important to note that the first post on their

Instagram dates back to July 5, 2014. However, during the first two years, 2014 and 2015, the content primarily highlighted news from domestic sources, including local doctors and news agencies. While some news articles might have originated from foreign sources, the versions shared on the account were in Turkish, suggesting that the process of referencing and translating was managed by the news agencies themselves. In contrast, a more recent trend observed in *Sağlıklı Yaşıyoruz*'s activity is their direct engagement with foreign content. They have started translating this material firsthand and presenting it to their followers, marking a shift in their approach to content sharing.

6.2.1 Summary translations

The translation strategies and approaches I extracted from the ten examples I examined, spanning from 2016 to 2024, include summarizing, explicitation, providing alternative subtitles, and framing through peritextual materials. Among the general tendencies observed, *Sağlıklı Yaşıyoruz* sometimes provides alternative subtitles for its translated content on Instagram, an issue mentioned during the interview with Çağlar, which differ from the original source. For instance, a post from May 6, 2016 is titled "Kullandığınız İlaç Acaba Gerçekten Gerekli mi? (*Is the Medication You're Using Truly Necessary?*)", whereas the original article's title is "Common calculator 'overestimates' heart disease risk: study finds." It can be suggested that both titles are striking, but it is not directly possible to deduce anything about medication use from the original article's title.

In providing summary translations, the translations on *Sağlıklı Yaşıyoruz*'s Instagram account are sometimes presented in Turkish in the reported past tense (*duyulan geçmiş zaman*) rather than directly translating the sentences. In Turkish, the

use of the reported past tense conveys that the event happened at some point in the past and the occurrence of the event was not directly witnessed:

> [EN] A commonly used method of calculating a person's risk of heart attack or stroke in the next five years may overestimate the actual risk.
> [TR] Yeni yayınlanan bir çalışma kalp hastalığı riski ve 5 yıl içinde kalp krizi geçirme riski hesaplamada kullanılan metodun, riski olduğundan çok daha yüksek hesapladığını göster*miş*.
> [TR translation for EN source] Bir kişinin önümüzdeki beş yıl içinde kalp krizi veya felç geçirme riskini hesaplamak için yaygın olarak kullanılan bir yöntem, gerçek riski olduğundan fazla tahmin edebilir.
> [EN translation for TR translation] A newly published study *has shown that* the method used to calculate the risk of heart disease and the risk of having a heart attack within 5 years overestimates the risk much more than it actually is.

6.2.2 Contextualization and reinforcing activism through paratextual materials

The first example I will discuss in this section can be said to illustrate a striking case of activism. The article of note is *Sağlıklı Yaşıyoruz*'s translation dated October 11, 2023, of a *British Medical Journal* piece (published on October 10, 2023) detailing Singapore's stringent smoking ban. This ban is credited with potentially preventing 20,000 heart attacks in individuals over the age of 65. While this translation might appear as just another post on their Instagram account, its presentation in the newspaper *Kocaeli Gazetesi* is accompanied by *Sağlıklı Yaşıyoruz*'s informative comments. Before delving into this particular translation, it is important to mention that my initial plan was to also analyze news articles in *Kocaeli Gazetesi* featuring *Sağlıklı Yaşıyoruz*'s translations. However, after interviewing Nurçin Çağlar, it became clear that they do not create content specifically for the newspaper. Instead, the newspaper selects posts from *Sağlıklı Yaşıyoruz*'s social media platforms and requests permission to publish them; consequently, I opted to omit this analysis, focusing instead on *Sağlıklı Yaşıyoruz*'s Instagram account. It can be suggested that this situation demonstrates *Sağlıklı Yaşıyoruz*'s effectiveness and influence, showing

that its popularity on Instagram naturally helps its publications gain traction on other platforms as well.

The article in question, titled "Sağlıklı Yaşamak İsteyenlerin Talebi: 'Türkiye'de Sigara Yasakları Daha da Yaygınlaştırılmalı ve Cezalar Artmalı!'" ("*Demand of Those Who Want to Live Healthy: 'Smoking Bans Should Be More Widespread and Penalties Should Be Increased in Türkiye!*'"), prefaces the translation with a comment from *Sağlıklı Yaşıyoruz*. They mention receiving numerous distressing complaints from followers about smoking-related issues, particularly in children's playgrounds, open-air cafes, and restaurants, and on pedestrianized streets, after posting this translation. This prompted *Sağlıklı Yaşıyoruz* to conduct a poll asking followers whether they supported banning smoking in playgrounds, parks, apartment gardens, pedestrianized streets, and all dining establishments, including those outdoors; whether the smoking fine should be approximately 20,000 Turkish liras, akin to Singapore's; and whether the scope and severity of smoking bans and penalties should be augmented. The results showed that 88% were in favor of expanding and intensifying the bans and penalties, while 12% felt the current measures were adequate. *Sağlıklı Yaşıyoruz* argues that the poll results clearly indicate a majority support for broadening and increasing smoking restrictions. They appeal to the President of the Turkish Republic, Recep Tayyip Erdoğan, and the Minister of Health, Fahrettin Koca, to heed public opinion by extending smoking bans to include open spaces and setting fines at around 20,000 Turkish liras—similar to Singapore—to deter smoking and enforce these rules more stringently.

As is evident, *Sağlıklı Yaşıyoruz* adopts a strategy of framing the translated content through peritextual materials, performing activism by contextualizing this

content and reinforcing it with elements like commentary and polls. In terms of the translated article from the *British Medical Journal*, the narrative leading up to the translation acts as peritextual material, drawing on Gérard Genette's (1997) concept, and illustrates the power of translation as a catalyst for activism. It can be suggested that this approach not only contextualizes the translation but also highlights its potential significance in mobilizing public opinion and advocating for change.

Another clear example of *Sağlıklı Yaşıyoruz*'s health activism through translation framed in peritexts is a post on their Instagram account about the European Union banning titanium dioxide in food products. *Sağlıklı Yaşıyoruz* starts by asking their followers if they know about the ban on titanium dioxide, which is used in Türkiye as a coating for food supplements. They share that they played a part in getting it removed from a product in 2018. The following translation is in support of this endeavor. *Sağlıklı Yaşıyoruz* is firm about not allowing food supplements with titanium dioxide into their home, in line with their high standards for supplement quality. They believe that better nutrition helped cure their illnesses when many medications could not, so they see no need for titanium dioxide in their medications. However, they note that the ban is only for food products, not medications, but they remain hopeful for future change, which can be argued to showcase a proactive approach to health activism. The post can be seen in Figure 2 below:

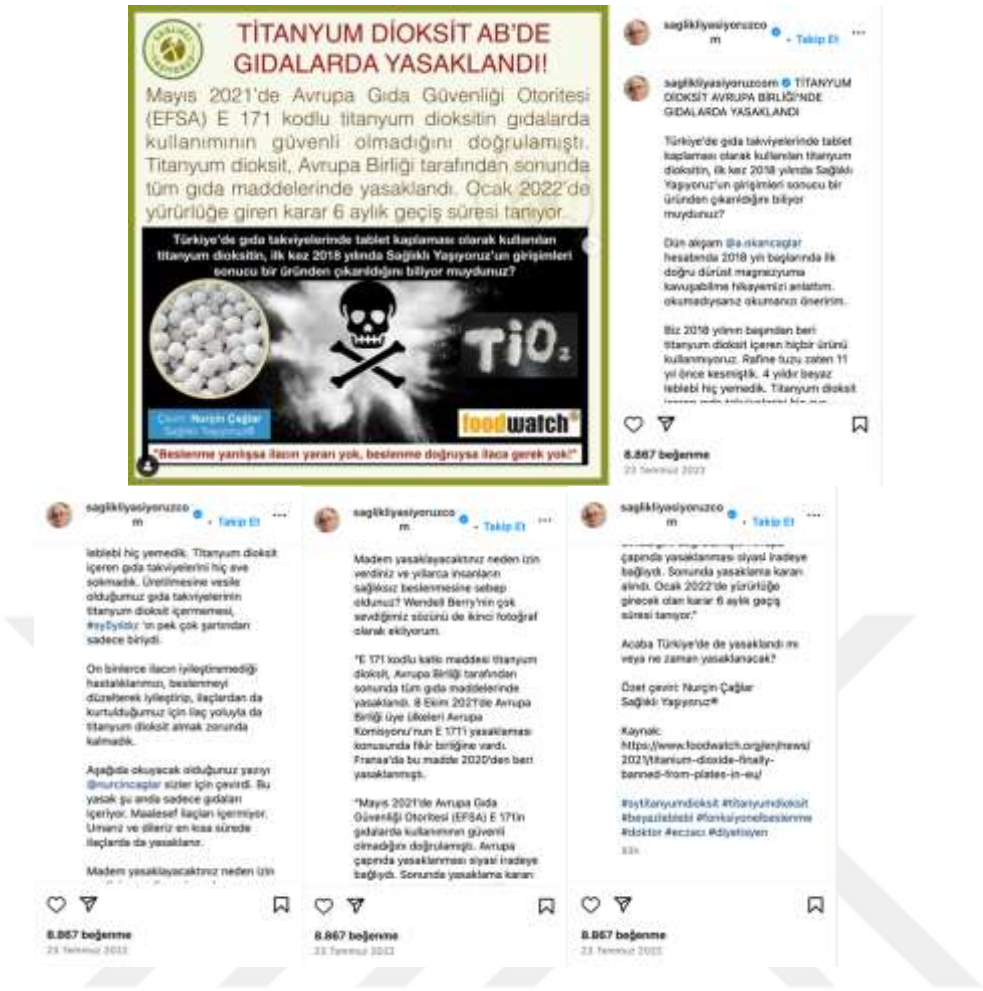


Figure 2. *Sağlıklı Yaşıyoruz*'s post on EU ban of titanium dioxide in food, with commentary and translation (Sağlıklı Yaşıyoruz [saglikliyasiyoruzcom], 2022)

The post mentioned in the previous section, which discusses the title change for the article on the common calculator overestimating heart disease risk, also includes a note from Nurçin Çağlar as the translator. This translator's note serves as another instance of peritextual contextualization and health activism through translation. At the bottom of the translated article, Çağlar states that the study is crucial because it highlights the issue of unnecessary drug prescriptions, particularly for cholesterol-lowering medications, due to overestimated risks. She then questions who benefits from these unnecessary treatments and who suffers from the side effects of drugs used without need. It can be suggested that her emphasis on

questioning the beneficiaries of unnecessary drug treatments aligns with the goals of health activism to challenge and reform healthcare practices for the betterment of patient well-being. This post with the note by Çağlar highlighted in red is provided below in Figure 3:



Figure 3. Çağlar's translator note in an Instagram post serving as peritextual material demonstrating health activism (Sağlıklı Yaşıyoruz [saglikliyasiyoruzcom], 2016)

As a final example of health activism, *Sağlıklı Yaşıyoruz* also listens to its followers and prioritizes their interests or the areas in which they lack knowledge, a point Çağlar particularly emphasized during the interview. This approach is evident in one of their posts about vitamin K2, where they mention noticing from comments on their posts about vitamin D that the functions of vitamin K2 are not known to some people. *Sağlıklı Yaşıyoruz* justifies its choice of this particular article for translation by stating that the selection is based on its readers' needs. It can be said that this approach not only highlights *Sağlıklı Yaşıyoruz*'s commitment to activism through fostering effective communication with its audience but also emphasizes translating content that aligns with the readers' interests and needs, thereby

promoting patient education. Furthermore, this underscores *Sağlıklı Yaşıyoruz*'s agency in independently making all the decisions regarding the selection and translation of content.

6.2.3 Explicitation through addition and omission

In the operational norms observed in *Sağlıklı Yaşıyoruz*'s translations on Instagram, we find instances of explicitation through additions in parentheses to the translated content. For example, in discussing nuclear receptors on the cell nucleus surface, *Sağlıklı Yaşıyoruz* translates this as "Hücre çekirdeğinin yüzeyinde çekirdek reseptörü (alıcısı) denilen küçük bir delik var…", where the Turkish medical term *reseptör* is explained with the contemporary Turkish equivalent *alıcı*. Similarly, in a post about vitamin K2, the term *menakinon* is added in parentheses: "K2 vitamininin (menakinon) birçok alt çeşidi var, en önemlileri…" These two instances of explicitation can be discussed in light of the strategies proposed by Brøgger and Zethsen (2021).

Brøgger and Zethsen (2021) argue that understanding medical language can be a daunting task for laypeople, varying significantly based on their familiarity with Latin, their personal experience with chronic diseases, and their general ability to read medical texts. The complexity is further compounded by the phenomenon of presupposition, where authors assume knowledge that readers may not have, making medical texts seem inaccessible. Brøgger and Zethsen capture this issue by stating, "In other words, what is absent from the text is in fact just as important as what is present," (2021, p. 99) highlighting the challenge of understanding unexplained terms or expressions. They suggest that presupposition, being a common barrier,

necessitates strategies like explicitation by intralingual translators to bridge the gap between what is known by the expert and what is understood by the layperson.

Brøgger and Zethsen (2021) discuss the challenge of medical terminology acting as a barrier to comprehension, despite patients being more involved in their health today. They suggest that strategies used in interlingual medical translation can also apply to intralingual contexts to make medical texts more accessible, aiding in 'de-terminologising' a text (Montalt & González-Davies, 2007, p. 251–253). Specifically, Brøgger and Zethsen propose methods to simplify or explain medical terms, using the following example:

> 'If you experience tachycardia':
> 1. Expert term + (lay term): If you experience tachycardia (fast heartbeat)
> 2. Replace with a lay term: If you experience fast heartbeat
> 3. Lay term + (expert term): If you experience fast heartbeat (tachycardia)
> 4. Keep expert term + explanation: If you experience tachycardia, which means that your heart is beating fast (over 100 beats per minute)
> 5. Explanation + (expert term): If you experience that your heart is beating fast (tachycardia)
> 6. Explanation: If you experience that your heart is beating fast. (2021, p. 103)

We observe that the addition of *alıcı* and *menakinon* in parentheses in the Turkish translations can be categorized under strategies 1 and 3, respectively, constituting a form of intralingual translation.

Furthermore, in addition to employing explicitation as a translation strategy, *Sağlıklı Yaşıyoruz*'s approach to translation encompasses both addition and omission. An example of omission is observed in its translation of a section from an e-book on diabetes by Dr. David Perlmutter. This section's translation is labeled as "translation" rather than "summary translation," as is commonly practiced, because it translates an entire section on the effect of artificial sweeteners on gut bacteria. Omitting a very small portion of the section, likely due to space constraints, *Sağlıklı Yaşıyoruz* chooses not to include "aspartame" in the translation. This decision might be viewed

as an effort to avoid limiting the Turkish audience's understanding of artificial sweeteners to just aspartame, beyond space constraints:

> [EN] …from the animal that had been exposed to artificial sweeteners like aspartame…
> [TR] …yapay tatlandırıcıya maruz kalan deneklerin…

In this instance, while translating the title, we also notice that *Sağlıklı Yaşıyoruz* opts to translate the verb "reshape" with "değiştiriyor/bozuyor (*changes/disrupts*)". Instead of using a single verb in Turkish, they add "bozuyor" to imply at the title's outset that the reshaping is actually detrimental.

Another illustration of both addition and omission arises from the post on vitamin K2. In detailing the subvarieties of vitamin K2, it is emphasized that the form Mk-7 is present in certain fermented plant foods. As examples, *Sağlıklı Yaşıyoruz* chooses to include “natto” and “sauerkraut” in the Turkish translation. In the source text, natto is described in parentheses as Japanese fermented soybeans, but no explanation is given for sauerkraut. Conversely, in the Turkish translation, natto is merely mentioned as a "fermented soy product," while sauerkraut is defined as "the fermented cabbage of Germans." Thus, the reference to Japanese culture is omitted, whereas German culture is introduced. This might stem from a perception that German culture is closer or more relevant to the Turkish audience than Japanese culture.

6.3 Case analysis 2: Consecutive interpreting by *Sağlıklı Yaşıyoruz*

The first example of consecutive interpreting involves a live broadcast on Instagram hosted on *Sağlıklı Yaşıyoruz*'s account on May 11, 2022, featuring a discussion with Dr. Frank Lipman (Sağlıklı Yaşıyoruz & Lipman, 2022) about his then-newly

published book, *The New Rules of Aging Well*. The primary conversation is between Dr. Frank Lipman and Nurçin Çağlar, with the interpreting duties primarily handled by Dr. Baybars Türel. However, there are moments when Çağlar steps into the role of interpreter, and Dr. Türel takes on the role of speaker. This broadcast was also made available on *Sağlıklı Yaşıyoruz*'s Spotify account, and I analyzed the podcast version.

The second example of consecutive interpreting occurred during a public meeting organized by *Sağlıklı Yaşıyoruz* on October 23, 2022, in partnership with the Kadıköy Municipality (TV Kadıköy & Sağlıklı Yaşıyoruz, 2022) at the Caddebostan Culture Center in Istanbul. I personally attended this event and reviewed the recorded YouTube video titled "*Sağlıklı Yaşıyoruz* Büyük Buluşması" (*The* Sağlıklı Yaşıyoruz *Grand Meeting*), published by TV Kadıköy, a local and independent digital channel of Kadıköy. This session featured a discussion with Dr. Terry Wahls, aligning with the meeting's overarching theme of chronic and autoimmune diseases. In this instance, the main dialogue is again between Dr. Terry Wahls and Çağlar, with Dr. Türel primarily responsible for interpreting. Nonetheless, as with the example above, there are instances when Çağlar assumes the interpreting role, and Dr. Türel acts as the speaker.

6.3.1 Theoretical approach for the analysis of consecutive interpreting examples

Before diving into the specifics of the consecutive interpreting analysis, I would like to connect some of the key findings with the existing body of literature.[6] Diriker's examination (2004) of the interpreting profession enhances comprehension,

[6] Following the guidance provided by my jury committee members, I recognized that the concept of 'footing' (Goffman, 1979) would be fitting in this context. However, given the sufficiency of the current theoretical framework, I intend to explore this concept further in future studies.

particularly in the context of simultaneous interpreting (SI). By critiquing the traditionally dominant cognitive and neuro-linguistic viewpoints, this research situates interpreting within its wider social, ideological, and interactional contexts. It reveals that interpreters engage in active negotiation of meaning within context, a process intricately affected by the interplay of the interpreter's identity, the nature of the interpreted utterance, and the sociocultural environment at hand.

Diriker's investigation focuses specifically on instances within conference recordings where interpreters deviate from conventional practices in SI. These deviations are characterized by a departure from consistently mirroring the original speaker's first-person perspective, resulting in what Diriker terms 'shifts in the speaking subject' (2004, p. 84). These shifts are identified in three main forms:

> 1. The interpreter could place the speaker in the speaker-position in the delivery and assume his/her first person singular ("I") (which is the only speaker-position that the interpreter could adopt according to the "norms" in SI).
> 2. The interpreter could assume the speaker-position in the delivery indirectly and interpret the speaker by reporting, paraphrasing and/or inserting brief explanatory remarks about the speech on the floor.
> 3. The interpreter could assume the speaker-position implicitly and blend his/her remarks into what looked like the speaker's first person singular ("I") in the delivery.
> 4. The interpreter could take over the speaker-position explicitly and insert his/her personal remarks or comments in the delivery. (Diriker, 2004, pp. 84-85)

While Diriker's research centers on professional simultaneous interpreting, it can be suggested that it opens the door to recognizing similar patterns in different contexts. In this thesis, which diverges from SI and does not involve professional interpreters, I observe analogous behaviors among individuals undertaking consecutive interpreting for *Sağlıklı Yaşıyoruz* talks and conferences. These settings are notably less formal and the interpreting is performed by non-professional interpreters. Yet, markedly, these non-professional interpreters exhibit the 'shifts in the speaking

subject' that Diriker identified in professional SI contexts as deviations. It should be noted, though, that these shifts are typical in the practices of *Sağlıklı Yaşıyoruz* compared to being considered deviations in the professional SI context.

It can be suggested that this observation underscores that the phenomenon of 'shifts the speaking subject' can be extended beyond professional simultaneous interpreting to include consecutive interpreting by non-professionals. It highlights the intricacy and dynamism inherent in the interpreter's role, which involves much more than the mere transmission of speech from one language to another. Interpreters—whether professional or not—navigate their own identity and positionality while striving to accurately convey the original speaker's message. It can be argued that this entails making nuanced decisions on how to best render the speech, balancing fidelity to the original content with adjustments for the immediate social and cultural context. This broader perspective may be particularly pertinent when considering the work of non-professional interpreters in consecutive interpreting settings, who can be argued to, despite their informal status, engage in complex negotiation and decision-making processes similar to their professional counterparts in simultaneous interpreting.

6.3.2 The first consecutive interpreting case

In this section, I will examine the prevalent tendencies in the two interpreting examples provided by *Sağlıklı Yaşıyoruz*, and consider them in the context of the interviews. It can generally be argued that *Sağlıklı Yaşıyoruz*'s main strategy in both examples analyzed in this thesis is to provide a concise summary of the speaker's actual words. This approach aligns with the summarizing translation practice observed on *Sağlıklı Yaşıyoruz*'s Instagram account. Furthermore, in terms of

interpreting, this approach is consistent in both directions: not everything said in English is interpreted into Turkish, and similarly, not everything said in Turkish is interpreted into English. Not interpreting everything said in English into Turkish may stem from several reasons. First of all, it is possibly assumed the audience is already familiar with *Sağlıklı Yaşıyoruz*'s journey. Hence, interpreting this information may be perceived as repetitive by the audience, leading to boredom and a sense of wasted time. Second of all, this practice of summarization echoes Dr. Baybars Türel's approach to translation and interpreting, particularly in its adaptability. This approach can be said to be especially suited to the constraints of brevity and immediacy that define social media platforms. When asked about his translation strategies, Dr. Türel points out the impossibility of including translated texts in their entirety on social media, stating:

> Therefore, it becomes necessary to summarize the text. This is especially true for use on social media or when preparing speeches for meetings. While it may not be possible to capture their words verbatim, particularly those that are striking and memorable, I generally try to convey what I understand and the key points that deliver the necessary message to the audience, in my own words.

Dr. Türel's approach to interpreting is also similar. He explained that the process generally involves summarizing the information and statements made by the speaker one is conversing with. "It's not quite like simultaneous interpreting," he said, acknowledging that simultaneous interpreters might take issue with this approach. However, he emphasized that his primary goal is simply to convey to the audience his understanding of the discussion.

In the transcripts of live events where consecutive interpreting occurs, I implemented a system to highlight deviations from the original speaker's words. Parts that are in italics from the interpretations indicate additions made by the

interpreter. Conversely, parts in italics from the original speaker's dialogue indicate omissions in the interpretation:

> Dr. Lipman: I think temperature extremes, you know, you've got a sauna, *I'm a big fan of saunas*. *Going from a sauna to a cold plunge*. But temperature extremes can be particularly helpful because they trigger the same mechanisms, those autophagy mechanisms in the body. So, even having a hot shower and finishing off with half a minute of a cold shower, an ice-cold shower, can be very helpful.
> Interpretation by Dr. Türel [TR original]: *Ama yine belki daha az bilinenler arasında* ekstrem ısılara maruz kalmanın önemine dikkat çekti. Örneğin saunadaki aşırı sıcaklık. Sıcak bir banyo yaptıktan sonra yarım dakikalık soğuk bir duşla bitirmenin faydalı olabileceğine dikkat çekti. Yani bunların otofajiyi indükleyebileceğine dikkati çekti.
> [EN translation] However, *he also highlighted a lesser-known factor*: the significance of exposure to extreme temperatures. He mentioned, for example, the benefits of experiencing excessive heat, such as in a sauna. He suggested that following a hot bath, concluding with a half-minute cold shower could be beneficial. He explained that such practices might induce autophagy.

As we can see, in the excerpt of Dr. Lipman, he expresses a personal preference for saunas ("I'm a big fan of saunas"), which is not mentioned in the interpretation. Moreover, Dr. Lipman specifically mentions going from a sauna to a "cold plunge," which is not detailed in the interpretation. The interpretation only mentions transitioning from a hot bath to a cold shower without the explicit mention of a "cold plunge." However, Dr. Türel also makes an addition, highlighting that the health benefits of extreme temperatures are a less familiar aspect. Thus, he emphasizes the potential novelty of this concept to the Turkish audience as he introduces them to the practice.

> Dr. Lipman: I've got into this probably about 20 years ago and *I was always into, not always but for a long time, into health*. What I taught was health but 20 years ago I discovered in my 40s, I discovered that I was prediabetic. So I was eating a lot of fruit and vegetables and a lot of grains and basically eating a pescatarian diet. *I wasn't eating meat because I thought it was unhealthy*. *And I did my bloods* and I discovered I was prediabetic. The last thing I expected because I was eating pretty healthy. And so I changed my diet pretty radically and *stopped eating sugar as much as possible*. *Stopped eating grains.* I basically went on a Paleo type of diet, basically eating vegetables

> and protein. Sort of like, I was in Turkey and traveled around Turkey, sort of a Turkish diet in many ways *without some of the grains*.
> Interpretation by Dr. Türel [TR original]: Dr. Lipman bu yolculuğa yaklaşık 20 sene önce başladığını çünkü 20 sene önce oldukça sağlıklı bir diyet uyguladığını düşünmesine rağmen, yani pesketaryen bir diyet uyguluyormuş yani bolca tahıllar, sağlıklı tahıllar, meyveler yiyormuş. Ama o dönemde prediyabetik olduğunu öğrenmiş ve sonrasında da Paleo tip diyet, *yani taş devri diyeti şeklinde*, özellikle sebzelerin, proteinlerin ağırlıklı olduğu bir diyet tarzına transforme olmuş. Türkiye'yi de gezdiğini söylüyor. Türkiye'deki diyete benzer bir, *tabii Türkiye'yi ne kadar gezdi bilemiyorum ama Türkiye'de çok farklı diyet tecrübeleri var*, buna benzer Türkiye'dekine benzer bir diyet uyguladığını söylüyor.
> [EN translation] Dr. Lipman embarked on this journey approximately 20 years ago, having believed he was adhering to a very healthy diet at the time. Despite following a pescatarian diet, rich in grains, healthy grains, and fruits, he discovered he was prediabetic. This revelation prompted him to transition to a Paleo diet, *reminiscent of the Stone Age*, focusing on vegetables and proteins. He mentioned traveling to Türkiye and adopting a diet similar to one found here. *Of course, I'm not sure how extensively he explored Türkiye, but the country offers a diverse range of dietary experiences*.

Here, Dr. Lipman details his dietary changes, mentioning specific foods he stopped eating (sugar, grains) and what he started eating more of (vegetables, protein), likening his new diet to a Paleo diet and also mentioning a Turkish influence. The interpretation simplifies this to a transition to a Paleo diet, focusing on vegetables and proteins, and mentions the Turkish diet influence more briefly. The specifics of what was eliminated or reduced (like sugar and grains) are less emphasized. Dr. Lipman mentions his interest in health for a long time before his dietary changes, giving context to his initial shock at the diagnosis. The interpretation does not delve into Dr. Lipman's long-term interest in health prior to discovering he was prediabetic, missing a layer of his backstory and the shock he has experienced. Hence, it can be argued that interpretation offers a more condensed summary, focusing on key points but omitting some of the depth and personal insights found in the original narrative.

In the interpretation, Dr. Türel makes an addition to clarify that there is a diverse array of diets in Türkiye, expressing uncertainty about which specific diet(s)

Dr. Lipman is referencing due to his unknown travel details within the country. This clarification might help the audience better align Dr. Lipman's suggested diet with those familiar in Türkiye. Furthermore, the concept of the Paleo, or Paleolithic, diet might initially be unfamiliar to the Turkish audience. To aid understanding, Dr. Türel adds a description, labeling it as "reminiscent of the Stone Age," thereby making the concept more accessible.

Due to technical difficulties, Dr. Lipman was disconnected from the live broadcast for several minutes. While efforts were made to reconnect him, Çağlar and Dr. Türel engaged in an informative conversation centered not only around a quote from Dr. Lipman's website—"It is the ordinary things we do on a daily basis that have an extraordinary healing effect"—but also the insights found within Dr. Lipman's book. Çağlar initially interprets the quote into Turkish to ensure the audience could fully grasp its meaning, then turns to Dr. Türel to hear his perspective on the matter. This initiates a thorough meta discussion that examines various facets of health.

The discussion primarily centers on the significant influence of lifestyle choices compared to genetic predispositions in shaping health and longevity. It suggests that daily habits and adjustments play a crucial role, comprising approximately 93% of the factors affecting survival and health. The dialogue also explores the integration of functional medicine with traditional Eastern practices, emphasizing necessity for proven efficacy through “randomized studies” to validate the efficacy of ancient methods, such as the scientifically proven blood-thinning properties of leech saliva (“hirudin”). The conversation extends into a broader discussion on the role of lifestyle recommendations for health, highlighting nutrition, exercise, sleep, and stress management, with a particular nod towards a plant-based,

low-carb diet. Moreover, it delves into the importance of higher protein intake and careful consumption of starchy vegetables for those over 60-65, and recommends calorie restriction and "intermittent fasting", like 16-hour overnight fasts, to support healthy aging. Additionally, the discussion reflects on how such integrative and lifestyle-focused health information is disseminated through books and social media, illustrating that the book by Dr. Lipman may act as a compendium of the lifestyle advice shared by *Sağlıklı Yaşıyoruz* on social media. This multifaceted discussion began with the interpretation of an English quote and was further supported by mentioning the Turkish translation, *Sağlıklı Yaş Almanın Yeni Kuralları,* of Dr. Lipman's book. It provides a comprehensive view, highlighting the interplay between dietary management, evidence-based medicine, and lifestyle modifications in improving health outcomes and extending longevity. Additionally, the conversation introduces various terms and concepts to the Turkish audience, such as randomized studies, hirudin, and intermittent fasting, as potential options for promoting a healthy lifestyle. Unlike the summary translations or interpretations previously discussed, this instance shows how interpreting an English quote can spark new discussion. It can be suggested that this situation illustrates the transformative potential of translation, enabling the cross-cultural exchange of ideas that can initiate discussions on health and lifestyle.

Later, when Dr. Lipman is connected again, Çağlar asks him about the quote, the ordinary things we do on a daily basis that have an extraordinary healing effect:

> Dr. Lipman: Spending time with your *family, taking a walk on the beach,* taking a walk in nature, being kind to other people, being kind to yourself, having gratitude, *being grateful for the good things in life, laughing*… Things that we don't consider medicine but, I think have, these ordinary things that we take for granted have an extraordinary effect on our health.
> Interpretation by Nurçin Çağlar [TR original]: Sevdiklerinizle vakit geçirmek, doğada vakit geçirmek, şükran duygusuna sahip olmak, *kendimize özen göstermek*, başkalarına karşı da nazik olmak gibi aslında çok sıradan

> kabul ettiğimiz, çok olağan gördüğümüz şeylerin, davranış biçimlerinin, çok olağanüstü iyileştirici etkileri olduğunu söyledi. *Gerçekten de öyle düşünelim bundan sonra. Bunlar üzerinde günlük olarak bu davranış biçimlerinin bize hem bedensel hem ruhsal olarak sağlığımıza katkı yapacağını da düşünelim*. [EN translation] He mentioned that behaviors we often view as ordinary and routine, such as spending time with loved ones, immersing ourselves in nature, cultivating a sense of gratitude, *taking care of ourselves*, and extending kindness to others, possess remarkable healing properties. *Let's truly adopt this perspective moving forward. Bearing this in mind, let's acknowledge that engaging in these behaviors regularly can significantly benefit our health, both physically and emotionally*.

Here, the interpretation focuses more on the overarching idea and the benefits of engaging in certain behaviors for physical and emotional health, encouraging a change in perspective towards these activities. It does not list all the specific activities Dr. Lipman mentions, such as laughing or walking on the beach, and it phrases the concepts of self-kindness and gratitude in a slightly different manner. However, in her interpretation, Çağlar adds a motivational aspect by encouraging the adoption of this healthier perspective and acknowledges the routine nature of these behaviors while highlighting their benefits. It can be said that this addition may foster patient empowerment by encouraging proactive health management, while also promoting health activism through the advocacy and adoption of holistic wellness practices within communities.

Additionally, an example of clarification occurs during the interpretation. Dr. Lipman suggests that exposure to small amounts of acute stress, known as hormesis, is beneficial for the body, unlike chronic stress which is harmful. Examples of hormetic stressors include exposure to temperature extremes, engaging in high-intensity interval training, and fasting. These activities trigger beneficial changes in the body, following the principle that what does not kill you makes you stronger:

> Dr Lipman: There is a saying in English, what doesn't kill you makes you stronger. So these little acute stresses are actually good for your body. So temperature extremes, high-intensity interval training when you're exercising

> you're doing little spurts, fasting is a way of triggering hormetic changes because when you're not eating for a period of time, it triggers hormesis. Interpretation by Dr. Türel [TR original]: Yani İngilizcede bir terim var dedi, sizi öldürmeyen güçlendirir dedi. Bunlar içinde örnekler var işte demin söylediği gibi: Isı ekstremleri arasında dolaşmak, yüksek yoğunluklu interval egzersizler yapmak, açlık hormesis hakkındaki en iyi örnekler olabilir dedi. [EN translation] He mentioned that there's an English saying, "What doesn't kill you makes you stronger." He added that there are examples to illustrate this, specifically mentioning that going between temperature extremes, engaging in high-intensity interval training, and fasting are prime examples of hormesis.

Here, Çağlar intervenes for Dr. Türel to summarize what high-intensity interval training means, as Dr. Lipman has described in his narrative but it was missing in the interpretation: “Regarding this exercise, can we summarize the high-intensity interval training as involving periods of more intense activity that elevate the heart rate significantly, followed by intervals that allow the heart rate to return to normal?”

Upon the clarification request, Dr. Türel elaborates on the subject, also exemplifying an instance of high-intensity interval training:

> [TR original] Kısa süreli ama yapabileceğiniz en yüksek yoğunlukta bir egzersiz yapmak. Yani, örneğin ben zaman zaman bu ev bisikletlerinde yapabileceğiniz en yüksek hızda iki dakika mesela çevirmek. Sonrasında yavaşlamak. Bir süre sonra tekrar 2-3 dakika çevirmek. Bu mesela bir “high-intensity interval training”. [Note that he uses the original English term while describing the exercise.]
> [EN translation] It is exercising for a short period of time but at the highest intensity you can manage. So, for example, I occasionally cycle for, say, two minutes at the highest speed possible on a home bike. Then, I slow down. After a while, I ramp it up again for another 2-3 minutes. This approach is known as high-intensity interval training.

In this example, we explore the introduction of the concept of hormesis and an accessible practical approach to implementing high-intensity interval training to achieve a beneficial hormetic effect. Therefore, new concepts are presented to the Turkish audience through interpreting as health-promoting options of certain practices and exercise.

6.3.3 The second consecutive interpreting case

In the second consecutive interpreting case, featuring Dr. Terry Wahls, the cooperation between Nurçin Çağlar and Dr. Baybars Türel is clearly evident. As Dr. Wahls discusses her approach to managing and supplementing chronic autoimmune conditions, Dr. Türel provides summary interpretations. Meanwhile, Çağlar occasionally steps in to add essential points that are missing or to offer support. For instance, when discussing supplementation, Dr. Wahls mentions she uses a form of iodine that comprises both iodine and iodide. Dr. Türel attempts to explain that she assesses her patients' iodine levels and supplements with iodine when necessary. However, he finds himself searching for the appropriate word to accurately describe the combination of iodine and iodide in Turkish. In this moment, he ends up repeating "iodide" twice. Çağlar then steps in, providing support by explaining that it involves both "iodine and iodide together."

Dr. Wahls initially delivers an extensive talk on the challenges of managing autoimmune conditions. Meanwhile, Çağlar reinforces Dr. Türel's insights by strategically incorporating key concepts and words, including stress management, exercise, toxin reduction, and fermented, throughout the interpretation.

As Dr. Wahls speaks, the camera captures moments where Çağlar and Dr. Türel are seen exchanging ideas about her statements, and in one instance, the microphone picks up parts of their conversation. It is evident when Çağlar remarks, "She is talking about growth." This illustrates that they are engaging in a discussion about the message's content, leading to a collective interpretation effort.

Furthermore, to conclude the conference, Çağlar asks if Dr. Wahls has any final thoughts or messages she wishes to share with the followers of their platform. Dr. Wahls goes on to give a message of hope, recounting her transformative journey

from severe disability in 2007, suffering from intense fatigue, brain fog, and the threat of constant trigeminal neuralgia, to a notable recovery through her creation, the Wahls Protocol. At first confronted with a challenging prognosis despite receiving advanced medical care and treatments, she attributes her persistent quest for knowledge and experimentation to substantial improvements in her health. As a result, she suggests she has been able to educate and motivate a large number of people globally. She indicates that her protocol has also shown success in improving conditions like progressive multiple sclerosis, inflammatory bowel disease, psoriasis, rheumatoid arthritis, and long COVID. She emphasizes the power of dietary and lifestyle management in restoring health and vitality, offering hope to others and advocating for the widespread sharing of her insights into health restoration.

Dr. Türel then offers a summary interpretation, emphasizing the key points from Dr. Wahls's story:

> Interpretation by Dr. Türel [TR original]: Dr. Wahls 2007 yılında düştüğü durumu anlattı yani yürüyemez hale geldiğini. Kendisini ümitsiz hissettiğini ve bunun sonucunda da işte Amerika'da en iyi bilinen doktorlara gittiğini ama derdine çare bulamadığını ve bunun sonucunda Wahls Protokolü'nü oluşturduğunu, bu protokol sayesinde hastalığında önemli iyileşmeler sağladığını anlattı. Bu protokolün sedef hastalığı gibi, işte otoimmün bağırsak hastalıkları gibi pek çok hastalığa, hatta uzun COVID gibi pek çok hastalığa şifa olabileceğini düşündüğünü söyledi.
> [EN translation] Dr. Wahls detailed the predicament she encountered in 2007, specifically her inability to walk. She shared how this led her to a state of despair, prompting her to consult with the most renowned doctors across America. Despite her efforts, she was unable to find a cure for her condition. Consequently, she developed the Wahls Protocol. Thanks to this protocol, she experienced considerable improvements in her health. Dr. Wahls expressed her belief that this protocol has the potential to treat a wide range of diseases, including psoriasis, autoimmune bowel diseases, and even long COVID.

After Dr. Türel concludes his interpretation, Çağlar interjects, clarifying for the audience that these were, in fact, Dr. Wahls' final remarks. She adds:

> [EN translation] When asked about her final word on the matter, she said it was "hope." "So, don't lose hope," she emphasized. After citing herself as an example, she added, "We have seen many examples; therefore, never lose hope."

Therefore, Çağlar supplements Dr. Türel's initial interpretation by adding the crucial element of hope that was missing.

What we also observe is Çağlar's familiarity with English terminology related to translation and interpreting. In contrast, native speakers Dr. Wahls and Dr. Lipman describe the consecutive interpreting process with phrases such as "go ahead and translate" or "I can't understand Turkish but it's pretty impressive how you're translating all of that in under... It reminds me of when I've been to listen to the Dalai Lama. He speaks for about 10 minutes. And then his translator talks for, you know, translated it. Anyway... It reminds me of that, yeah." This highlights their lack of distinction between translation and interpreting. Despite the absence of this distinction in Turkish—where both translation and interpreting are denoted by "çeviri" (the contemporary Turkish) or "tercüme" (derived from Arabic)—and her lack of formal education in Translation Studies, Çağlar's awareness of the difference is notable. In English, she specifically uses "interpreting," as seen in statements like "We're going to have consecutive interpretation throughout this interview," "Now, let's give Dr. Türel a time to interpret this part of what I said," and "Please allow some time for interpretation." She also indicates her understanding that the interpreting is consecutive in nature, mentioning it in both English and Turkish, where she accurately uses "ardıl çeviri": "Yayın sırasında soruları Baybars Hoca ile birlikte soracağız ve çeviriyi de ardıl çeviri olarak birlikte yapacağız."[7] Later, during the interview, it was revealed that her knowledge stems from her participation in

[7] "During the broadcast, we will ask the questions together with Dr. Baybars Türel and we will interpret the questions together as consecutive interpreting."

conferences as a psychologist, where interpreting was essential for ensuring Turkish attendees to comprehend presentations by international speakers.

6.4 Case analysis 3: Editorial forewords penned by Nurçin Çağlar in light of activism

As the translation editor for three books, Nurçin Çağlar emerges as a translation agent by authoring the forewords as well. These forewords explicitly represent her agency in forming of a culture repertoire of functional medicine translations and promotion of functional medicine in Türkiye. These books are *A Mind of Your Own* by Kelly Brogan (Turkish version published by Akademisyen Yayınevi in 2020, under the title *Kendine Ait Bir Zihin*, translated by Mehmet Aykut Erk), *Immune* by Philipp Dettmer (Turkish version published by Celsus Kitabevi in 2021, under the title *Bağışıklık – İmmün Sistem*, name of the translator not mentioned anywhere; raising the question of whether the duties of the translation editor also included translating the book), and *The New Rules of Aging Well* by Frank Lipman (Turkish version published by Celsus Kitabevi in 2022, under the title *Sağlıklı Yaş Almanın Yeni Kuralları*, translated by Sevda Bağıbala). In two of these, her forewords are physically integrated into the books, positioned before the main content. However, *Immune* presents a twist: Çağlar's editorial contribution is featured on a bookmark, marked with the *Sağlıklı Yaşıyoruz* logo. This method makes her note more succinct than the forewords in the other two books. This bookmark is included with each purchase of the *Immune* book, ensuring it reaches the reader directly. It can be suggested that Çağlar's forewords not only highlight her commitment as a health activist but also emphasize the importance of translation in narrowing the health and medical knowledge gap within the Turkish context. I aim to analyze each of these

forewords from the perspective of her activism and then explore the implications of translation.



Figure 4. On the right: front cover of the Turkish translation of *Immune*, published by Celsus Kitabevi in 2021, under the title *Bağışıklık – İmmün Sistem*. On the left: Çağlar's note as the translation editor featured on a bookmark (Dettmer, 2021)

6.4.1 Analysis: Foreword to *Kendine Ait Bir Zihin* (*A Mind of Your Own*)

Her first project as a translation editor was the 2016 book *A Mind of Your Own* by Kelly Brogan (*Kendine Ait Bir Zihin* in Turkish in 2020), which focuses on mental health. In the realm of health activism, particularly mental health, it can be argued that there is a growing emphasis on challenging the status quo of medical treatment—advocating for holistic and patient-centered approaches and increasing awareness about the nuances of mental health (for examples that discuss a holistic approach to mental health, see Gass, 2023; World Health Organization, 2022). The foreword to this book can be suggested to serve as a testament to such movement. Çağlar, a psychologist herself, not only critiques the prevalent psychiatric model, reliant on medication, but also promotes a comprehensive view on treating mental

health issues. It can be said that this stance naturally aligns with the core tenets of health activism by advocating for a broader, more inclusive understanding of mental health care that looks beyond conventional medicine to include lifestyle modifications and psychotherapy.

In this context, it can be said that translation plays a significant role that warrants consideration. By presenting Brogan's perspectives to a Turkish-speaking audience, Çağlar highlights the significant impact of making health concepts accessible across linguistic barriers. Translation, in this sense, acts as a bridge that connects medical perspectives on a global level which may be considered as innovative with the Turkish audience. This endeavor can be argued to showcase the crucial need for accessible health information worldwide, ensuring that the discussion on holistic mental health treatments can influence a wider demographic, potentially reshaping public opinion and medical practices concerning mental health in Türkiye and beyond.

Moreover, translation in this scenario emerges as an act of health activism in its own right. By transferring Brogan's insights into Turkish, Çağlar potentially amplifies the message that mental health care requires a multifaceted approach, encouraging both the Turkish public and medical professionals to reconsider their perspectives on depression treatment. The dedication to maintaining the integrity of the original work in translation can also be said to reflect a deep respect for the author's message, ensuring that its impact is felt as strongly in Turkish as in English.

Çağlar's decision to donate her editorial fee to the Turkish Education Foundation (*Türk Eğitim Vakfı* – TEV) further intertwines the act of translation with a commitment to societal improvement, highlighting the altruistic potential of such work. It can be argued that this act signifies the broader societal impact of the

translation, extending beyond the immediate goal of information dissemination to support education in Türkiye.

Regarding the translation process of the book, Çağlar specifically highlights several aspects and challenges, particularly those associated with translating a complex work such as *A Mind of Your Own* into Turkish. She underscores the excitement and responsibility she felt upon being approached by Akademisyen Yayınevi to read and serve as the translation editor for the Turkish version of the book. She points out the original text's complex language as a considerable challenge both for the translator and herself as the translation editor, indicating the effort taken to preserve the author's nuanced and sophisticated style in the translation. Despite these efforts, Çağlar acknowledges the possibility of shortcomings in the translation, asking for forgiveness for any deviations from the original: "kusurlarımız affola (*may our mistakes be forgiven*)." It can be suggested that this acknowledgment reflects an understanding of the inherent difficulties in capturing the full nuance of the original language in a translation. Furthermore, she also expresses gratitude towards Akademisyen Yayınevi for its role in making the work accessible to the Turkish audience, emphasizing the importance of the book in the field of psychiatry. The following is an excerpt from her foreword:

> [TR original] İşte Kelly Brogan bu kitabı ile bir psikiyatrist olarak depresyon tedavisine yepyeni bir yaklaşım getiriyor. Üstelik de doktorlara yönelik yazılmamış, depresyondan muzdarip olanların kendi sağlıklarının sorumluluğunu üstlenerek uygulayabilecekleri yaşam tarzı değişikliklerini ayrıntılarıyla anlatıyor ve bir aylık örnek bir beslenme planı da veriyor. Bu kitabı okuduktan sonra zihninize sahip olabileceksiniz! Umarım bu kitap tüm psikiyatristlere ulaşır ve tedavi yaklaşımlarını gözden geçirmelerini sağlar. Aynı şekilde meslektaşım psikologlar için de umarım düşüncelerinde yeni ufuklar açar.
>
> Ben bu kitabı yayımlandığında okumuştum. Akademisyen Yayınevi'nden kitabın çevirisini okumam ve çeviri editörlüğünü yapmam teklifi geldiğinde memnuniyetle kabul ettim ve kitabın Türk okurlarla buluşacak olmasından heyecan duydum. Kitabın dili oldukça zordu, çevireni de çok zorlamış. Benim için de oldukça uğraştırıcı oldu. Umarım Dr. Kelly

> Brogan’ın o incelikli, rafine üslubunu yansıtabilmişizdir, kusurlarımız affola. Orijinalinin tadında olması imkansız ama yine de psikiyatri tarihinde önem taşıyan bu kitabın çevirisini okurlara kazandırdıkları için Akademisyen Yayınevi’ne teşekkür ederim.
> [EN translation] In her book, Kelly Brogan introduces a revolutionary approach to treating depression, drawing from her expertise as a psychiatrist. Notably, the book is not solely intended for medical professionals; it outlines actionable lifestyle changes for individuals battling depression, including a month-long sample nutrition plan. After reading this book, you'll have a mind of your own! My hope is that it reaches psychiatrists far and wide, prompting them to reevaluate their treatment strategies. Similarly, I aspire for it to expand the perspectives of my fellow psychologists.
>
> I had read this book upon its release. When Akademisyen Yayınevi approached me to read the Turkish translation and serve as the translation editor, I was thrilled at the opportunity to introduce Turkish readers to its insights. The original text's complex language posed a significant challenge for the translator, and for me as well. We strove to capture Dr. Kelly Brogan's nuanced and sophisticated style; may our mistakes be forgiven. My gratitude extends to Akademisyen Yayınevi for making this influential work accessible to a Turkish audience, despite the translation's inevitable divergence from the original's essence. This book holds a significant place in the annals of psychiatry.

6.4.2 Analysis: Foreword to *Bağışıklık – İmmün Sistem* (*Immune*)

In her note featured on the bookmark provided with the Turkish translation of *Immune* (*Bağışıklık – İmmün Sistem* in Turkish, published in 2021), Nurçin Çağlar once again underscores the importance of translation in knowledge dissemination with an aim to offer hope to those diagnosed with autoimmune diseases by making intricate medical information accessible. This can be seen as a crucial endeavor because, as she notes, understanding the mechanisms of their diseases can transform patients from feeling powerless to being informed and proactive about their health:

> [TR original] Son dönemde tüm dünyada *Fonksiyonel Tıp* ve *Yaşam Tarzı Tıbbı* perspektifi ile otoimmün hastalıklara farklı bakış açıları ile yaklaşılmaktadır. Bağışıklığı baskılamak yerine yaşam tarzı değişiklikleri, özellikle de sağlıklı beslenme ve mikro besin eksikliklerinin giderilmesi ile kanıta dayalı yeni çözümlere tanık oluyoruz. Bazı doktorlar bu çözümleri iyileşme olarak tanımlamamakla birlikte hastalığın remisyona girmiş olabileceği yönünde görüş belirtmektedir. Buna karşın görünürde somut sonuçlar elde ediliyor; antikor düzeyleri optimal aralıklara gerileyebiliyor.

> Elbette bu yeni çözümler uygulanan yaşam tarzı değişikliklerinin kalıcı olması gerekliliğine bağlı olmaktadır.
>
> Bu notu otoimmün hastalığı olanların kitabın bu bölümünü okuyup umutsuzluğa kapılmamaları için ekleme ihtiyacı duydum. Bu kitaptan hastalıklarının oluşma mekanizmasını öğrenebilirler. Ancak çaresiz hissetmek yerine kendileri çeşitli otoimmün hastalıklarla savaşı kazanmış doktorların kitaplarını, örneğin; *Dr. Terry Wahls*'un *Wahls Protokolü*'nü okuyarak, protokollerini uygulayarak yaşam tarzı değişiklikleri yapmaları hastalıktan kurtulabilmelerine yardımcı olacaktır.
>
> [EN translation] In recent times, the approach to managing autoimmune diseases has evolved globally, with *Functional Medicine* and *Lifestyle Medicine* offering new perspectives. These approaches prioritize lifestyle modifications, such as dietary changes and addressing micronutrient deficiencies, over traditional immunosuppression. While some medical professionals may not categorize these methods as cures, they recognize that such interventions can induce remission. Notably, these lifestyle changes have led to tangible outcomes, including the reduction of antibody levels to within normal ranges. It's important to understand that the effectiveness of these interventions relies on the permanence of the lifestyle changes adopted.
>
> The intention behind this note is to offer hope to those diagnosed with autoimmune diseases who might feel disheartened after reading about the complexities of these conditions in this book. By understanding the mechanisms of their diseases, readers are encouraged not to feel powerless. Instead, they are advised to explore the works of doctors who have successfully managed autoimmune diseases through lifestyle changes. For instance, engaging with *Dr. Terry Wahls*' *The Wahls Protocol* and adopting its recommendations can be transformative in managing autoimmune conditions.

Such transformation is suggested to be predicated on the accessibility of complex medical knowledge to non-specialists, a task that translations facilitate. By translating and contextualizing medical knowledge, it can be said that Çağlar encourages readers to engage deeply with their health conditions, thus performing an act of health activism by spreading awareness and education.

In the context of agency and health activism, Çağlar's note suggests that informed patients, armed with comprehensive knowledge about their conditions, can make empowered decisions about their health. This knowledge dissemination may be said to act as a form of activism, challenging the traditional patient role and encouraging a more active, informed participation in health management. Çağlar emphasizes lifestyle changes and interventions outside of conventional

pharmaceutical treatments, which may be interpreted as presenting a different paradigm in healthcare that aligns with patient empowerment, education, and autonomy.

The mention of "Functional Medicine" and "Lifestyle Medicine" as emerging approaches that prioritize lifestyle modifications underscores a shift towards patient-empowered health management, also highlighting the further unfolding of functional medicine in Türkiye. It can be argued that Çağlar's highlighting of these approaches not only informs readers about different pathways to managing their conditions but also implicitly advocates for a broader understanding and acceptance of these methods within the healthcare community. By doing so, the translation of this book may act as a conduit for health activism, advocating for a more inclusive and holistic view of health that transcends traditional boundaries. Additionally, by referring specifically to the Turkish translation of *The Wahls Protocol*, *Wahls Protokolü*, as a tool for managing autoimmunity, it can be said that Çağlar underscores the crucial role of translation. Without its Turkish translation, she would not have had the opportunity to share such hope for those affected by autoimmune diseases within the Turkish context.

6.4.3 Analysis: Foreword to *Sağlıklı Yaş Almanın Yeni Kuralları* (*The New Rules of Aging Well*)

In her latest work as the translation editor of *The New Rules of Aging Well* (*Sağlıklı Yaş Almanın Yeni Kuralları* in Turkish, published in 2022), Nurçin Çağlar explicitly presents herself as an agent of translation and health activism by outlining a proactive stance against the traditionally accepted norms of aging, emphasizing the possibility of maintaining vitality through healthy living habits. This message can be

suggested to align with health activism's advocating for better health practices and challenging prevailing health misconceptions. Çağlar's agency as the translation editor of such a book serves as a bridge, bringing health knowledge which can be considered as transformative to a broader, Turkish audience. Seen as a form of health activism, this act of translation could empower readers with the information necessary to make informed decisions about their health and well-being.

In this context, it can be argued that translation once again directly contributes to health activism by breaking down language and cultural divides that often restrict access to health information. Çağlar's initiative to donate the editing fee of this book as well to TEV further solidifies the connection between translation and activism. This gesture may extend the impact of the book beyond its readers, supporting education and potentially inspiring future health activists. Moreover, the creation of *Sağlıklı Yaşıyoruz*'s Facebook and Instagram pages for sharing the journey of their life transformation can be said to underscore the proactive and community-oriented nature of health activism. Through these platforms, Çağlar not only disseminates translated health knowledge but also aims to foster a supportive community where individuals are encouraged to adopt healthier lifestyles.

All in all, in terms of preliminary norms comprising translation policy, *Sağlıklı Yaşıyoruz* focuses on a variety of content that includes scientific/medical articles, news agency articles, social media posts, books, and articles authored by medical doctors specializing in functional medicine. These selections align with current literature and address the interests of their audience. The source language for these materials is consistently English. Regarding initial norms, it can be argued that the translations themselves on *Sağlıklı Yaşıyoruz*'s Instagram account adhere to the source texts, thus producing target texts characterized by adequacy. However, the

commentary accompanying the translations, presented before and/or after the translated content—referred to as extra-textual or peritextual elements in this thesis—could enhance the translations' acceptability by often containing information that may help Turkish people better identify with the material. This commentary also serves as a means for *Sağlıklı Yaşıyoruz* to promote health activism. Lastly, in terms of operational norms, which concern the decisions made during the actual translation process, the translations predominantly employ omission to create summarized versions, a necessity imposed by the spatial constraints of social media platforms. Yet, beyond this general approach to summarization, there are specific instances of additions and omissions at a more detailed level as well.

The observed tendencies in the interpretation practices can be summarized as follows: interpretations tend to be conducted in the third person rather than the first person. Generally, interpreters provide a summary of the original message. This approach is similar to storytelling, as if the interpreter had a dialogue with the speaker and is now recounting that conversation to an audience. On occasion, interpreters might incorporate their own remarks during consecutive interpreting.

Employing the third person in interpretations, rather than the first person, may serve to clarify the speaker's original message and delineate between the contributions of the interpreter and the original words of the speaker. This strategy could aid in maintaining clear ownership of the message, ensuring that ideas and expressions are accurately attributed to the original speakers, such as foreign doctors, rather than to intermediaries like *Sağlıklı Yaşıyoruz* or Dr. Baybars Türel.

Summary interpretation may prove to be an effective strategy in time-constrained environments. This is particularly pertinent in contexts like the conference in Istanbul and the Instagram live broadcast, where the event's schedule,

the availability of participating foreign doctors, and the duration limit imposed by social media platforms are all factors. Moreover, summarizing the content could be advantageous when the audience benefits from a concise version of the speech. In these cases, it can be suggested that summarizing may engage the Turkish audience more effectively, preventing them from feeling alienated during English discussions between foreign doctors and *Sağlıklı Yaşıyoruz*.

Adopting a narrative, storytelling style may make the interpretation more engaging and accessible, especially in less formal settings such as Instagram live broadcasts or public conferences. It is as though the interpreter is distilling the essence of the conversation and sharing a story with their audience, thereby potentially bringing them closer to the original speaker's experiences and messages. This method can be argued to create a welcoming atmosphere that draws the audience in, rather than pushing them away, especially during the dissemination of knowledge in complex fields like health and medicine.

Interpreters adding their own comments during consecutive interpreting could serve multiple purposes. First, this may be done to explain concepts that are unfamiliar to the Turkish audience, exemplified by discussing high-intensity interval training. Second, interpreters might adapt the message to align better with the Turkish cultural context, as seen in the adaptation of Dr. Lipman's dietary habits. Third, they might interject to emphasize the speaker's message, aiming to deliver an energizing and hopeful message to the audience. However, it is crucial that such additions are carefully made and clearly identified as the interpreter's input to avoid confusion. The primary goal may always be to enhance understanding while preserving the integrity of the original message, which is a principle illustrated in the interpretations of conversations between *Sağlıklı Yaşıyoruz* and international doctors.

Furthermore, the previously mentioned familiarity of Nurçin Çağlar with translation and interpreting terminology can appropriately be described by the Polysystem Theory (Even-Zohar, 1970/1978). Polysystem Theory views cultures and their literatures (or languages, in this broader application) as interconnected entities within a network comprising "center" and "periphery" positions. English and Turkish occupy contrasting positions in the global linguistic hierarchy, where English occupies a central position, reducing the need for translation and interpreting services due to its global dominance. In contrast, Turkish, being a less globally dominant language, requires more frequent use of these services for effective cross-cultural communication, reflecting an asymmetric power dynamic in cultural exchange. Polysystem Theory also highlights that the position of a polysystem can evolve in time due to various factors, but currently, it can be argued that the extensive need for translation and interpreting in Türkiye illustrates their critical role in cultural negotiation and the promotion of global connectivity.

Lastly, it can be suggested that Çağlar's work as a translation editor penning forewords exemplifies the critical role of translation in health activism, not only by making medical knowledge accessible across linguistic barriers but also by fostering a more informed and empowered public. Through her dedication to these projects, it can be argued that Çağlar has contributed to narrowing the health and medical knowledge gap, promoting a more holistic and patient-centered approach to health care in the Turkish context.

CHAPTER 7

FUNCTIONAL MEDICINE TRANSLATION IN TÜRKİYE: INTERVIEW ANALYSIS

In this chapter, I will examine the interviews conducted with two agents of translation: Nurçin Çağlar, a co-founder of *Sağlıklı Yaşıyoruz*, and Dr. Baybars Türel, who is both a cardiologist and a functional medicine practitioner, as well as a member of *Sağlıklı Yaşıyoruz*'s advisory board of Turkish medical professionals (see Appendices E, F, G, and H for both the English translations and original Turkish versions of the interviews). The discussions cover various key issues such as the function of translation in the field of functional medicine in Türkiye, the current status and strategies, and how the translation and interpreting efforts by Çağlar and Dr. Türel may support health activism, enhance health literacy, and empower patients in the Turkish context. The participants also discuss future directions in the field, focusing on translation within the broader context of health.

Before delving into the analysis of the interviews, it will be useful to provide some background information on the participants, Nurçin Çağlar and Dr. Baybars Türel, as well as Nurçin Çağlar's husband, Okan Çağlar, who is the co-founder of *Sağlıklı Yaşıyoruz*. I should also note that my initial intention was to include both founders of *Sağlıklı Yaşıyoruz* as a health activist couple in the interviews about the translated/interpreted content on their Instagram account. However, since the primary focus of this research is on translation and Nurçin Çağlar is the individual responsible for all translation activities within *Sağlıklı Yaşıyoruz*, it would be more pertinent to interview only Nurçin Çağlar instead. Nonetheless, Okan Çağlar

provided insights on a couple of points, which I have incorporated into the analysis of the interviews.

7.1 About the co-founders of *Sağlıklı Yaşıyoruz*

In an article in *Kocaeli Gazetesi*, under the dedicated *Sağlıklı Yaşıyoruz* section, Nurçin Çağlar and Okan Çağlar give the readers their biographic information. Born in Antakya in 1955, Nurçin Çağlar embarked on an educational journey that took her from primary education in Izmit to secondary education at Üsküdar American High School, culminating in a degree in Psychology from Boğaziçi University in 1978. Working in the educational sector, she provided psychological and career counseling across various institutions. Nurçin Çağlar's quest for knowledge led her to complete training in Family and Couple Therapy in 2002, thereafter practicing as both a career counselor and family therapist. In 2009, she chose to retire, relocating to Datça to embark on a new chapter of her life.

Almost 13 years ago, a significant change in lifestyle resulted in a noteworthy improvement in Nurçin Çağlar's health. This sparked a strong interest in exploring the relationship between lifestyle choices and health, leading her to conduct extensive research on the topic. Alongside personal experiences, she and her husband, Okan Çağlar, began to share insights and referenced information on the *Sağlıklı Yaşıyoruz* social media accounts, with their Instagram account now having 1.4 million followers. The feedback has been predominantly positive, with many individuals reporting significant transformations in their lives and the eradication of diseases through the adoption of the lifestyle changes they advocate. As is suggested, this initiative, *Sağlıklı Yaşıyoruz*, has not only provided a fulfilling occupation during their retirement but has also contributed to a greater sense of purpose in their lives.

Nurçin Çağlar hopes that the healthy eating and living habits they have adopted, alongside their involvement in social responsibility projects and residing in Muğla — regarded as Türkiye's blue zone — will contribute to their longevity (Yalçınöz, 2023). This narrative of transformation and service can be suggested to underscore a life dedicated not only to personal well-being but also to the betterment of others. It is important to note that her activism, particularly in health activism, is not just an activity but an integral part of her identity as a psychologist/therapist. This role involves volunteering for the benefit of others and is deeply intertwined with her professional identity.

Born in Ankara in 1955, Okan Çağlar studied architecture at Istanbul State Academy of Engineering and Architecture, balancing studies with work and marrying his life partner, Nurçin Çağlar, in 1977. Despite delays due to political unrest, he graduated in 1981 with two children, worked briefly in construction, then pursued a Master's degree at Yıldız University. He taught at Yıldız Technical University and served as a technical consultant for the Izmit Chamber of Commerce and Industry before playing a role in establishing the Gebze Organized Industrial Zone (GOSB) in 1986, becoming its youngest regional manager.

Okan Çağlar's career was marked by contributions to Türkiye's industrial development, including establishing the country's first Technopark in an industrial zone and influencing legislation and development of various industrial zones. He left GOSB in 2007 with the organization's assets at approximately $300 million. Post-retirement, he relocated to Datça where he built his dream home and initiated a Facebook account to share the transformative health experiences, turning towards social responsibility projects and sharing life lessons online (Yalçınöz, 2023).

7.2 About Dr. Baybars Türel

Dr. Baybars Türel was born in Ankara in 1970. After graduating from Denizli Gazi Primary School in 1981, he continued his education at TED Ankara College, completing his studies there in 1988. He then attended Ankara University Faculty of Medicine, from which he graduated in 1994.

He passed the USMLE exams, equivalent to the United States' medical specialization exam, and was awarded the ECFMG (Educational Commission for Foreign Medical Graduates) certificate. In 2000, Dr. Türel completed his specialty training in cardiology at Uludağ University Faculty of Medicine, thus becoming a cardiology specialist.

At Gaziantep Sanko Hospital, he received interventional cardiology training under Dr. Talantbek Batyraliev and Dr. Alper Serçelik. He embarked on a clinical nutrition Master's program at New York Chiropractic College in 2014, completing it in 2016.

Dr. Türel achieved the Specialist Certification of Obesity Professional Education (SCOPE) from the World Obesity Federation, becoming the first individual from Türkiye to receive this certification. He also earned the European Cardiology Diploma and Fellowship (FESC) titles from the European Society of Cardiology (ESC). Moreover, he became the first person in Türkiye to receive the pacemaker-ICD implantation certificate from the European Heart Rhythm Association (EHRA) by passing its exams.

He gained diploma equivalence in England (United Kingdom) and the Republic of Ireland, registering with the General Medical Council of both countries.

Dr. Türel completed his training at the Institute for Functional Medicine (IFM), a leading organization in functional medicine that is associated with the

Cleveland Clinic. By passing the exams, he became the first doctor in Türkiye to receive the IFMCP (Institute for Functional Medicine Certified Practitioner) certificate.

He currently continues his duties at Burtom Konur Surgical Medical Center in Bursa. His primary interests include functional medicine, which he encountered during his Master's in clinical nutrition in 2014 and has since become a passion. He is dedicated to exploring small yet significant changes in lifestyle, nutrition, physical exercise, and more—often referred to as 'biohacking'—all within the context of scientific evidence, to promote a long and healthy life (*M. Baybars Türel – Dr. Baybars Türel*, n.d.).

7.3 Interviews

The interviews include two sets of questions that are largely similar, incorporating several questions that are tailored to the participants' backgrounds and professional work. Occasionally, new questions emerged during the interviews in response to their answers. Generally, it can be stated that each semi-structured interview comprises approximately 21 open-ended questions, not including the sub-questions that delve into their translation practices and strategies. Below, I structure the analysis into eight categories based on general titles to provide a systematic overview. With the interviews' similarity in mind, my goal is to evaluate the responses based on shared perspectives, differences, and any additional insights. Answers to the mutual questions are presented first, followed by the participants' answers to questions specifically designed for them. The progression starts with personal motivations and extends to the broader implications of translating functional

medicine, shedding light on the practical, theoretical, educational, and ethical dimensions related to the field.

7.3.1 Introduction to personal journey

Both participants' interest in functional medicine stems from direct experiences—Dr. Baybars Türel from observing the recurring metabolic problems in his patients, and Nurçin Çağlar from her own health challenges. These experiences acted as catalysts, pushing them towards seeking solutions beyond conventional medicine. Dr. Türel and Çağlar have both embarked on journeys of self-education, facing the challenge of sifting through vast amounts of information to find reliable and applicable knowledge. For Dr. Türel, this meant finding credible nutrition and functional medicine resources in English and translating them for use in Türkiye. Çağlar, on the other hand, faced the challenge of distilling medical information into digestible content for social media.

However, there are certain points that they diverge. Dr. Türel's approach is from a professional standpoint, seeking further education as a practicing cardiologist to fill a gap identified through his medical practice, whereas Çağlar's entry into functional medicine is through personal health issues, leading to a more informal route of sharing experiences and insights via social media. Their focus and application of functional medicine translation also inherently differ. Dr. Türel focuses on integrating diet and functional medicine into his medical practice to address specific health issues, with a clear emphasis on metabolic problems. Çağlar's approach is broader, aiming to educate and share insights on lifestyle changes that impact overall health, utilizing social media as a platform. It can be argued that this discrepancy arises from their distinct professional paths.

7.3.2 Communication and existing literature

Both Dr. Baybars Türel and Nurçin Çağlar emphasize the crucial role of the Internet and social media in disseminating functional medicine. They acknowledge these platforms as primary channels through which functional medicine information reaches the public. Together they also recognize a growing need for translation due to the international spread of functional medicine through online platforms. This points to an understanding that as functional medicine content becomes more widespread, the demand for making this content accessible to non-English speaking audiences increases. They further imply the need for content to be adapted in some way to be more accessible or engaging to the audience, whether through translation or the transformation of content to suit new formats of communication. It can also be said that they prioritize summary translations through their channels which is about condensing and adapting medical information into formats suitable for social media. Moreover, both Dr. Türel and Çağlar focus on the traditional way of disseminating functional medicine information through books, along with social media, with Çağlar emphasizing the shift towards more concise, visually engaging content formats, like Reels, 90-second videos on Instagram.

When asked about the ratio between original and translated content regarding functional medicine in Türkiye, both participants underline the importance of ensuring that the content, whether original or translated, is scientifically valid and reliable. Dr. Türel highlights the need for critical assessment of scientific validity, giving the example of Red Pen Reviews, which provides expert, discerning analyses of nutrition books, separating fact from fiction (Red Pen Reviews, 2023), while Çağlar emphasizes contributions from IFM-certified Turkish practitioners in functional medicine to ensure the content's credibility. Another point the two

participants seem to agree on is their concern about the quality of content available in the field. Dr. Türel discusses the issue of unreliable content in Turkish sources, and Çağlar mentions the importance of filling knowledge gaps with high-quality translated content while also encouraging the production of original content. They also agree on the importance of involving medical professionals and experts in the creation and evaluation of content, which is a point further discussed along the interviews. Dr. Türel suggests scrutinizing authors' credentials, whereas Çağlar highlights the value of firsthand insights from IFM-certified Turkish practitioners.

Among the points they seem to differ, Dr. Türel is more focused on the critical assessment of both original and translated content, with an emphasis on evaluating their scientific validity. He touches upon the broader issue of populism affecting the presentation of health information, criticizing the assumption that contrarian views are inherently truthful. In contrast, Çağlar is more concerned with the balance between original and translated content, expressing optimism about a shift towards more original contributions as the field grows in Türkiye. Relating to the status quo, Dr. Türel points out the scarcity of reliable original content, especially in Turkish. Çağlar, on the other hand, acknowledges the current dominance of translated content but views it as a stepping stone towards an increase in original contributions from Turkish medical professionals.

7.3.3 Translation process, strategies, and translator's visibility

It is striking that both participants, although they may qualify as non-professional translators/interpreters on paper, are extremely conscientious and meticulous in their translation and interpretation work for social media, public meetings, and the Internet. This meticulousness can likely be attributed to their high level of education,

as well as their determination to make meaningful contributions to their causes and their determined personalities. In this section, I analyze their responses individually to provide a detailed perspective.

Nurçin Çağlar describes her process for selecting and translating content related to health as specifically focusing on lifestyle changes, particularly those related to nutrition, and evidence-based medicine while deliberately avoiding alternative and complementary medicine topics. The goal is to limit her source material rather than reject alternative and complementary perspectives. She is aware that she relies on secondary scientific and original sources. She emphasizes the importance of drawing from credible scientific sources, staying informed about new research, and aligning her translations with the interests and needs of *Sağlıklı Yaşıyoruz*'s social media audience. In her translation approach, Çağlar is keen on preserving the original message's integrity, ensuring accuracy and relevance by not distorting the original text's perception through careful selection of titles and consistent proofreading of her translations against the source material. Apart from always crediting the source material used in the translation process, she also stresses the importance of providing access to the original scientific articles for the *Sağlıklı Yaşıyoruz* audience, particularly the healthcare professionals among their followers seeking more in-depth information. Çağlar highlights the distinction between translation and interpreting too, with a focus on the immediacy and accuracy required in interpretations, including the adaptation of phrases for cultural and linguistic appropriateness. Despite the thoroughness of her steps and strategies, she notes a lack of feedback on her translations but expresses a willingness to incorporate such insights into future practices.

Discussing feedback, I also find it appropriate to mention Çağlar's remarks on the varying degrees of awareness among *Sağlıklı Yaşıyoruz*'s audience regarding the nature of the content they consume as translations. She notes that while a portion of their followers on social media recognizes and appreciates the translated information, a minority remains unaware that the content is not originally produced by *Sağlıklı Yaşıyoruz* but is translated. This lack of awareness is exemplified by comments that directly attribute the source material's statements to *Sağlıklı Yaşıyoruz* as if they were the original author. This situation reflects the importance of clear communication about the nature of translated content to foster better understanding and appreciation among the audience.

The nature of translated content leads to a discussion about translator's visibility and whether the participation of an authoritative figure in the translation process makes a difference. Çağlar emphasizes the importance of acknowledging translators by including their names in translated works, illustrating this with personal experiences where her name added credibility to translations. Initially, she was not fully aware of the impact her name had until receiving an offer to be the translation editor for *A Mind of Your Own* by Kelly Brogan. According to Çağlar, her contributions must have significantly enhanced the translation's readability, leading the publisher to initially consider prioritizing her name above those of the translator and the author—a decision she found inappropriate and declined. This experience can be said to reinforce her reputation as an authoritative figure in health matters and in translations of high quality in Türkiye, leading to further opportunities as a translation editor for other books. This narrative suggests that beyond linguistic transfer, the translator's reputation and approach can significantly influence the reception and credibility of translated works.

Discussing his approach to translation, Dr. Baybars Türel emphasizes the importance of sourcing content from a diverse array of scientifically reliable materials, including current literature and oppositional views, to mitigate bias. He also underscores the importance of leaning toward the scientifically stronger side, even if it is not the side one champions, highlighting the provisional nature of scientific knowledge. Dr. Türel prioritizes content that is topical, broadly relevant, or addresses significant health issues, leveraging media like articles and YouTube for access to reputable academic resources. He explicitly acknowledges his lack of formal translation training but highlights his strategy of summarizing content while preserving key messages and concepts, despite challenges with certain expressions. He describes his translation process as meticulous and slow, driven by a concern for accuracy and the avoidance of misunderstanding, in an attempt to balance it with his medical practice and daily life, rather than by speed. In terms of interpretations for live broadcasts and public conferences, his preparation involves crafting specific questions. Here, he notes a distinction between his approach and professional simultaneous interpreting, emphasizing that his goal is to collect and collate information, conveying a general understanding to the audience by explaining it in the way he understands it, rather than providing a verbatim rendering. Dr. Türel also differentiates between translation and interpreting, pointing out the time constraints and precision afforded by each mode. Although he mentions his lack of formal training several times, he specifically notes that, while consecutive interpreting, he sometimes takes notes on highlighted points as he listens to the speaker, a practice that aligns with that of professional interpreters. Lastly, feedback on his translations is generally positive, underscoring the value of making information accessible to those without the resources or language proficiency to understand the original texts.

In terms of audience awareness of translated content, Dr. Türel emphasizes the importance of crediting original sources in translations as well, highlighting his commitment to acknowledging the origins of the content he shares, even when it involves synthesizing information from multiple sources. This practice is not just about giving credit where it is due but also about ensuring the credibility and trustworthiness of the translations presented to his audience. By listing references and explicitly stating when content is a translation, Dr. Türel aims to maintain transparency with his followers, potentially increasing their trust in the content's accuracy and his reliability. The feedback from his audience, ranging from appreciation to requests for more content, suggests that this transparency is valued and may contribute to Dr. Türel's perceived trustworthiness.

Regarding translator's visibility and the influence of being an authoritative figure, Dr. Türel underscores the ethical and professional necessity of acknowledging translators' contributions in published translations, emphasizing respect for their labor. He expresses personal concern over the inherent challenges of translation, particularly the unavoidable shifts in meaning that occur when transferring ideas from one language to another. He describes these shifts as a fundamental issue, with no translation ever conveying the author's original intent one hundred percent. It can be argued that this is a perspective that influences our understanding of how the interplay between a translator's interpretation and the original author's intent can be navigated.

7.3.4 Content quality and impact

Dr. Baybars Türel and Nurçin Çağlar also make remarks about the current quality of functional medicine and health translation. Both of them underline the importance of

high-quality translations in the health sector, particularly in functional medicine. They recognize that the stakes are high in medical translation, where clarity and accuracy can significantly impact understanding and outcomes. Moreover, they both acknowledge that specialized knowledge is crucial for translating health-related materials. They further emphasize the importance of making translations accessible and understandable to the Turkish audience. Dr. Türel talks about preventing misinterpretation or boredom and highlights the necessity of a specialized review process to ensure accuracy, clarity, and domain-specific appropriateness in translations. Çağlar, on the other hand, focuses on ensuring the translation feels as if it were originally written in the reader's native language, giving the example of translating idiomatic expressions and achieving a natural flow in Turkish.

Both Dr. Türel and Çağlar acknowledge the role of their content in influencing the health literacy of their followers, recognizing the importance of the information they share and its potential to shape their followers' understanding and attitudes towards health, and touching upon the significance of translation in making health information accessible.

Regarding their contrasting points on the matter, Dr. Türel emphasizes a critical and skeptical approach to consuming health information, advocating for the verification of sources and acknowledging the provisional nature of scientific knowledge. He is concerned with the scientific reliability and competence of the original sources, implying that translation alone does not solve the issue of misinformation. In contrast, Çağlar focuses on the accessibility and understanding facilitated by translation. She highlights the positive feedback from their followers about learning through translations, indicating a focus on accessibility and education through language as critical.

7.3.5 Role of translation in patient empowerment and awareness

Dr. Baybars Türel and Nurçin Çağlar underline the multifaceted benefits of functional medicine and the crucial role of translation in making these benefits accessible and understandable to both healthcare providers and patients, highlighting a dual focus on systemic healthcare improvement and direct patient empowerment. They underscore the value of functional medicine's holistic approach in contrast to traditional reductionist perspectives. They agree that considering the patient's overall well-being, including aspects like nutrition, mental health, and exercise, is crucial for empowerment. There is a consensus that functional medicine contributes to patient empowerment, and they emphasize the importance of translation in this context. Such empowerment comes from a more comprehensive understanding of health that enables patients to take an active role in their care and recovery process. They see translation as a vital tool for making medical information accessible and understandable to patients and medical professionals, facilitating knowledge exchange.

There may be a couple of points on which they seem to differ, which can be attributed to their career backgrounds. Dr. Türel emphasizes the importance of integrating knowledge about nutrition and exercise into medical education to enhance the effectiveness of healthcare professionals, suggesting a systemic change in healthcare education and practice, which may translate into patient empowerment. In contrast, Çağlar focuses more on empowering patients directly by providing them with access to the scientific foundations on their journey to better well-being, thereby encouraging them to take responsibility for their health. Additionally, Dr. Türel discusses the role of translation in disseminating essential knowledge about holistic patient care globally among healthcare professionals and students. Çağlar, however,

highlights translation's role in motivating patients and providing them with a deeper understanding of the reasons behind recommended lifestyle changes, thus facilitating patient engagement with their health journey.

Dr. Türel and Çağlar also voice opinions on the impact of their understanding, awareness, and policy in the field of health on their translations. They both emphasize the significance of lifestyle choices and their impact on health. They share a common belief in the importance of addressing lifestyle factors in managing and preventing health issues. Each aims to use their translations as a tool to educate the public. Their work is not just about linguistic accuracy but also about conveying messages that can inform and inspire healthier behaviors among their audience. Here, translation serves as a mediator for texts that promote patient empowerment. They are aligned in their support for functional medicine, highlighting the role of personal responsibility and lifestyle modifications in preventing diseases, especially those related to metabolic health.

Where they diverge is approach to content selection and engagement with the audience. Dr. Türel selects, adapts, and delivers content that emphasizes the importance of preventive medicine and personal accountability, focusing on inspiring readers to make lifestyle adjustments. He furthermore underlines that translation work can be a bridge between medical advice and patient action, emphasizing the role of translations in promoting health education and behavioral change, highlighting the potential for translation work to have a profound impact on public health by encouraging small lifestyle adjustments that can significantly improve well-being. In contrast, Çağlar prioritizes content based on audience interest, using interactions on social media to identify the needs and desires of their audience, tailoring her translations accordingly. It can be argued that her approach is more

audience-driven and responsive, due to her role as one of the founders and implementers of the non-profit social responsibility project, *Sağlıklı Yaşıyoruz*. This reflects a more responsive method of health education, where content is tailored not just based on the translator's perspective on health but also on the audience's specific interests and preferences.

7.3.6 Translation, health, and activism

Dr. Baybars Türel and Nurçin Çağlar offer remarks on the interconnectedness of translation, health, and activism. They recognize that these three elements interact dynamically to enhance the effectiveness and reach of health-related advocacy efforts. They both highlight the importance of translation in making health activism more effective. They agree that translation plays a key role in bringing diverse voices into the conversation and ensuring that information reaches a wider, more diverse audience.

Dr. Türel and Çağlar put emphasis on external validation and inclusive dialogue, respectively. Dr. Türel focuses on the credibility and persuasive power that comes from translating and disseminating information from respected foreign sources, especially Western countries. This perspective emphasizes the role of translation in adding external validation to local activism efforts, highlighting how translation can be strategically used to lend credibility to local advocacy efforts. In contrast, Çağlar centers on the importance of inclusive dialogue and the dissemination of knowledge across language and cultural barriers, viewing translation as essential to creating a more inclusive conversation about health.

The participants are also asked whether they consider themselves as health activists, and whether translation plays a role in this activist identity. Dr. Türel and

Çağlar both recognize their roles in making health knowledge accessible and understandable to a broader audience. Both agree that translating health information into a more accessible form is a key part of their efforts to educate and inform the public. Dr. Türel explicitly mentions the importance of being adaptable and willing to update information as new scientific evidence becomes available. On the other hand, Çağlar's commitment to disseminating the current health literature also implies an acknowledgment of the evolving nature of health knowledge.

However, they primarily differ in whether they consider themselves health activists. Dr. Türel hesitates to adopt the label of a traditional health activist, preferring to see himself as a disseminator of information within his sphere of influence. He emphasizes the need to remain open and adaptable in the face of new evidence. This stance is understandable, given that he is bound by the Hippocratic Oath to provide care impartially, with a primary focus on the health and well-being of his patients. Activism often entails advocating for specific changes or policies, which may conflict with the impartial stance required in the medical profession. Dr. Türel's commitment to his patients and his dedication to maintaining a neutral position ensure that he can serve all individuals equally, regardless of any personal characteristics or beliefs. In contrast, Çağlar explicitly identifies herself as a health activist, seeing her role in translation as an active form of raising awareness and making information accessible. Thus, it can be suggested that Dr. Türel's approach is more about facilitating access to information and encouraging people to consult credible sources, whereas Çağlar focuses on the act of translating as a means to directly spread knowledge and awareness. She aims to ensure that a greater number of people can benefit from the knowledge she has acquired, positioning this effort as a central component of her activism.

7.3.7 Professional reflections and future directions

Dr. Baybars Türel and Nurçin Çağlar are figures active in the publishing sector as translation editors. Both emphasize the importance of fidelity to the original text, ensuring that the translation remains true to the author's intent and the scientific accuracy of the work, especially in the field of functional medicine. They highlight the challenges involved in the translation process, including finding equivalent phrases for specific terms, dealing with subjects they are not familiar with (Çağlar, understandably, since she lacks formal medical education), and making the text understandable to the target audience. They further discuss the need for a meticulous and knowledgeable approach to translation, underlining the importance of having translators who are both linguistically skilled and adequately informed about the subject matter. Also, they express a commitment to making the content accessible and comprehensible to readers in Turkish, indicating an understanding of their responsibility towards the audience.

Where they differ can roughly be identified as focus and perspective on challenges, interaction with translators, and approach to unfamiliar content. Dr. Türel focuses more on the linguistic and technical challenges of translation, such as finding equivalent phrases and making minor adjustments for clarity. Moreover, he underscores the significance of translating works by authors who may not be well-known, emphasizing the importance of content quality and scientific reliability over fame, highlighting the criteria for selecting works to translate beyond just their popularity or recognizability. In contrast, Nurçin Çağlar places a stronger emphasis on the ethical considerations; through the contributory remarks of Okan Çağlar, she mentions her use of editor's notes to address opinions that diverge from mainstream perspectives without altering the original work unethically. Furthermore, she

specifically laments the lack of direct interaction with translators and suggests that collaboration could enhance the quality of translations, introducing a more interactive approach as a solution to some of the challenges faced in translation, which could improve outcomes. Lastly, Çağlar describes the editing process as particularly challenging when dealing with unfamiliar subjects, requiring a slower pace and deeper engagement. This point is more about the personal experience and strategy in handling unfamiliar content, while Dr. Türel does not specifically address this issue as he is already familiar with the content due to his profession.

The participants also voice opinions on whether there should be professional translators specialized in medicine or whether medical professionals should undertake translation work. They contribute to a detailed discussion on the role of professional expertise in medical translation, advocating for a model that leverages the strengths of both professional translators and healthcare experts to ensure the highest standards of accuracy and reliability. Dr. Türel and Çağlar understand the specialized nature of medical terminology and concepts, acknowledging that accurate translation requires more than just linguistic skill. This indicates their awareness of the potential risks associated with misinterpretations in medical translations. Furthermore, they emphasize the critical importance of achieving accurate translations in the medical field. They highlight how inaccuracies can lead to misunderstandings, emphasizing the need for precision.

Dr. Türel and Çağlar agree that professional translators should be the ones to perform the initial translation work, with healthcare professionals later reviewing and correcting these translations. Where they seem to diverge slightly, however, is the emphasis they place. While both agree on the need for collaboration, Dr. Türel seems to put slightly more emphasis on the value of medical professionals' oversight in

ensuring the fidelity of translations. Çağlar, on the other hand, leans more towards the importance of professional translators' linguistic skills in executing the initial translation work, suggesting that the deep subject matter knowledge of medical experts might not always translate into high-quality translation work without linguistic expertise. It can be suggested that this perspective highlights the critical role of linguistic expertise in the initial translation phase, underscoring the challenges specific to medical translation that might not be as effectively addressed by healthcare professionals alone.

Dr. Türel and Çağlar comment on translator and interpreter training too. They both advocate for extensive reading in their native language and the language they work into as a foundational strategy for translators and interpreters specializing in health and, more specifically, functional medicine. They agree that immersion in both general and specialized texts is crucial for developing the requisite knowledge and skills in this field. This shared emphasis underscores the importance of continuous learning and the acquisition of a broad linguistic and subject matter competence.

However, their perspectives diverge in the specifics of their recommended reading materials and the additional skills they emphasize. With regard to scope and type of reading material, Dr. Türel focuses on specialized contexts such as medical congresses or scientific journals and highlights the role of science communication editors as a model for translators. This suggests a recommendation for reading materials that are more technical and directly related to the field of health and functional medicine. Çağlar, on the contrary, broadens the recommended reading to encompass a more diverse array of literary pieces, with a particular emphasis on novels, particularly those of fiction. Once more, Okan Çağlar contributes to the

interview by underscoring the importance of reading Turkish translations of works to pinpoint common errors. This approach indicates a more comprehensive linguistic immersion, suggesting that grasping nuances and identifying translation mistakes may lead to a deeper comprehension of the language and subject matter, ultimately yielding improved translations.

7.3.8 Collaboration and cultural consideration

The two participants share thoughts on a collaboration between healthcare professionals, content creators, and translators. Dr. Baybars Türel and Nurçin Çağlar both agree on the importance of collaboration between these parties, emphasize producing materials focused on the audience's needs and understanding in the field of functional medicine, and highlight the need for the materials to be scientifically valid and accurate, ensuring the integrity of the information provided to them.

As far as the role of content creators, Dr. Türel focuses more on the role of healthcare professionals in identifying and endorsing reliable sources of information for translation; whereas Çağlar emphasizes the role of content creators in identifying relevant content through interactive methods and then working with translators and healthcare professionals to refine it. Furthermore, in terms of process emphasis, Dr. Türel highlights the importance of selecting reputable and scientifically valid sources, with a focus on the challenge of discerning valuable information online. He underscores the critical role of healthcare professionals in selecting and endorsing sources for translation. Çağlar, meanwhile, focuses on the collaborative process itself, illustrating how each group's expertise contributes to producing high-quality resources, with a strong emphasis on linguistic and medical precision.

The participants also offer remarks on adapting functional medicine content across cultural boundaries while respecting both the source and target cultures. Both Dr. Türel and Çağlar stress the necessity of adapting the practices and concepts of functional medicine to Turkish culture. They acknowledge that direct translation without considering cultural norms and sensitivities can lead to misunderstandings or misalignments with the audience's values and practices. Likewise, they both imply that successful translation involves more than just converting words from one language to another. It requires a deep understanding of cultural nuances and the ability to adapt content so that it is culturally relevant and respectful. It can be said that this perspective recognizes translation as a complex process that involves cultural, not just linguistic, fluency.

The participants' focus areas of adaptation and balance between adaptation and fidelity demonstrate some differences. Dr. Türel focuses more specifically on the practical implications of cultural adaptation in medicine, such as in the collection of patient anamneses and in addressing sensitive topics like dietary habits and sexual life according to Turkish cultural norms. Çağlar, on the other hand, discusses cultural adaptation more broadly in the context of linguistic differences, using the specific comparative example of pronoun usage in English and Turkish, to illustrate the importance of cultural nuance in translation practices. Furthermore, Çağlar explicitly mentions her approach to preserving the essence of the original text rather than opting for a cultural adaptation, in the sense mentioned by Dr. Türel, which leans more towards the necessity of adaptation to ensure cultural relevance and sensitivity without explicitly mentioning the need to remain true to the original content's essence. It can be argued that this divergence, once more, originates from their distinct professional backgrounds.

7.3.9 Responses to personally-tailored questions

I asked two more personally-tailored questions for each participant. Here, in the analysis, I have included both additional questions asked to Dr. Baybars Türel, as well as one addressed to Nurçin Çağlar. The questions for Dr. Türel address the broad relationship between health and translation from a medical doctor's perspective, as well as the influence of his medical education and professional expertise on his translations. The question for Nurçin Çağlar, on the other hand, pertains to an Azerbaijani sister page on Instagram that disseminates *Sağlıklı Yaşıyoruz*'s content by translating it from Turkish into Azerbaijani.

Dr. Türel emphasizes the indispensable role of English proficiency within the medical field due to the predominance of medical literature in English. He stresses that all practicing medical professionals, irrespective of their native language, must acquire sufficient English skills to access and comprehend the medical literature. According to Dr. Türel, this condition is not optional but an obligation for professionals to stay informed and competent in their field. In line with this view, he distinguishes the need for translating medical resources from the English lingua franca into other languages not for the benefit of medical professionals but for the general public. Thus, while the translation of medical content for professional use may not be essential given the requirement of English proficiency, it plays a crucial role in public health education and awareness, bridging the gap between medical knowledge and societal understanding.

Furthermore, as a practicing cardiologist, Dr. Türel emphasizes the critical intersection of medical education and practical experience in both understanding and translating medical concepts for diverse audiences. He highlights the importance of firsthand clinical practice in validating the efficacy and applicability of medical

solutions, contrasting this with the limitations of theoretical knowledge or recommendations not grounded in day-to-day patient care. His perspective underscores the potential disconnect between experimental findings and real-world outcomes, advocating for a cautious approach to disseminating medical advice. Dr. Türel stresses the value of rigorous scientific validation and the necessity of ensuring information's accuracy and repeatability across studies before sharing it with the public. When it comes to translation, whether of scientific articles or communicating with patients, Dr. Türel underscores the importance of simplifying complex medical terminology. He advocates for the use of analogies and accessible language to ensure that medical information is understandable to all, regardless of the audience's background or familiarity with medical jargon. It can be suggested that this is an approach that calls for both interlingual and intralingual translation.

Lastly, providing background information on the Azerbaijani sister page, Çağlar discusses the development of a 5-star supplement brand launched as part of an initiative by *Sağlıklı Yaşıyoruz*, attracting investment from an Azerbaijani investor leading to the production of a brand named *VeNatura* in Türkiye. The investment came from the owner of *Vefa İlaç*, an Azerbaijani industrialist who later moved to Türkiye. This connection between Türkiye and Azerbaijan facilitated the creation of the Azerbaijani sister page on Instagram, aimed at translating and sharing content from *Sağlıklı Yaşıyoruz* to the Azerbaijani audience. This is a collaborative translation effort by the Azerbaijani team of *Vefa İlaç*, focusing specifically on translating the posts into Azerbaijani. It can be argued that this case represents an interesting scenario, as posts on the sister page suggest that the content, although presented in Azerbaijani, is translated by Nurçin Çağlar. Here, Turkish serves as an intermediary language, with the actual translation process occurring from English to

Azerbaijani. Despite this, the sister page treats the posts from *Sağlıklı Yaşıyoruz* as original content, and the collaborative translation efforts of the Azerbaijani team of *Vefa İlaç* are not explicitly acknowledged on Instagram. However, Çağlar is credited as the translator, and the original English sources are referenced. This situation can be said to highlight the continuous flow of information across multiple linguistic barriers and demonstrate how initiatives aimed at raising public health awareness are deemed valuable and thus disseminated through translation.

In conclusion, Dr. Baybars Türel and Nurçin Çağlar, as agents of translation and also editors active in the field of functional medicine within the Turkish book market, demonstrate a meticulous approach to conveying the holistic perspective of functional medicine. It can be suggested that they play a pivotal role in translating health information for the Turkish public, acting as producers who have legitimized their roles by contributing to the formation of Türkiye's culture repertoire of functional medicine, and by creating new options and products within that repertoire. Both place special emphasis on the credibility of source content and scientific validity. As a medical doctor grounded in science, Dr. Türel consistently stresses the provisional nature of scientific information, advocating that both original and translated content must be scientifically valid and authored by credible, albeit sometimes unpopular, figures, thus approaching populism with caution. He also emphasizes the importance of engaging with contrasting opinions to mitigate bias and always favor scientifically validated positions.

Regarding the current balance between original and translated content in the field of functional medicine in Türkiye, they note a predominant reliance on translations. Çağlar is hopeful that as more Turkish medical professionals become familiar with functional medicine, this balance will shift towards more original

content. On audience interaction with translated materials, Dr. Türel reports positive feedback from readers who encourage more translations. Conversely, Çağlar notes varying levels of awareness among the *Sağlıklı Yaşıyoruz* audience, with some mistakenly crediting the founders of *Sağlıklı Yaşıyoruz* for the translated messages.

This situation presents an opportunity for further discussion on how translations can enhance health literacy and empower patients and healthcare professionals in Türkiye. Çağlar actively engages with *Sağlıklı Yaşıyoruz* followers on social media to understand their interests and needs, which informs her selection and sharing of content. Dr. Türel, as a medical professional, focuses on translating broadly relevant, and time to time specific, health topics to educate his audience. Both he and Çağlar integrate health policies and lifestyle choices into their translation work, aiming to promote healthier behaviors. Dr. Türel, in particular, prioritizes educating healthcare professionals as part of a comprehensive strategy to revamp the medical system to include nutrition and exercise, thereby potentially effecting meaningful change. Çağlar, besides focusing on audience needs, also references original research articles in her translations to serve the medical professionals in the *Sağlıklı Yaşıyoruz* audience, thus empowering them to delve deeper into the subjects.

In discussing the interconnectedness of translation, health, and activism, Dr. Türel underscores the importance of external validation in health activism. He points out that translated information from respected, often Western sources can enhance the credibility and impact of local advocacy efforts. Çağlar, on the other hand, highlights the role of translation in bridging language and cultural barriers, thereby facilitating more inclusive health discourse. While Dr. Türel hesitates to label himself a traditional health activist due to his commitment to impartiality as a

medical doctor, Çağlar embraces the identity, viewing her translation work as a proactive means to raise awareness and improve access to health information.

Both Dr. Türel and Çağlar agree on a translation model that involves collaboration between professional translators and healthcare experts, underscoring the complexity of medical terminology and concepts. They emphasize the need for future translators and interpreters to immerse themselves in both the languages they will work with and the relevant terminology, with Çağlar adding the importance of reading fiction in one's native language to better express oneself.

Concerning cultural considerations in translating functional medicine and health concepts into Turkish, Dr. Türel addresses sensitive topics like dietary habits and sexual life, adapting them within the Turkish cultural context. Çağlar focuses more on linguistic adaptations between English and Turkish. Additionally, the creation of an Azerbaijani sister page of *Sağlıklı Yaşıyoruz* on Instagram suggests an effort to transfer a Turkish functional medicine culture repertoire to an Azerbaijani audience, fostering a similar culture repertoire there. Interestingly, while Turkish is used as an intermediary language, *Sağlıklı Yaşıyoruz*'s posts are treated as original content in Azerbaijan, where original English sources are also referenced but Çağlar is credited as the translator, overshadowing the collective effort of *Vefa İlaç*'s Azerbaijani team. This may reflect Azerbaijan's closer cultural affinity to Türkiye than to English-speaking Anglophone cultures.

Finally, the translation practices under *Sağlıklı Yaşıyoruz* mentioned by Çağlar, and the interpreting strategies of both Dr. Türel and Çağlar, align with their actual performances. Despite being non-professional translators/interpreters, they demonstrate high meticulousness in their tasks, always crediting their sources and adapting their translations to fit the constraints of social media platforms. This

includes summary translations, which preserve the core message of the original content. In interpreting, Dr. Türel favors summarized, concise versions, respecting the limited time of speakers and the audience, while Çağlar occasionally interjects to add missing information, favoring a more verbatim approach. Finally, Çağlar's discussion of editorial forewords as instances of health activism aligns with the analysis carried out in Chapter 6, where these cases of translation and interpreting are also explained in further detail.

CHAPTER 8

CONCLUSION

This thesis aims to explore how translating information about functional medicine from English into Turkish not only introduces new options within the Turkish language and culture but also establishes a novel culture repertoire. It examines how translation can be linked to efforts in health activism. Building on traditional media such as books and newspapers, this process is further influenced by the translation efforts of agents prominent in the field of functional medicine in Türkiye. These agents include an influential public figure and a medical doctor who also act as volunteer translators/interpreters. The non-profit formation co-founded by this influential public figure acts as a powerful entity promoting health activism, including on social media platforms, largely mediated by translation and interpreting efforts.

To achieve this aim, I first detailed a literature review in Chapter 2, focusing on both international literature and literature specific to Türkiye on key concepts the thesis addresses: translation, health/medical translation, activism, volunteerism, social media, agency, and functional medicine. However, the focus on functional medicine is limited to the context of Türkiye as I intend to illustrate the newly emerging position of functional medicine in Turkish academia.

In Chapter 3, I explored a four-pillar theoretical framework foundational to this research. This framework encompasses the systemic approach and theory of culture planning by Even-Zohar, particularly the concept of "culture repertoire" (1990a, 1990b, 1997a, 1997b, 2000, 2010); the norms framework proposed by Gideon Toury (1978); the new, broader perspective on health introduced by Susam-

Saraeva and Spišiaková (2021a); and the concept of activist translation as defined by Gould and Tahmasebian (2020). This theoretical framework enabled me to analyze how translation activities reinforced by some agents contribute to forming a new Turkish culture repertoire related to health, demonstrating an element of activism through translation, and facilitating a descriptive approach to analyzing translated content shared on social media.

In Chapter 4, I detailed the methodology used throughout the thesis, which adopts a mixed-methods approach grounded again in four pillars: product-, process-, participant-, and context-oriented methods. I outlined the historical context and provided the quantitative and qualitative data comprising the thesis; following my positionality statement, I also discussed interviews conducted with two key agents of translation—one an influential public figure and health activist, the other a medical doctor. Additionally, I examined *Sağlıklı Yaşıyoruz*, a non-profit formation, as a case study. This examination included three categories: translated posts shared on Instagram, interpreted live broadcasts on Instagram and at a public event, and translation editor forewords. The goal was to elucidate the role of translation in health activism and in creating a new Turkish culture repertoire.

My analysis began in Chapter 5, where I explored how functional medicine information has permeated Türkiye through translated books and newspaper articles, which are crucial in shaping culture repertoires and introducing new options. Instead of conducting a comparative translation analysis between the original sources and their targets, I evaluated this phenomenon based on general observations of a prominent publisher and a leading newspaper.

In Chapter 6, I examined *Sağlıklı Yaşıyoruz* as a case study of health activism and its role as a significant influencer in the dissemination of translated information

in the functional medicine field in Türkiye. I analyzed several posts from its Instagram account to understand the norms that govern them, investigated two consecutive interpreting sessions involving foreign medical doctors, and discussed the impact of translation through the forewords written by Nurçin Çağlar, the co-founder who is also in charge with translation responsibilities at *Sağlıklı Yaşıyoruz*.

In Chapter 7, I delved into the interviews, examining the approaches of agents Nurçin Çağlar and Dr. Baybars Türel to translation and interpreting. I highlighted their perspectives on the role of translation in disseminating functional medicine information across Türkiye, the current state and future directions of health translation in the country, and the potential of translation to enhance a society's health literacy and patient empowerment.

Before discussing the concluding remarks, I would like to draw parallels with the extensive work of Susam-Sarajeva in the realms of translation, health, and activism. Specifically, I focus on her research exploring the impact of translation on the web-based natural-birth movement in Türkiye (Susam-Sarajeva, 2010). Building upon her investigation of traveling thoughts (Susam-Sarajeva, 2006, 2010), the emergence of functional medicine as a response to the limited perspective of conventional medicine toward health, particularly concerning chronic, noncommunicable diseases, can be conceptualized as a traveling thought introduced to Türkiye through translation. However, the movement of the approach of functional medicine differs in that it is not inherently tied to modernization or Westernization as in the case of Susam-Sarajeva (2010) but rather comprises a repertoire of holistic tools aimed at enhancing overall health and well-being.

In her work, Susam-Sarajeva (2010) argues that she aims to understand what texts have been translated, by whom, and why, without critiquing the quality.

Similarly, I adopt this approach in the present research, seeking to uncover the types of materials translated concerning functional medicine in Türkiye, the institutions/individuals actively disseminating such information across the country through translation beyond professional translators/interpreters, and the motives underlying their involvement in translation activities, all without critiquing the quality of these translations. However, it is worth noting that I asked for the opinions of interview participants regarding the current status and quality of translations in Türkiye within the field, and I have included their insights in Chapter 7, where I delve into the details of these interviews.

Susam-Sarajeva (2010) aims to illuminate how translation manifests in unexpected places, particularly influenced by electronic mediums, underscoring the role of non-professional translators in propelling social movements. Similarly, my objective in this research aligns with her work as I focus on non-professional translators/interpreters active on social media platforms, showcasing instances of health activism. Regarding cyberactivism, Susam-Sarajeva (2010) highlights the lack of focus on translation within cyberactivism in Translation Studies, advocating for researchers to recognize the contributions of non-professionals and the unique challenges posed by electronic communication. She suggests that investigating translation in cyberactivism can challenge traditional conceptions of translation, fostering a broader understanding of its role in everyday life and social struggles. This thesis contributes to the literature by merging translation with a social responsibility project, disseminating a health transformation journey and information on functional medicine through social media platforms, with translation playing a major role in this endeavor, driven by activist intentions.

In conclusion, I maintain that the integration of the holistic approach of functional medicine into Turkish culture, facilitated through translation, is timely given the persistent rise of chronic diseases despite medical advancements. My analysis reveals that functional medicine began influencing Turkish culture in the early 2010s, largely through the translation of works by prominent American doctors, which were prominently featured in the Turkish book market. Interest in functional medicine grew gradually, with 2019 marking a significant turning point, as evidenced by the number of books compiled in the lists for the present study, due to a sharp increase in enthusiasm for the field, leading to a notable rise in the translation of related books. This enthusiasm expanded into other media, with newspapers beginning to feature translated podcast episodes in 2021. The podcast, hosted by the vocal American medical doctor Mark Hyman, who is a proponent of functional medicine, continues to influence Turkish readers to this day through these newspaper translations.

Initially, the translations from the early 2010s might reflect a lack of systematic source selection, suggesting that the mere absence of knowledge about functional medicine was the primary driver for its introduction into Türkiye and the initial steps in creating a culture repertoire. However, the surge in interest observed in 2019 in the Turkish book market indicates a shift towards a more systematic approach to the selection and translation of sources, both in books and subsequent newspaper publications. The dominance of English and the influence of American sources and institutions in the context of functional medicine have facilitated a more rigorous importation through translation efforts, also mediated by the prestige of certain American medical doctors and institutions.

Furthermore, I suggest that new concepts, terms, and discussions serving as options were introduced to Turkish culture via the translation of functional medicine from Western sources. These include novel holistic approaches that emphasize the importance of nutrition, exercise, sleep, mental health, and social connections as indispensable elements of well-being. Despite often being overlooked as clichés, it can be said that these aspects are now starting to be recognized for their significant role in maintaining good health. Building on traditional media like books and newspapers, which offer new reading options and options for Turkish society to stay informed about the latest health advancements, these novel options are also communicated through social media.

There is also a deliberate intent on the part of a leading publisher to emphasize the concept of functional medicine in its translated books. This includes practices such as adding the phrase functional medicine to front covers where it is absent in the original, bolding the phrase on back covers, and featuring medical doctors who write forewords to books as affiliated with the Institute for Functional Medicine (IFM), leveraging the institute's prestige. These strategies can be interpreted as an attempt to both familiarize Turkish society with the concept and to capitalize on commercial interests in a developing field that is attracting increasing interest. Additionally, the weekly podcast translations featured in *Oksijen* and the newspaper's interview with Dr. Hyman, with Dr. İrem Aygün as the interviewer as the Head of the Department of Functional Medicine at the American Hospital following his conference in Istanbul—mediated by simultaneous interpreting—further highlights the role of translation and interpreting in establishing the culture repertoire of functional medicine in Türkiye. The conference and its simultaneous interpretation itself can be seen as efforts to make the functional medicine approach

more widely known among Turkish healthcare professionals and to further integrate this approach into Türkiye's medical system.

Furthermore, I suggest that translation is employed as a tool for health activism. Taking *Sağlıklı Yaşıyoruz* as a case study, it is evident that public figures who have experienced significant positive health outcomes through lifestyle changes are keen to disseminate the knowledge they have acquired. They actively share health-related information on their social media platforms, including scientific articles and posts from foreign doctors that require interlingual translation. The founders also engage in live broadcasts with foreign doctors on their Instagram account, and during public events. These activities not only reinforce health-promoting options in the new culture repertoire but also bring to light discussions about translational norms (Toury, 1978) and interpreting practices performed by *Sağlıklı Yaşıyoruz*. On *Sağlıklı Yaşıyoruz*'s Instagram account, preliminary norms regarding content types include scientific/medical articles, news agency articles, social media posts, books, and articles by medical doctors specializing in functional medicine. These align with current literature and are tailored to the audience's interests and needs, demonstrating an interactive dynamic. The source language is consistently English. The posted translations adhere to adequacy, while the commentary by *Sağlıklı Yaşıyoruz* surrounding the translations, referred to as extra-textual or peritextual elements in this thesis, could serve to enhance the acceptability of the translations by presenting information that may help the Turkish audience better identify with the material. In terms of operational norms, the predominantly employed strategy is omission for the sake of summary translations; however, there are instances of explicitation through both additions and omissions on a smaller scale.

The interpreting case analysis of *Sağlıklı Yaşıyoruz* yields three notable results concerning the practices of volunteer non-professional translators/interpreters, specifically Nurçin Çağlar and Dr. Baybars Türel. The general tendencies observed include using third person in interpretations, rendering summary interpretations akin to storytelling, and incorporating their own remarks. Employing a third person perspective may clarify the original speaker's message and help maintain a separation between the interpreter and the original speaker. Summary interpretations may be beneficial in time-constrained environments like social media platforms and public events, making the interpretations more accessible and engaging for the audience. Adding personal comments can help explain unfamiliar terms or topics and adapt the original message to the target audience's context, conveying messages of hope. These practices resemble what Diriker (2004) terms 'shifts in the speaking subject' (p. 84), referring to deviations demonstrated by professional interpreters; it can be argued that analogous behaviors are observed among non-professional interpreters as they undergo similar cognitive processes. However, it should be noted that these practices under *Sağlıklı Yaşıyoruz* are typical rather than deviations.

Sağlıklı Yaşıyoruz's translations, particularly the commentary surrounding the translations, and the translation editor forewords written by Nurçin Çağlar highlight the role of translation as a means to promote health activism. It can be suggested that these efforts do more than just facilitate the exchange of medical knowledge; they may also help create an environment that empowers an informed and healthier Turkish public.

I further argue that the peripheral position of the Turkish language in the language polysystem, and the consequent need to translate information from dominant cultures and languages, inevitably fosters a familiarity with translation.

Apart from translations appearing in books, newspapers, and social media, this is also evidenced by Çağlar's experience: as a psychologist attending many conferences in which foreign speakers would make presentations, interpreting services were available for comprehensibility by the Turkish audience lacking the required language proficiency.

From the interviews conducted, several key insights emerge: translation can enhance health literacy and empowerment for both patients and healthcare professionals. By making the principles of the functional medicine approach widely accessible across linguistic barriers, translation can help overhaul medical systems to incorporate important health aspects like nutrition and exercise. This may empower health professionals, who in turn may educate and empower patients. It could also directly empower patients through popular platforms like social media and traditional media such as books and newspapers. The current state of functional medicine literature in Türkiye leans on translated content, but this may evolve as more Turkish medical doctors familiarize themselves with and adopt the functional medicine approach. When addressing cultural adaptation in the translation of functional medicine into Turkish, two perspectives become apparent: Dr. Baybars Türel emphasizes practical aspects of cultural adaptation in medicine, particularly in patient interactions and addressing sensitive topics such as sexual life and dietary habits according to Turkish cultural norms, while Nurçin Çağlar discusses broader linguistic and cultural nuances, favoring preservation of the original text's essence over explicit adaptation.

However, it is critical to prioritize credible, scientifically valid sources in translations, as well as original content, to avoid populism that may propagate misleading views. Emphasizing evidence-based materials and considering opposing

perspectives can reduce bias and increase accuracy in translations. In health translation, it is essential that professional translators with the necessary medical knowledge are involved in the initial translation efforts, followed by reviews from medical professionals to ensure the highest quality and accuracy of the translations. Additionally, collaboration among medical doctors, translators, and content creators is crucial for choosing scientifically valid source materials, accurately assessing audience needs, producing accurate translations, and creating informative and engaging health content. When used as a tool for health activism, translation can promote local advocacy and enhance health awareness by introducing respected foreign perspectives and raising health awareness.

Finally, the analysis for triangulation purposes showed that the actual translation and interpreting practices of the individuals interviewed align with the strategies they reported using. For instance, Nurçin Çağlar mentioned the use of summary translations, always crediting source materials and translators, and occasional title changes on *Sağlıklı Yaşıyoruz*'s Instagram account. Moreover, the practice of more concise rendering during consecutive interpreting by Dr. Baybars Türel, contrasted with Çağlar's preference for verbatim rendering, also reflects their stated approaches in the interviews.

The limitations of this study include the small number of participants involved in the interview process and the absence of comparative source-target analysis in terms of books and newspaper articles. In recognition of these limitations, I propose that the subject matter warranted in-depth, semi-structured interviews with the agents of translation, rather than structured interviews or questionnaires. Consequently, the scope of this thesis was suitable to accommodate just the current number of participants. Additionally, given the extensive material already examined

within this research, incorporating a comparative translation analysis was not feasible due to time and space constraints. However, these aspects present opportunities for future research.

Future directions in this area of research could involve exploring a broad range of topics related to health beyond disease and symptom management through the lens of translation and interpreting. Possible areas include nutrition, exercise, mental health, social connections, substance use and abuse, and environmental health, among others. It is evident that a broader and more holistic perspective of health is gaining prominence in the discipline of Translation Studies. It is my hope that this thesis has made a meaningful contribution to the evolving research area within the discipline and that many more studies are yet to come.

APPENDIX A

LIST OF PUBLISHED BOOK TRANSLATIONS ON FUNCTIONAL MEDICINE IN TÜRKİYE

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Publisher	Date of Turkish Publication
David Perlmutter	Grain Brain	2013 | revised and expanded 18.12.2018	Tahıl Beyin	Hadiye Deniz Ülker	Pegasus Yayınları	03.06.2015
David Perlmutter	The Grain Brain Whole Life Plan	15.11.2016	Tahıl Beyin Yaşam Planı	Ekin Duru	Pegasus Yayınları	10.2017
David Perlmutter	Brain Maker	28.04.2015	Beyin ve Bağırsak	Şelale Dalyan	Pegasus Yayınları	22.02.2018
David Perlmutter	The Grain Brain Cookbook	09.09.2014	Tahıl Beyin Yemek Kitabı	Nur Yener	Pegasus Yayınları	02.2020
David Perlmutter (ed.)	The Microbiome and the Brain	02.12.2019	Mikrobiyom ve Beyin	Translation Editor: Dr. Zafer Beken	Celsus Kitabevi	20.09.2021
David Perlmutter	Brain Wash	14.01.2020	Beyin Yıkama	Meriç Selvi Hoşafçı	Pegasus Yayınları	12.02.2021
David Perlmutter	Raise a Smarter Child by Kindergarten	11.03.2008	Daha Zeki Bir Çocuk Yetiştirmek	Dila Balcı	Pegasus Yayınları	04.2019
David Perlmutter	The Better Brain Book	02.08.2005	Daha İyi Bir Beyin	Meriç Selvi	Pegasus Yayınları	07.2019
David Perlmutter	Power Up Your Brain	01.02.2012	Beynine Güç Ver	Meriç Selvi	Pegasus Yayınları	10.2019

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Publisher	Date of Turkish Publication
Mark Hyman	The Blood Sugar Solution: The UltraHealthy Program for Losing Weight, Preventing Disease, and Feeling Great Now!	30.03.2011	Kan Şekeri Diyeti	Özgü Çelik	Pegasus Yayınları	04.03.2013
Mark Hyman	Eat Fat, Get Thin	23.02.2016	Yağ Yiyin, Yağ Yakın	Filiz Gökaslan	Pegasus Yayınları	05.02.2021
Mark Hyman	The Pegan Diet	23.02.2021	Pegan Diyeti	Filiz Gökaslan	Pegasus Yayınları	09.02.2022
Mark Hyman	Ultrametabolism: The Simple Plan for Automatic Weight Loss	21.04.2008	Ultra Metabolizma - Genlerine Fısılda	Dr. İsmail Murat Keklikoğlu	Celsus Kitabevi	26.06.2021
Mark Hyman	The UltraMind Solution: The Simple Way to Defeat Depression, Overcome Anxiety, and Sharpen Your Mind	08.06.2010	ZİHİN DETOKSU – Fonksiyonel Tıp Yaklaşımı ile	Translation from the English original by: Dr. Elif Karadadaş | Translation Editor: Prof. Dr. Yasemin Akçay	Celsus Kitabevi	23.10.2019

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Publisher	Date of Turkish Publication
Mark Hyman	The UltraSimple Diet: Kick-Start Your Metabolism and Safely Lose Up to 10 Pounds in 7 Days	01.01.2007	Ultra Kolay Diyet	Türkan Çolak	Profil Kitap/Yayıncılık	09.2012
Mark Hyman	Ultraprevention: The 6-Week Plan That Will Make You Healthy for Life	26.08.2003	Ultra Önlem - Yaşam Boyu Sağlıklı Kalmanızı Sağlayacak 6 Haftalık Program	Günca Gülbey | Elif Avcı Dilekci	Profil Kitap/Yayıncılık	10.2012
Terry Wahls	The Wahls Protocol: How I Beat Progressive MS Using Paleo Principles and Functional Medicine	30.12.2014	Wahls Protokolü - Fonksiyonel Tıp ve Taş Devri İlkeleri'ni Kullanarak Multipl Skleroz'u Nasıl Yendim?	Translation Editor: Dr. Murat Baş	Celsus Kitabevi	01.03.2019

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Publisher	Date of Turkish Publication
Terry Wahls	The Wahls Protocol: A Radical New Way to Treat All Chronic Autoimmune Conditions Using Paleo Principles	11.8.2020	WAHLS PROTOKOLÜ / Kronik Otoimmün Hastalıkların Tedavisinde Fonksiyonel Tıp ve Paleo İlkeleri ile SIRADIŞI VE YENİ BİR YÖNTEM	Translation from the English original by: Sevda Bağıbala	Celsus Kitabevi	09.01.2021
Terry Wahls	The Wahls Protocol Cooking for Life: The Revolutionary Modern Paleo Plan to Treat All Chronic Autoimmune Conditions	04.04.2017	Wahls Protokolü: Sağlıklı ve Mutlu Bir Yaşam için Yemek Tarifleri	Not mentioned on the cover	Celsus Kitabevi	10.06.2020

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Publisher	Date of Turkish Publication
Sara Gottfried	The Hormone Cure	11.03.2014	Hormon Tedavisi	Translated from the English original by: Dr. Elif Karadadaş | Translation Editors: Prof. Dr. Yasemin Akçay, Prof. Dr. Nedim Karadadaş	Celsus Kitabevi	20.10.2022
Frank Lipman	The New Rules of Aging Well	27.10.2020	Sağlıklı Yaş Almanın Yeni Kuralları	Translation by: Sevda Bağıbala | Translation Editor: Nurçin Çağlar	Celsus Kitabevi	04.2022
Amy Myers	The Autoimmune Solution	27.01.2015	Bağışıklığınızı Güçlendirin	Tülin Er	Aganta Kitap	10.2019
Jeffrey S. Bland	The Disease Delusion	22.04.2014	Kronik Hastalıklarda Fonksiyonel Tıp	Not mentioned on the cover	Celsus Kitabevi	02.2020

APPENDIX B

LIST OF PUBLISHED BOOK TRANSLATIONS ON FUNCTIONAL MEDICINE BY CELSUS KİTABEVİ

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Date of Turkish Publication
Anna Gvozdjáková	Mitochondrial Medicine	2008	Temel Mitokondriyal Tıp	Translation Editors: Prof. Dr. Abdurrahim Koçyiğit & Dr. Murat Baş	29.12.2019
Bruno Giardina, Patrizia Bottoni & Roberto Scatena	Advances in Mitochondrial Medicine	23.08.2016	İleri Mitokondriyal Tıp	Translation Editors: Prof. Dr. Yasemin Akçay & Dr. Murat Baş	29.12.2019
Allison Post & Stephen Cavaliere	The Gut Wellness Guide	07.08.2018	Sağlıklı Bağırsak Rehberi	Not mentioned on the cover	01.01.2020
Dr. Cynthia Li	Brave New Medicine: A Doctor's Unconventional Path to Healing Her Autoimmune Illness	01.09.2019	Cesur Yeni Tıp: Bir Doktorun Otoimmün Hastalığını Fonksiyonel Tıp ile İyileştirme Serüveni	Not mentioned on the cover	25.01.2020

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Date of Turkish Publication
Dr. Jeffrey S. Bland	The Disease Delusion: Conquering the Causes of Chronic Illness for a Healthier, Longer, and Happier Life	06.05.2014	Kronik Hastalıklarda Fonksiyonel Tıp - Hastalık Yanılgısı	Not mentioned on the cover	12.02.2020
Lynne Farrow	The Iodine Crisis: What You Don't Know About Iodine Can Wreck Your Life	25.03.2013	İyot Krizi - İyot Hakkında Bilmedikleriniz Hayatınızı Mahvedebilir	Not mentioned on the cover	17.02.2020
Susan Blum & Michele Bender	The Immune System Recovery Plan: A Doctor's 4-Step Program to Treat Autoimmune Disease	02.04.2013	İMMÜN SİSTEM VE DETOKS - Fonksiyonel Tıp Yaklaşımı İle	Not mentioned on the cover	17.02.2020
Dr. Terry Wahls & Eve Adamson	The Wahls Protocol Cooking for Life: The Revolutionary Modern Paleo Plan to Treat All Chronic Autoimmune Conditions	04.04.2017	Wahls Protokolü: Sağlıklı ve Mutlu Bir Yaşam için Yemek Tarifleri	Not mentioned on the cover	10.06.2020

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Date of Turkish Publication
Dr. Terry Wahls & Eve Adamson	The Wahls Protocol: A Radical New Way to Treat All Chronic Autoimmune Conditions Using Paleo Principles	13.03.2014	WAHLS PROTOKOLÜ / Kronik Otoimmün Hastalıkların Tedavisinde Fonksiyonel Tıp ve Paleo İlkeleri ile SIRADIŞI VE YENİ BİR YÖNTEM	Translated from the English original by: Sevda Bağıbala	09.01.2021
Dr. Will Cole & Eve Adamson	The Inflammation Spectrum	01.02.2022	Enflamasyon Spektrumu	Translated from the English original by: Dr. Tülay Akça | Translation Editor: Dr. Zafer Beken	09.01.2021
Patrik F. Chinnery & Michael J. Keogh	Clinical Mitochondrial Medicine	2018	Klinik Mitokondriyal Tıp	Translation Editor: Zafer Beken	09.01.2021

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Date of Turkish Publication
Dr. Mark Hyman	Ultrametabolism: The Simple Plan for Automatic Weight Loss	04.03.2008	UltraMetabolizma • Genlerine Fısılda	Translated from the English original by: Dr. Elif Karadadaş | Translation Editor: Prof. Dr. Yasemin Akçay	01.06.2021
Hilary McClafferty	Mind-Body Medicine in Clinical Practice	13.06.2018	Klinik Uygulamada ZİHİN BEDEN TIBBI	Translation Editors: Ürün Özer & Şeref Özer	23.06.2021
Dr. Mark Hyman	The UltraMind Solution: The Simple Way to Defeat Depression, Overcome Anxiety, and Sharpen Your Mind	08.06.2010	ZİHİN DETOKSU - Fonksiyonel Tıp Yaklaşımı İle	Translation by: Dr. İsmail Murat Keklikoğlu	02.07.2021
David Perlmutter (ed.)	The Microbiome and the Brain	02.12.2019	Mikrobiyom ve Beyin	Translation Editor: Dr. Zafer Beken	20.09.2021
Philipp Dettmer	Immune: A Journey into the Mysterious System That Keeps You Alive	02.11.2021	BAĞIŞIKLIK - İmmün Sistem- Sizi Hayatta Tutan Gizemli Sisteme Yolculuk	Translation Editor: Nurçin Çağlar (Founder of *Sağlıklı Yaşıyoruz*)	10.11.2021

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Date of Turkish Publication
Dan Brule	Just Breathe: Mastering Breathwork for Success in Life, Love, Business, and Beyond	28.03.2017	Nefes Terapi: Bilinçli Nefesle Gelen Şifa	Translation by: Dr. Elif Karadadaş | Translation Editor: Prof. Dr. Yasemin Akçay	23.12.2021
Marcia Pitman & Louise Porter	Bioresonance: Theory of energetic healing	2010	Biorezonans ve Enerji Tıbbında Tedavi Sistematiği	Translation Editors: Prof. Dr. Yasemin Akçay & Dr. Sinan Akkurt	23.03.2022
Frank Lipman & Danielle Claro	The New Rules of Aging Well	27.10.2020	Sağlıklı Yaş Almanın Yeni Kuralları	Translation by: Sevda Bağıbala | Translation Editor: Nurçin Çağlar	11.04.2022
Mark P. Mattson & Edward J. Calabrese (eds.)	Hormesis: A Revolution in Biology, Toxicology and Medicine	2010	HORMESİS – Tıbbi Paradigmada Bir Devrim	Translation Editor: Dr. Murat Baş	22.04.2022
Kiyoshi Takatsu & Masayuki Miyasaka (eds.)	Chronic Inflammation: Mechanisms and Regulation	2016	KRONİK İNFLAMASYON: Mekanizmaları ve Regülasyonu	Translation Editor: Prof. Dr. Ertuğrul Okuyan	18.07.2022

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Date of Turkish Publication
Dr. Richard J. Johnson	Nature Wants Us to Be Fat	08.02.2022	Doğa Şişman Olmamızı İstiyor	Translation by: Duygu Tokol | Translation Editor: Dr. Baybars Türel	14.09.2022
Andrea T. da Poian & Miguel A. R. B. Castanho	Integrative Human Biochemistry	2021	Bütüncül Tıp Biyokimyası	Translation Editor: Prof. Dr. Banu Çaycı | Assistant Translation Editor: Dr. Murat Baş	20.10.2022

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Date of Turkish Publication
Diana Noland, Jeanne A. Drisko & Leigh Wagner (eds.)	Integrative and Functional Medical Nutrition Therapy: Principles and Practices	2020	BÜTÜNCÜL VE FONKSİYONEL TIP • Nütrisyonel Tedaviler - İlkeler ve Uygulamalar	Translation Board: Dr. Murat Akçacıoğlu • Dr. Sinan Akkurt • Doç. Dr. Mehmet Mahir Atasoy Dr. Işıl Atasoy • Prof. Dr. Murat Baş • Dr. Ercüment İlgüz Dr. Muhittin Özçelik • Dr. Şerafettin Özdoğan	20.10.2022

Author	Title of the Original Book	Date of Original Publication	Title of Translated Turkish Version	Translator	Date of Turkish Publication
Dr. Sara Gottfried	The Hormone Cure	11.03.2014	Hormon Tedavisi	Translated from the English original by: Dr. Elif Karadadaş | Translation Editors: Prof. Dr. Yasemin Akçay & Prof. Dr. Nedim Karadadaş	20.10.2022
Jon Lieff	The Secret Language of Cells	22.09.2020	HÜCRELERİN GİZLİ DİLİ		To be published
Dr. Peter Kozlowski	Unfunc Your Gut: A Functional Medicine Guide: Boost Your Immune System, Heal Your Gut, and Unlock Your Mental, Emotional and Spiritual Health	19.05.2021	FONKSİYONEL BAĞIRSAK - Bağışıklık Sisteminizi Güçlendirin, Bağırsaklarınızı İyileştirin, Zihinsel, Duygusal ve Ruhsal Sağlığınızın Kilidini Açın!		To be published
Jennifer Sweeton	Eight Key Brain Areas of Mental Health and Illness	30.11.2021	Ruh Sağlığı ve Hastalıklarında Sekiz Anahtar Beyin Alanı		To be published

APPENDIX C

LIST OF TRANSLATED PODCAST EPISODE TITLES FEATURED IN *OKSİJEN*

Date of Publication	Title	Links
12.03.2021 06:00	Kolesterolünüz golf topu mu, plaj topu mu kadar?	https://gazeteoksijen.com/dunya/kolesterolunuz-golf-topu-mu-plaj-topu-mu-kadar-16578
19.03.2021 06:00	Kanserin nedeni şeker mi?	https://gazeteoksijen.com/dunya/kanserin-nedeni-seker-mi-18227
26.03.2021 06:00	Covid olan ilk beş gün D ve A vitamini alsın	https://gazeteoksijen.com/covid-19/covid-olan-ilk-bes-gun-d-ve-a-vitamini-alsin-19355
02.04.2021 06:00	İşlenmiş gıdalar ruh sağlığımızı nasıl etkiliyor?	https://gazeteoksijen.com/dunya/islenmis-gidalar-ruh-sagligimizi-nasil-etkiliyor-20284
09.04.2021 06:00	Çocuklarda aşırı kilo ve obeziteyi nasıl önleriz?	https://gazeteoksijen.com/dunya/cocuklarda-asiri-kilo-ve-obeziteyi-nasil-onleriz-21946
16.04.2021 06:00	Covid günlerinde bağışıklık sistemini nasıl destekleriz?	https://gazeteoksijen.com/covid-19/covid-gunlerinde-bagisiklik-sistemini-nasil-destekleriz-23070
23.04.2021 06:00	Post-Covid Sendromu ile nasıl başa çıkarız?	https://gazeteoksijen.com/covid-19/post-covid-sendromu-ile-nasil-basa-cikariz-24164
30.04.2021 06:00	Gluten sağlığınız için gerçek bir tehdit mi?	https://gazeteoksijen.com/covid-19/gluten-sagliginiz-icin-gercek-bir-tehdit-mi-25449
04.06.2021 06:00	Önümüzdeki 10 yılın sorusu: Neden Uzun Covid oluyoruz?	https://gazeteoksijen.com/covid-19/onumuzdeki-10-yilin-sorusu-neden-uzun-covid-oluyoruz-30695

Date of Publication	Title	Links
11.06.2021 04:30	Karında biriken yağlardan nasıl kurtuluruz?	https://gazeteoksijen.com/covid-19/karin-icinde-biriken-yaglardan-nasil-kurtuluruz-31540
18.06.2021 04:30	Sürekli yorgun hissediyorsanız daha enerjik olmak elinizde	https://gazeteoksijen.com/covid-19/surekli-yorgun-hissediyorsaniz-daha-enerjik-olmak-elinizde-32704
25.06.2021 04:30	Gıda takviyeleri yararlı mı yoksa birer para tuzağı mı?	https://gazeteoksijen.com/covid-19/gida-takviyeleri-yararli-mi-yoksa-birer-para-tuzagi-mi-33680
02.07.2021 04:30	Doğal yollarla migreni nasıl yeneriz?	https://gazeteoksijen.com/dunya/dogal-yollarla-migreni-nasil-yeneriz-34633
09.07.2021 04:30	Dişinizdeki bir çürük ya da yanlış kanal tedavisi bunamanıza neden olabilir	https://gazeteoksijen.com/dunya/disinizdeki-bir-curuk-ya-da-yanlis-kanal-tedavisi-bunamaniza-neden-olabilir-35643
16.07.2021 04:30	Sağlıklı yaşam için ‘beynimizi’ nasıl kullanmalıyız?	https://gazeteoksijen.com/dunya/saglikli-yasam-icin-beynimizi-nasil-kullanmaliyiz-36557
23.07.2021 04:30	Kalp hastalıklarının yüzde 80’i diyet ve yaşam tarzıyla önlenebilir	https://gazeteoksijen.com/dunya/kalp-hastaliklarinin-yuzde-80i-diyet-ve-yasam-tarziyla-onlenebilir-37469
30.07.2021 04:30	Tiroidiniz varsa ilk yapmanız gereken gluteni kesmek	https://gazeteoksijen.com/covid-19/tiroidiniz-varsa-ilk-yapmaniz-gereken-gluteni-kesmek-38580

Date of Publication	Title	Links
06.08.2021 04:30	Kelliğe henüz ilaç yok ama saç dökülmesine karşı çaresiz değilsiniz	https://gazeteoksijen.com/dunya/kellige-henuz-ilac-yok-ama-sac-dokulmesine-karsi-caresiz-degilsiniz-39760
13.08.2021 04:30	En çok ihmal ettiğimiz 'organ' kaslarımız	https://gazeteoksijen.com/dunya/en-cok-ihmal-ettigimiz-organ-kaslarimiz-40751
20.08.2021 04:30	Toksinlerle dolu bir dünyada hayatta kalma rehberi	https://gazeteoksijen.com/dunya/toksinlerle-dolu-bir-dunyada-hayatta-kalma-rehberi-41785
27.08.2021 04:30	Basit bir güneş kremi bile zamanla başınıza büyük iş açabilir	https://gazeteoksijen.com/turkiye/basit-bir-gunes-kremi-bile-zamanla-basiniza-buyuk-is-acabilir-42850
03.09.2021 04:30	'Erken ergenlik' tehdidi	https://gazeteoksijen.com/dunya/erken-ergenlik-tehdidi-43939
10.09.2021 04:30	Uyku hapı almadan önce bir kez daha düşünün	https://gazeteoksijen.com/dunya/uyku-hapi-almadan-once-bir-kez-daha-dusunun-45026
17.09.2021 04:30	Alerjilerinizle vedalaşma zamanı geldi	https://gazeteoksijen.com/dunya/alerjilerinizle-vedalasma-zamani-geldi-46105
24.09.2021 04:30	Neden sürekli aç hissediyoruz, iştahımızı nasıl kontrol ederiz?	https://gazeteoksijen.com/dunya/neden-surekli-ac-hissediyoruz-istahimizi-nasil-kontrol-ederiz-47183
01.10.2021 04:30	Küçük ve basit adımlarla zihinsel performansınızı nasıl artırırsınız?	https://gazeteoksijen.com/dunya/kucuk-ve-basit-adimlarla-zihinsel-performansinizi-nasil-artirirsiniz-48216

Date of Publication	Title	Links
08.10.2021 04:30	Hormon tedavisi yararlı mı, zararlı mı?	https://gazeteoksijen.com/dunya/hormon-tedavisi-yararli-mi-zararli-mi-49240
08.10.2021 04:30	"Fonksiyonel tıpla önce kendimi iyileştirdim"	https://gazeteoksijen.com/dunya/fonksiyonel-tipla-once-kendimi-iyilestirdim-49239
15.10.2021 04:30	Tekerlekli sandalyedeydi; diyet, spor ve meditasyonla ayağa kalktı	https://gazeteoksijen.com/dunya/tekerlekli-sandalyedeydi-diyet-spor-ve-meditasyonla-ayaga-kalkti-50192
22.10.2021 04:30	Beyninizi ve bağırsağınızı iyileştirin, takıntılardan kurtulun	https://gazeteoksijen.com/dunya/beyninizi-ve-bagirsaginizi-iyilestirin-takintilardan-kurtulun-51169
29.10.2021 04:30	Yemekten sonra neden şişkinlik hissederiz?	https://gazeteoksijen.com/dunya/yemekten-sonra-neden-siskinlik-hissederiz-51939
05.11.2021 04:30	Lenfatik sistemimizi nasıl düzene sokarız?	https://gazeteoksijen.com/dunya/lenfatik-sistemimizi-nasil-duzene-sokariz-53061
12.11.2021 04:30	Sebze tüketimini yüzde 40 artırın, ağır Covid riski yüzde 70 azalsın	https://gazeteoksijen.com/covid-19/sebze-tuketimini-yuzde-40-artirin-agir-covid-riski-yuzde-70-azalsin-54208
19.11.2021 04:30	Orta yaş krizinden ‘modern yaşlılığa’ nasıl geçilir?	https://gazeteoksijen.com/dunya/orta-yas-krizinden-modern-yasliliga-nasil-gecilir-55321
26.11.2021 04:30	Göbek büyüdükçe demans riski artıyor	https://gazeteoksijen.com/dunya/gobek-buyudukce-demans-riski-artiyor-56932

Date of Publication	Title	Links
03.12.2021 04:30	Sağ üst kadranda o şiddetli ağrıyı beklemeden harekete geçin	https://gazeteoksijen.com/dunya/sag-ust-kadranda-o-siddetli-agriyi-beklemeden-harekete-gecin-58008
10.12.2021 04:30	Daha sağlıklı beyin için ne yapmalı, ne yemeliyiz?	https://gazeteoksijen.com/dunya/daha-saglikli-beyin-icin-ne-yapmali-ne-yemeliyiz-59254
17.12.2021 04:30	Diyetinizi değiştirin hayatınız değişsin	https://gazeteoksijen.com/dunya/diyetinizi-degistirin-hayatiniz-degissin-60493
24.12.2021 04:30	Kronik iltihabın üç ilacı: Beslenme, egzersiz ve uyku	https://gazeteoksijen.com/dunya/kronik-iltihabin-uc-ilaci-beslenme-egzersiz-ve-uyku-62281
31.12.2021 04:30	Yaşlanmayı nasıl durdurabilirsiniz?	https://gazeteoksijen.com/dunya/yaslanmayi-nasil-durdurabilirsiniz-63586
07.01.2022 04:30	Az yiyip çok spor yaparak kilo verilmez	https://gazeteoksijen.com/dunya/az-yiyip-cok-spor-yaparak-kilo-verilmez-64568
14.01.2022 04:30	Sütle ilgili bildiğiniz her şeyi unutun	https://gazeteoksijen.com/dunya/sutle-ilgili-bildiginiz-her-seyi-unutun-65770
21.01.2022 04:40	Sağlıklı ve uzun yaşayanlar bizden farklı ne yapıyorlar?	https://gazeteoksijen.com/dunya/saglikli-ve-uzun-yasayanlar-bizden-farkli-ne-yapiyorlar-66953
28.01.2022 04:40	8 haftada biyolojik yaşınızı geriye alabilirsiniz	https://gazeteoksijen.com/dunya/8-haftada-biyolojik-yasinizi-geriye-alabilirsiniz-68484
04.02.2022 04:40	30 gün hiç ekmek yemezsek ne olur?	https://gazeteoksijen.com/dunya/30-gun-hic-ekmek-yemezsek-ne-olur-69796

Date of Publication	Title	Links
11.02.2022 04:40	Kaliteli uyku ilaçtır… Uyumadan iki saat önce ekrana bakmayı bırakın	https://gazeteoksijen.com/dunya/kaliteli-uyku-ilactir-uyumadan-iki-saat-once-ekrana-bakmayi-birakin-70997
18.02.2022 04:30	Kanser riskini azaltmak için fonksiyonel tıp bize ne söylüyor?	https://gazeteoksijen.com/dunya/kanser-riskini-azaltmak-icin-fonksiyonel-tip-bize-ne-soyluyor-150090
25.02.2022 04:30	Yorgun yatıp yorgun kalkanlar… 'Hormesis'le zımba gibi olabilirsiniz	https://gazeteoksijen.com/saglik/yorgun-yatip-yorgun-kalkanlar-hormesisle-zimba-gibi-olabilirsiniz-150263
04.03.2022 04:30	Atalarımızı hayatta tutan fizyolojimiz bugün bizi öldürüyor	https://gazeteoksijen.com/saglik/atalarimizi-hayatta-tutan-fizyolojimiz-bugun-bizi-olduruyor-150513
11.03.2022 04:36	Göbek büyüdükçe beyin küçülüyor	https://gazeteoksijen.com/saglik/gobek-buyudukce-beyin-kuculuyor-150818
18.03.2022 04:30	Sebze meyve reyonunu eczane gibi düşünün	https://gazeteoksijen.com/saglik/sebze-meyve-reyonunu-eczane-gibi-dusunun-151140
25.03.2022 04:30	Covid'e karşı aşılar kadar D vitamini de zorunlu olmalı	https://gazeteoksijen.com/saglik/covide-karsi-asilar-kadar-d-vitamini-de-zorunlu-olmali-151490
01.04.2022 04:30	Kilo vermekte neden zorlanıyoruz?	https://gazeteoksijen.com/saglik/kilo-vermekte-neden-zorlaniyoruz-151859

Date of Publication	Title	Links
08.04.2022 04:32	Beş adımda genç görünmenin sırları	https://gazeteoksijen.com/saglik/bes-adimda-genc-gorunmenin-sirlari-152188
15.04.2022 04:30	Günde beş kez burundan derin nefes alın, biyolojiniz nasıl değişiyor görün...	https://gazeteoksijen.com/saglik/gunde-bes-kez-burundan-derin-nefes-alin-biyolojiniz-nasil-degisiyor-gorun-152540
22.04.2022 04:30	Statinler yararlı mı zararlı mı?	https://gazeteoksijen.com/yazarlar/mark-hyman/statinler-yararli-mi-zararli-mi-152882
29.04.2022 04:30	Kendi kendinizin doktoru olun	https://gazeteoksijen.com/yazarlar/mark-hyman/kendi-kendinizin-doktoru-olun-153194
06.05.2022 04:35	Sivilcelerden nasıl kurtulursunuz?	https://gazeteoksijen.com/yazarlar/mark-hyman/sivilcelerden-nasil-kurtulursunuz-153505
13.05.2022 04:30	Olumsuz duygulardan kaçarak kurtulamazsınız	https://gazeteoksijen.com/yazarlar/mark-hyman/olumsuz-duygulardan-kacarak-kurtulamazsiniz-153901
20.05.2022 04:30	Migrenden tiroide tedavi için ilk adım kök nedeni bulmak	https://gazeteoksijen.com/yazarlar/mark-hyman/migrenden-tiroide-tedavi-icin-ilk-adim-kok-nedeni-bulmak-154309
27.05.2022 04:30	Otoimmün hastalıkları müebbet ceza gibi görmeyin	https://gazeteoksijen.com/yazarlar/mark-hyman/otoimmun-hastaliklari-muebbet-ceza-gibi-gormeyin-154690
03.06.2022 04:37	Kalp hastalığı riskini %90 azaltmak elinizde	https://gazeteoksijen.com/yazarlar/mark-hyman/kalp-hastaligi-riskini-90-azaltmak-elinizde-155157
10.06.2022 04:30	Yaş alırken yaşlanmak zorunda değilsiniz	https://gazeteoksijen.com/yazarlar/mark-hyman/yas-alirken-yaslanmak-zorunda-degilsiniz-155639

Date of Publication	Title	Links
17.06.2022 04:30	Kansere karşı sofranızdakilerden daha etkili ilaç yok	https://gazeteoksijen.com/yazarlar/mark-hyman/kansere-karsi-sofranizdakilerden-daha-etkili-ilac-yok-156148
24.06.2022 04:30	Dr. Mark Hyman: Her yaşın güzelliği ayrı gençlik reçetesi de	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hyman-her-yasin-guzelligi-ayri-genclik-recetesi-de-156552
01.07.2022 04:30	Beyninizi uyandırmak ister misiniz?	https://gazeteoksijen.com/yazarlar/mark-hyman/beyninizi-uyandirmak-ister-misiniz-156974
08.07.2022 04:30	Her şey bağırsağı düzeltmekle başlıyor	https://gazeteoksijen.com/yazarlar/mark-hyman/her-sey-bagirsagi-duzeltmekle-basliyor-157357
08.07.2022 04:32	Doktor Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler: Rafine şeker yok, glüten yok	https://gazeteoksijen.com/yazarlar/mark-hyman/doktor-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-rafine-seker-yok-gluten-yok-157360
15.07.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler: Hızlı, pratik çok sağlıklı	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-hizli-pratik-cok-saglikli-157730
15.07.2022 04:30	Mutluluk kendiliğinden oluveren bir şey değil öğrenilen bir beceri	https://gazeteoksijen.com/yazarlar/mark-hyman/mutluluk-kendiliginden-oluveren-bir-sey-degil-ogrenilen-bir-beceri-157729

Date of Publication	Title	Links
22.07.2022 04:30	Dr. Mark Hyman'dan elmalı tarçınlı lapa, kuzu incik ve panna cotta tarifi	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymandan-elmali-tarcinli-lapa-kuzu-incik-ve-panna-cotta-tarifi-158114
22.07.2022 04:30	Göbeğinizdeki yağların tek suçlusu var: Fruktoz	https://gazeteoksijen.com/yazarlar/mark-hyman/gobeginizdeki-yaglarin-tek-suclusu-var-fruktoz-158113
29.07.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-158502
29.07.2022 04:30	8 haftada biyolojik yaşınızı 3 yıl geriye götürebilirsiniz	https://gazeteoksijen.com/yazarlar/mark-hyman/8-haftada-biyolojik-yasinizi-3-yil-geriye-goturebilirsiniz-158500
05.08.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-158841
05.08.2022 04:30	Sadece 10 günlük eliminasyon diyeti bile mucizeler yaratır	https://gazeteoksijen.com/yazarlar/mark-hyman/sadece-10-gunluk-eliminasyon-diyeti-bile-mucizeler-yaratir-158839
12.08.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-159313
12.08.2022 04:30	Karaciğerin en büyük düşmanı şeker	https://gazeteoksijen.com/yazarlar/mark-hyman/karacigerin-en-buyuk-dusmani-seker-159312

Date of Publication	Title	Links
19.08.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-159699
19.08.2022 04:30	Gezegenin kurtuluşu vegan beslenmede mi?	https://gazeteoksijen.com/yazarlar/mark-hyman/gezegenin-kurtulusu-vegan-beslenmede-mi-159698
26.08.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-160058
26.08.2022 04:30	Kaloride miktar değil kalite önemli	https://gazeteoksijen.com/yazarlar/mark-hyman/kaloride-miktar-degil-kalite-onemli-160055
02.09.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-160466
02.09.2022 04:30	Son öğünden sonraki 12 saat kimse bir şey yememeli	https://gazeteoksijen.com/yazarlar/mark-hyman/son-ogunden-sonraki-12-saat-kimse-bir-sey-yememeli-160462
09.09.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-160875
09.09.2022 04:30	Sonsuz hayat yok ama 60 yaşında 30'a dönebiliriz	https://gazeteoksijen.com/yazarlar/mark-hyman/sonsuz-hayat-yok-ama-60-yasinda-30a-donebiliriz-160870

Date of Publication	Title	Links
16.09.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-161246
16.09.2022 04:30	Bu yiyecekleri yemeyin yedirmeyin	https://gazeteoksijen.com/yazarlar/mark-hyman/bu-yiyecekleri-yemeyin-yedirmeyin-161243
23.09.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-161697
23.09.2022 04:37	Yoğun bakımlardan uzak durmak için magnezyum alın	https://gazeteoksijen.com/yazarlar/mark-hyman/yogun-bakimlardan-uzak-durmak-icin-magnezyum-alin-161692
30.09.2022 04:30	Dr. Mark Hyman'dan Akçaağaç şuruplu kabak gevrek tarifi	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymandan-akcaagac-suruplu-kabak-gevrek-tarifi-162198
30.09.2022 04:30	Bağırsağınıza iyi bakın huzurunuz kaçmasın	https://gazeteoksijen.com/yazarlar/mark-hyman/bagirsaginiza-iyi-bakin-huzurunuz-kacmasin-162197
07.10.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-162578
07.10.2022 04:30	Cam fanusta yaşamıyorsanız gıda takviyesi almalısınız	https://gazeteoksijen.com/yazarlar/mark-hyman/cam-fanusta-yasamiyorsaniz-gida-takviyesi-almalisiniz-162576

Date of Publication	Title	Links
14.10.2022 04:30	Limonlu maydanozlu balıklı köfte	https://gazeteoksijen.com/yazarlar/mark-hyman/limonlu-maydanozlu-balikli-kofte-163025
14.10.2022 04:33	Kilo verememenizin nedeni kullandığınız kozmetikler olabilir	https://gazeteoksijen.com/yazarlar/mark-hyman/kilo-verememenizin-nedeni-kullandiginiz-kozmetikler-olabilir-163023
21.10.2022 04:30	Çıtır yumurta sarması	https://gazeteoksijen.com/yazarlar/mark-hyman/citir-yumurta-sarmasi-163451
21.10.2022 04:30	Sessiz katil enflamasyon	https://gazeteoksijen.com/yazarlar/mark-hyman/sessiz-katil-enflamasyon-163448
28.10.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler: Füme somonlu kanepe	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-fume-somonlu-kanepe-163873
28.10.2022 04:30	Kolesterolün sebebi yağ değil aşırı şeker	https://gazeteoksijen.com/yazarlar/mark-hyman/kolesterolun-sebebi-yag-degil-asiri-seker-163869
04.11.2022 04:30	Tiroid bezinize gözünüz gibi bakın	https://gazeteoksijen.com/yazarlar/mark-hyman/tiroid-bezinize-gozunuz-gibi-bakin-164317
04.11.2022 04:30	Yağlı kağıtta portakallı zencefilli somon	https://gazeteoksijen.com/yazarlar/mark-hyman/yagli-kagitta-portakalli-zencefilli-somon-164316

Date of Publication	Title	Links
11.11.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler: Tavuk köftesi	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-tavuk-koftesi-164704
11.11.2022 04:30	En büyük sağlık tehdidi şeker	https://gazeteoksijen.com/yazarlar/mark-hyman/en-buyuk-saglik-tehdidi-seker-164701
18.11.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-165141
18.11.2022 04:30	Sivilce tedavisi bağırsaktan başlar	https://gazeteoksijen.com/yazarlar/mark-hyman/sivilce-tedavisi-bagirsaktan-baslar-165137
18.11.2022 04:30	Reflünüz varsa ilaç son çare olmalı	https://gazeteoksijen.com/yazarlar/mark-hyman/reflunuz-varsa-ilac-son-care-olmali-165135
25.11.2022 04:30	İçi mantarlı kızarmış tavuk	https://gazeteoksijen.com/yazarlar/mark-hyman/ici-mantarli-kizarmis-tavuk-165534
25.11.2022 04:30	Grip kol gezerken bağışıklığımızı nasıl artırırız?	https://gazeteoksijen.com/yazarlar/mark-hyman/grip-kol-gezerken-bagisikligimizi-nasil-artiririz-165532
02.12.2022 04:30	Altın vanilya	https://gazeteoksijen.com/yazarlar/mark-hyman/altin-vanilya-165937
02.12.2022 04:36	Sağlıklı yaşlanmanın yolu kaslardan geçiyor	https://gazeteoksijen.com/yazarlar/mark-hyman/saglikli-yaslanmanin-yolu-kaslardan-geciyor-165936
09.12.2022 04:30	Zombi hücrelerden nasıl kurtuluruz?	https://gazeteoksijen.com/yazarlar/mark-hyman/zombi-hucrelerden-nasil-kurtuluruz-166334
09.12.2022 04:30	Kakule pancar ve dana yahni	https://gazeteoksijen.com/yazarlar/mark-hyman/kakule-pancar-ve-dana-yahni-166335

Date of Publication	Title	Links
16.12.2022 04:30	İşlenmiş gıda ve şeker tüketimi arttıkça yaşam süresi kısalıyor	https://gazeteoksijen.com/yazarlar/mark-hyman/islenmis-gida-ve-seker-tuketimi-arttikca-yasam-suresi-kisaliyor-166729
16.12.2022 04:30	Böğürtlen kompostolu çıtır çekirdekli yulaf lapası	https://gazeteoksijen.com/yazarlar/mark-hyman/bogurtlen-kompostolu-citir-cekirdekli-yulaf-lapasi-166733
23.12.2022 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler: Yeşil şakşuka	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-yesil-saksuka-167211
23.12.2022 04:35	Yaşlandıran iltihap nedir, nasıl önlenir?	https://gazeteoksijen.com/yazarlar/mark-hyman/yaslandiran-iltihap-nedir-nasil-onlenir-167209
30.12.2022 04:30	'Ben haftada bir litreye yakın sızma zeytinyağı tüketiyorum'	https://gazeteoksijen.com/yazarlar/mark-hyman/ben-haftada-bir-litreye-yakin-sizma-zeytinyagi-tuketiyorum-167547
30.12.2022 04:30	İsli krema ile fırında yavaş kızarmış kuzu budu	https://gazeteoksijen.com/yazarlar/mark-hyman/isli-krema-ile-firinda-yavas-kizarmis-kuzu-budu-167549
06.01.2023 04:30	Fırında pirinç yufkalı köfte	https://gazeteoksijen.com/yazarlar/mark-hyman/firinda-pirinc-yufkali-kofte-167932
06.01.2023 04:33	Belirsizlik toleransınız ne kadar yüksek?	https://gazeteoksijen.com/yazarlar/mark-hyman/belirsizlik-toleransiniz-ne-kadar-yuksek-167931
13.01.2023 04:30	Günlük şeker tüketimi 5 çay kaşığını aşmamalı	https://gazeteoksijen.com/yazarlar/mark-hyman/gunluk-seker-tuketimi-5-cay-kasigini-asmamali-168342

Date of Publication	Title	Links
13.01.2023 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler: Somon avokado sandviç	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-somon-avokado-sandvic-168347
20.01.2023 04:30	İlk hedef bağırsaktaki enflamasyonu dindirmek	https://gazeteoksijen.com/yazarlar/mark-hyman/ilk-hedef-bagirsaktaki-enflamasyonu-dindirmek-168718
20.01.2023 04:30	Tavada sığır eti ve brokoli	https://gazeteoksijen.com/yazarlar/mark-hyman/tavada-sigir-eti-ve-brokoli-168721
27.01.2023 04:30	Dr. Mark Hyman'ın mutfağından leziz ve sağlıklı tarifler: Pestolu Tavuklu Makarna	https://gazeteoksijen.com/yazarlar/mark-hyman/dr-mark-hymanin-mutfagindan-leziz-ve-saglikli-tarifler-pestolu-tavuklu-makarna-169136
27.01.2023 04:31	63 yaşındayım ama biyolojik yaşım 43	https://gazeteoksijen.com/yazarlar/mark-hyman/63-yasindayim-ama-biyolojik-yasim-43-169134
03.02.2023 04:30	Sağlıklı ve uzun yaşam için ne yemeli, ne yememeli?	https://gazeteoksijen.com/yazarlar/mark-hyman/saglikli-ve-uzun-yasam-icin-ne-yemeli-ne-yememeli-169528
03.02.2023 04:30	Kinoalı protein kasesi	https://gazeteoksijen.com/yazarlar/mark-hyman/kinoali-protein-kasesi-169530
10.02.2023 04:30	Deprem travmasıyla nasıl baş ederiz?	https://gazeteoksijen.com/yazarlar/mark-hyman/deprem-travmasiyla-nasil-bas-ederiz-170123
10.02.2023 04:30	Leziz ve sağlıklı tarifler	https://gazeteoksijen.com/yazarlar/mark-hyman/leziz-ve-saglikli-tarifler-170128

Date of Publication	Title	Links
17.02.2023 04:30	Yas tutmak iyileşme sürecinin bir parçası	https://gazeteoksijen.com/yazarlar/mark-hyman/yas-tutmak-iyilesme-surecinin-bir-parcasi-170663
24.02.2023 04:30	Ne yediğinizden çok, sizi neyin yiyip bitirdiği önemli	https://gazeteoksijen.com/yazarlar/mark-hyman/ne-yediginizden-cok-sizi-neyin-yiyip-bitirdigi-onemli-171201
03.03.2023 04:30	Şimdi hareket etmezseniz daha sonra hiç edemezsiniz	https://gazeteoksijen.com/yazarlar/mark-hyman/simdi-hareket-etmezseniz-daha-sonra-hic-edemezsiniz-171770
03.03.2023 04:30	Akdeniz usulü limonlu tavuk çorbası	https://gazeteoksijen.com/yazarlar/mark-hyman/akdeniz-usulu-limonlu-tavuk-corbasi-171863
10.03.2023 04:30	Karalahana burrito	https://gazeteoksijen.com/yazarlar/mark-hyman/karalahana-burrito-172475
10.03.2023 04:32	Kök hücreden peptitlere rejeneratif tıp	https://gazeteoksijen.com/yazarlar/mark-hyman/kok-hucreden-peptitlere-rejeneratif-tip-172474
17.03.2023 04:30	Besleyici Toskana çorbası	https://gazeteoksijen.com/yazarlar/mark-hyman/besleyici-toskana-corbasi-173055
17.03.2023 04:33	**20 (!)** yaşımı görmek için ben ne yapıyorum?	https://gazeteoksijen.com/yazarlar/mark-hyman/20-yasimi-gormek-icin-ben-ne-yapiyorum-173050
24.03.2023 04:30	Elmalı tarçınlı kek	https://gazeteoksijen.com/yazarlar/mark-hyman/elmali-tarcinli-kek-173790
24.03.2023 04:30	"Sadece hafif göbeğim var" demeyin, belki de TOFI'siniz	https://gazeteoksijen.com/yazarlar/mark-hyman/sadece-hafif-gobegim-var-demeyin-belki-de-tofisiniz-173786

Date of Publication	Title	Links
24.03.2023 04:33	Obezitenin çaresi ilaç değil diyet	https://gazeteoksijen.com/yazarlar/mark-hyman/obezitenin-caresi-ilac-degil-diyet-173787
31.03.2023 04:30	Izgara bahar salatası	https://gazeteoksijen.com/yazarlar/mark-hyman/izgara-bahar-salatasi-174418
31.03.2023 04:36	Kronik stresle nasıl baş ederiz?	https://gazeteoksijen.com/yazarlar/mark-hyman/kronik-stresle-nasil-bas-ederiz-174414
07.04.2023 04:30	Akdeniz atıştırma tabağı	https://gazeteoksijen.com/yazarlar/mark-hyman/akdeniz-atistirma-tabagi-175093
07.04.2023 04:33	Diyet yapmadan vücudunuzdaki fazla yağlardan kurtulabilirsiniz	https://gazeteoksijen.com/yazarlar/mark-hyman/diyet-yapmadan-vucudunuzdaki-fazla-yaglardan-kurtulabilirsiniz-175090
14.04.2023 04:30	Hangi yağı kullandığımız kadar o yağla ne yediğimiz önemli	https://gazeteoksijen.com/yazarlar/mark-hyman/hangi-yagi-kullandigimiz-kadar-o-yagla-ne-yedigimiz-onemli-175687
14.04.2023 04:30	Ispanaklı enginarlı İtalyan omleti	https://gazeteoksijen.com/yazarlar/mark-hyman/ispanakli-enginarli-italyan-omleti-175688
21.04.2023 04:30	Kuvvet antrenmanına ben 60'ımda başladım siz bu kadar geç kalmayın	https://gazeteoksijen.com/yazarlar/mark-hyman/kuvvet-antrenmanina-ben-60imda-basladim-siz-bu-kadar-gec-kalmayin-176185
21.04.2023 04:30	Antep fıstıklı somon ve kavrulmuş brokoli	https://gazeteoksijen.com/yazarlar/mark-hyman/antep-fistikli-somon-ve-kavrulmus-brokoli-176187
28.04.2023 04:30	Roka Pestolu Pizza	https://gazeteoksijen.com/yazarlar/mark-hyman/roka-pestolu-pizza-176831

Date of Publication	Title	Links
28.04.2023 04:33	Covid'i atlattınız ancak etkileri sürüyorsa yoğurt ve lahana turşusunu deneyin	https://gazeteoksijen.com/yazarlar/mark-hyman/covidi-atlattiniz-ancak-etkileri-suruyorsa-yogurt-ve-lahana-tursusunu-deneyin-176830
05.05.2023 04:30	Çikolatalı frambuazlı smoothie bowl	https://gazeteoksijen.com/yazarlar/mark-hyman/cikolatali-frambuazli-smoothie-bowl-177482
05.05.2023 04:35	Yorgun yatıp yorgun kalkıyorsanız sabah gün ışığı, protein ve yağ şart	https://gazeteoksijen.com/yazarlar/mark-hyman/yorgun-yatip-yorgun-kalkiyorsaniz-sabah-gun-isigi-protein-ve-yag-sart-177480
12.05.2023 04:31	Biyolojimizi yenilemenin en ucuz ve sağlıklı yolu: Aralıklı oruç	https://gazeteoksijen.com/yazarlar/mark-hyman/biyolojimizi-yenilemenin-en-ucuz-ve-saglikli-yolu-aralikli-oruc-178039
19.05.2023 04:30	Miso ve lahanalı ızgara biftek	https://gazeteoksijen.com/yazarlar/mark-hyman/miso-ve-lahanali-izgara-biftek-178735
19.05.2023 04:33	Vücudumuzu yağ yakacak şekilde nasıl programlarız?	https://gazeteoksijen.com/yazarlar/mark-hyman/vucudumuzu-yag-yakacak-sekilde-nasil-programlariz-178732
26.05.2023 04:30	Safranlı tavuk ve kuşkonmaz tava	https://gazeteoksijen.com/yazarlar/mark-hyman/safranli-tavuk-ve-kuskonmaz-tava-179434
26.05.2023 04:30	Maymun zihnimizi nasıl kontrol altına alırız?	https://gazeteoksijen.com/iyi-yasam/maymun-zihnimizi-nasil-kontrol-altina-aliriz-179546

Date of Publication	Title	Links
26.05.2023 04:36	Kortizol dengesizliği hayatı nasıl cehenneme çeviriyor?	https://gazeteoksijen.com/yazarlar/mark-hyman/kortizol-dengesizligi-hayati-nasil-cehenneme-ceviriyor-179433
02.06.2023 04:30	Balık marul taco	https://gazeteoksijen.com/yazarlar/mark-hyman/balik-marul-taco-180066
02.06.2023 04:37	Spor salonuna gitmek şart değil işte size alternatif teknikler	https://gazeteoksijen.com/yazarlar/mark-hyman/spor-salonuna-gitmek-sart-degil-iste-size-alternatif-teknikler-180062
09.06.2023 04:30	Kayısılı protein barları	https://gazeteoksijen.com/yazarlar/mark-hyman/kayisili-protein-barlari-180665
09.06.2023 04:34	Biraz paleo biraz vegan ikisini buluşturan diyet: Pegan	https://gazeteoksijen.com/yazarlar/mark-hyman/biraz-paleo-biraz-vegan-ikisini-bulusturan-diyet-pegan-180664
16.06.2023 04:30	Fındıklı soğuk demleme shake ve vişne kekik kokteyli tarifi	https://gazeteoksijen.com/yazarlar/mark-hyman/findikli-soguk-demleme-shake-ve-visne-kekik-kokteyli-tarifi-181256
16.06.2023 04:36	Yenidoğanın göbek kordon kanında bile 287 çevresel toksin var	https://gazeteoksijen.com/yazarlar/mark-hyman/yenidoganin-gobek-kordon-kaninda-bile-287-cevresel-toksin-var-181251
23.06.2023 04:30	15 dakikada somon salatası	https://gazeteoksijen.com/yazarlar/mark-hyman/15-dakikada-somon-salatasi-181784
23.06.2023 04:32	Doğal tıp bizi daha uzun ve sağlıklı yaşatabilir mi?	https://gazeteoksijen.com/yazarlar/mark-hyman/dogal-tip-bizi-daha-uzun-ve-saglikli-yasatabilir-mi-181780
30.06.2023 04:30	Tatlı tuzlu karpuz şiş	https://gazeteoksijen.com/yazarlar/mark-hyman/tatli-tuzlu-karpuz-sis-182224

Date of Publication	Title	Links
30.06.2023 04:34	Yalnız olmak günde iki paket sigaraya eş değer zarar veriyor	https://gazeteoksijen.com/yazarlar/mark-hyman/yalniz-olmak-gunde-iki-paket-sigaraya-es-deger-zarar-veriyor-182221
07.07.2023 04:30	Cacık ve fırında kabak kızartması	https://gazeteoksijen.com/yazarlar/mark-hyman/cacik-ve-firinda-kabak-kizartmasi-182776
07.07.2023 04:36	Beyninizdeki sisi dağıtın	https://gazeteoksijen.com/yazarlar/mark-hyman/beyninizdeki-sisi-dagitin-182770
14.07.2023 04:30	15 dakikada somon salatası	https://gazeteoksijen.com/yazarlar/mark-hyman/15-dakikada-somon-salatasi-183401
14.07.2023 04:34	Yılda iki kez 72, haftada 5 gün 13-15 saatlik oruç öneriyoruz	https://gazeteoksijen.com/yazarlar/mark-hyman/yilda-iki-kez-72-haftada-5-gun-13-15-saatlik-oruc-oneriyoruz-183366
21.07.2023 04:30	Brokoli filizli yaz böreği	https://gazeteoksijen.com/yazarlar/mark-hyman/brokoli-filizli-yaz-boregi-184022
21.07.2023 04:31	Cilt hastalıkları içeriden dışarıya doğru iyileşir	https://gazeteoksijen.com/yazarlar/mark-hyman/cilt-hastaliklari-iceriden-disariya-dogru-iyilesir-184019
28.07.2023 04:30	Chimichurri soslu biftek	https://gazeteoksijen.com/yazarlar/mark-hyman/chimichurri-soslu-biftek-184683
28.07.2023 04:33	Cıva vücutta sinsice depolanır başka hastalıkları taklit eder	https://gazeteoksijen.com/yazarlar/mark-hyman/civa-vucutta-sinsice-depolanir-baska-hastaliklari-taklit-eder-184680
04.08.2023 04:30	Akdeniz kuzu köfte ve pazı	https://gazeteoksijen.com/yazarlar/mark-hyman/akdeniz-kuzu-kofte-ve-pazi-185291
04.08.2023 04:34	Güneşe çıkın ama yanmayın her gün takviye D vitamini alın	https://gazeteoksijen.com/yazarlar/mark-hyman/gunese-cikin-ama-yanmayin-her-gun-takviye-d-vitamini-alin-185289

Date of Publication	Title	Links
11.08.2023 04:30	Bütün hastalıklar bağırsakta başlar	https://gazeteoksijen.com/yazarlar/mark-hyman/butun-hastaliklar-bagirsakta-baslar-185952
11.08.2023 04:30	Izgara Yedikule marulu	https://gazeteoksijen.com/yazarlar/mark-hyman/izgara-yedikule-marulu-185957
18.08.2023 04:30	Koca bir göbeğiniz varsa vücudunuzda için için yanan bir ateş var demektir	https://gazeteoksijen.com/yazarlar/mark-hyman/koca-bir-gobeginiz-varsa-vucudunuzda-icin-icin-yanan-bir-ates-var-demektir-186512
18.08.2023 04:30	Kırmızı biberli tahinli karnabahar biftek	https://gazeteoksijen.com/yazarlar/mark-hyman/kirmizi-biberli-tahinli-karnabahar-biftek-186516
25.08.2023 04:30	Süper basit somon köfte	https://gazeteoksijen.com/yazarlar/mark-hyman/super-basit-somon-kofte-187080
25.08.2023 04:33	Vücudumuzdaki en faydalı bakteri: Akkermansia	https://gazeteoksijen.com/yazarlar/mark-hyman/vucudumuzdaki-en-faydali-bakteri-akkermansia-187078
01.09.2023 04:30	Kalbini seven karbonhidratı yarıya düşürsün	https://gazeteoksijen.com/yazarlar/mark-hyman/kalbini-seven-karbonhidrati-yariya-dusursun-187676
01.09.2023 04:30	Yumurtalı bagel	https://gazeteoksijen.com/yazarlar/mark-hyman/yumurtali-bagel-187677
08.09.2023 04:30	Somon Poke kasesi	https://gazeteoksijen.com/yazarlar/mark-hyman/somon-poke-kasesi-188242
08.09.2023 04:30	Covid sezonuna girerken bağışıklık sistemimizi nasıl gençleştiririz?	https://gazeteoksijen.com/yazarlar/mark-hyman/covid-sezonuna-girerken-bagisiklik-sistemimizi-nasil-genclestiririz-188240

Date of Publication	Title	Links
15.09.2023 04:30	Çocukluk travmalarının hayatınızı mahvetmesine izin vermeyin	https://gazeteoksijen.com/yazarlar/mark-hyman/cocukluk-travmalarinin-hayatinizi-mahvetmesine-izin-vermeyin-188826
22.09.2023 04:30	Tükenmişlik sendromuyla nasıl başa çıkarız?	https://gazeteoksijen.com/yazarlar/mark-hyman/tukenmislik-sendromuyla-nasil-basa-cikariz-189420
29.09.2023 04:30	Et hakkında bildiğiniz her şeyi unutun	https://gazeteoksijen.com/yazarlar/mark-hyman/et-hakkinda-bildiginiz-her-seyi-unutun-190051
29.09.2023 04:30	Zerdeçallı kızarmış yumurta	https://gazeteoksijen.com/yazarlar/mark-hyman/zerdecalli-kizarmis-yumurta-190054
06.10.2023 04:30	Ranch soslu çıtır kızarmış baget	https://gazeteoksijen.com/yazarlar/mark-hyman/ranch-soslu-citir-kizarmis-baget-190630
06.10.2023 04:30	Hücrelerimizdeki küçük enerji santrali: Mitokondri	https://gazeteoksijen.com/yazarlar/mark-hyman/hucrelerimizdeki-kucuk-enerji-santrali-mitokondri-190629
13.10.2023 04:3	Beyin kesinlik, sinir sistemi güvenlik ister!	https://gazeteoksijen.com/iyi-yasam/beyin-kesinlik-sinir-sistemi-guvenlik-ister-191286
13.10.2023 04:30	Şarjörü genetik dolduruyor ama tetiği siz çekiyorsunuz	https://gazeteoksijen.com/yazarlar/mark-hyman/sarjoru-genetik-dolduruyor-ama-tetigi-siz-cekiyorsunuz-191333
20.10.2023 04:30	WiFi'dan tarım ilaçlarına toksinlerden arınma rehberi	https://gazeteoksijen.com/yazarlar/mark-hyman/wifidan-tarim-ilaclarina-toksinlerden-arinma-rehberi-191990
27.10.2023 04:30	Fındıklı soğuk demleme shake	https://gazeteoksijen.com/yazarlar/mark-hyman/findikli-soguk-demleme-shake-192767

Date of Publication	Title	Links
27.10.2023 04:35	İnek sütü mükemmel bir gıda ama sadece buzağılar için	https://gazeteoksijen.com/yazarlar/mark-hyman/inek-sutu-mukemmel-bir-gida-ama-sadece-buzagilar-icin-192765
03.11.2023 04:30	Vücudu ‘reset’lemek için 10 günlük detoks diyeti	https://gazeteoksijen.com/yazarlar/mark-hyman/vucudu-resetlemek-icin-10-gunluk-detoks-diyeti-193378
03.11.2023 04:30	5 dakikada detoks latte	https://gazeteoksijen.com/yazarlar/mark-hyman/5-dakikada-detoks-latte-193380
10.11.2023 04:30	Çocuklarda çağımızın salgını: Dikkat eksikliği hiperaktivite bozukluğu	https://gazeteoksijen.com/yazarlar/mark-hyman/cocuklarda-cagimizin-salgini-dikkat-eksikligi-hiperaktivite-bozuklugu-194028
17.11.2023 04:30	Sofraya birlikte oturun çocuklar obez olmasın	https://gazeteoksijen.com/yazarlar/mark-hyman/sofraya-birlikte-oturun-cocuklar-obez-olmasin-194650
24.11.2023 04:30	Bağışıklık sistemimiz neden kontrolden çıkıyor?	https://gazeteoksijen.com/yazarlar/mark-hyman/bagisiklik-sistemimiz-neden-kontrolden-cikiyor-195291
01.12.2023 04:30	Favori kan şekeri dengeleyici yemeğim	https://gazeteoksijen.com/yazarlar/mark-hyman/favori-kan-sekeri-dengeleyici-yemegim-195847
01.12.2023 04:30	Tahılların sağlığımıza hiçbir katkısı yok, uzak durun	https://gazeteoksijen.com/yazarlar/mark-hyman/tahillarin-sagligimiza-hicbir-katkisi-yok-uzak-durun-195846
08.12.2023 04:30	Bağışıklığı destekleyen smoothie	https://gazeteoksijen.com/yazarlar/mark-hyman/bagisikligi-destekleyen-smoothie-196471

Date of Publication	Title	Links
08.12.2023 04:31	Mutfağınıza sokmamanız gereken 14 yiyecek	https://gazeteoksijen.com/yazarlar/mark-hyman/mutfaginiza-sokmamaniz-gereken-14-yiyecek-196469
15.12.2023 04:33	Şeker ve nişastayı bugün bırakın beyninizi iyileştirmeye başlayın	https://gazeteoksijen.com/yazarlar/mark-hyman/seker-ve-nisastayi-bugun-birakin-beyninizi-iyilestirmeye-baslayin-197084
22.12.2023 04:30	Fırın tepsisinde somon fileto	https://gazeteoksijen.com/yazarlar/mark-hyman/firin-tepsisinde-somon-fileto-197764
22.12.2023 04:30	Parmağınızla kaval kemiğinize bastırın yumuşaksa D vitamini almaya başlayın	https://gazeteoksijen.com/yazarlar/mark-hyman/parmaginizla-kaval-kemiginize-bastirin-yumusaksa-d-vitamini-almaya-baslayin-197760
29.12.2023 04:31	Çocuklarınızı sağlıklı beslemek istiyorsanız onları mutfağa sokun	https://gazeteoksijen.com/yazarlar/mark-hyman/cocuklarinizi-saglikli-beslemek-istiyorsaniz-onlari-mutfaga-sokun-198336
05.01.2024 04:30	Cevizli Turta Bundt Kek	https://gazeteoksijen.com/yazarlar/mark-hyman/cevizli-turta-bundt-kek-198882
05.01.2024 04:36	Zayıflama iğneleri çare değil hem çok riskli hem çok pahalı	https://gazeteoksijen.com/yazarlar/mark-hyman/zayiflama-igneleri-care-degil-hem-cok-riskli-hem-cok-pahali-198880
12.01.2024 04:30	Hangi proteini ne kadar, ne zaman, nasıl tüketelim?	https://gazeteoksijen.com/yazarlar/mark-hyman/hangi-proteini-ne-kadar-ne-zaman-nasil-tuketelim-199567
12.01.2024 04:30	5 malzemeli cheesecake	https://gazeteoksijen.com/yazarlar/mark-hyman/5-malzemeli-cheesecake-199572

Date of Publication	Title	Links
19.01.2024 04:30	Rahatlama minerali magnezyum	https://gazeteoksijen.com/yazarlar/mark-hyman/rahatlama-minerali-magnezyum-200267
19.01.2024 04:30	Akdeniz usulü tahılsız pizza	https://gazeteoksijen.com/yazarlar/mark-hyman/akdeniz-usulu-tahilsiz-pizza-200269
26.01.2024 04:38	Covid ve grip mevsiminde riskleri nasıl azaltırız?	
02.02.2024 04:30	Kimchi yabani pirinç kahvaltı kasesi	https://gazeteoksijen.com/yazarlar/mark-hyman/kimchi-yabani-pirinc-kahvalti-kasesi-201707
02.02.2024 04:36	Açlığı ve iştahı yönetmek için iradenizi değil bilimi kullanın	https://gazeteoksijen.com/yazarlar/mark-hyman/acligi-ve-istahi-yonetmek-icin-iradenizi-degil-bilimi-kullanin-201705
09.02.2024 04:30	Kereviz püresi ve mantar ragu	https://gazeteoksijen.com/yazarlar/mark-hyman/kereviz-puresi-ve-mantar-ragu-202375
09.02.2024 04:36	Çok yaygın olan ama çoğu zaman teşhis konulamayan tehdit: Tiroit	https://gazeteoksijen.com/yazarlar/mark-hyman/cok-yaygin-olan-ama-cogu-zaman-teshis-konulamayan-tehdit-tiroit-202371
16.02.2024 04:30	Ruh sağlığına yeni yaklaşım: Beslenme psikiyatrisi	https://gazeteoksijen.com/yazarlar/mark-hyman/ruh-sagligina-yeni-yaklasim-beslenme-psikiyatrisi-203010
16.02.2024 04:30	Fudgy badem ezmeli brownie	https://gazeteoksijen.com/yazarlar/mark-hyman/fudgy-badem-ezmeli-brownie-203012

APPENDIX D

INSTITUTIONAL REVIEW BOARD APPROVAL

T.C.
BOĞAZİÇİ ÜNİVERSİTESİ REKTÖRLÜĞÜ
Sosyal ve Beşeri Bilimler İnsan Araştırmaları Etik Kurulu (Sbinarek)

Sayı : E-84391427-050.01.04-167290 12.02.2024
Konu : 2023-24T Kayıt Numaralı Başvurunuz Hakkında

Sayın Dr. Öğr. Üyesi Fazilet AKDOĞAN ÖZDEMİR

Tez danışmanlığını yürüttüğünüz öğrenciniz Duygu Tokul'un "The Role of Translation in the Development of Functional Medicine in Turkey (Türkiye'de Fonksiyonel Tıbbın Gelişiminde Çevirinin Rolü)" başlıklı projesi ile Boğaziçi Üniversitesi Sosyal ve Beşeri Bilimler İnsan Araştırmaları Etik Kurulu (SBİNAREK)'e yaptığınız 2023-24T kayıt numaralı başvuru 08.02.2024 tarih ve 2024/01 sayılı kurul toplantısında incelenmiş ve projeye etik onay verilmesi uygun bulunmuştur.

Bu karar tüm üyelerin toplantıya on-line olarak katılımıyla ve oybirliği ile alınmıştır. Onay mektubu tüm üyeler adına Komisyon Başkanı tarafından e-imzalanmıştır. Bilgilerinizi rica ederiz.

Saygılarımızla,

Dr. Öğr. Üyesi Işıl ERDUYAN
Kurul Başkanı

Bu belge, güvenli elektronik imza ile imzalanmıştır.
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APPENDIX E

INTERVIEW WITH NURÇİN ÇAĞLAR: ENGLISH TRANSLATION

1) *How and when did you become interested in the field of functional medicine? What are the factors and main motivation that push you to translate in this field?*
It started like this: when we came to Datça, we had many chronic diseases and were overweight. Here, we read a book and changed our lives. We changed many of our habits, especially nutrition, started exercising regularly, etc. And as a result, chronic diseases...of course, we lost weight, we started with the aim of losing weight, but we got rid of our chronic diseases. We both had type 2 diabetes, as well as many other diseases. When we achieved these results with such lifestyle and nutrition changes, we started to read and acquaint ourselves with this field. A new learning area had been created for us. At that time, I started following some foreign doctors, etc. That's when we came across the concept of functional medicine. In fact, we shared for the first time in 2013 or 2014 what functional medicine is and what conventional medicine is on the *Sağlıklı Yaşıyoruz* social media platform that we established to share our experiences. These are our first posts back from that date. This is how we came across this concept. Of course, when I learned that there was such a field, or rather not a field, but such a perspective, I started to follow the doctors writing in that field. Generally, I always follow other health-related websites that provide information about these studies, usually from secondary scientific sources, that is, not original research. It feels more understandable since I'm not a doctor myself. And as we read there, we started to share them. We first founded *Sağlıklı Yaşıyoruz* to share our own experiences, we were sharing what we ate, etc., it was limited to nutrition. But then, when this became a learning journey for us, we started to share

what we learned during this journey, especially since I followed foreign sources. Before, there was only Facebook. Therefore, it was not too…though we know that people don't read long articles. You know, we were sharing these without much restriction, in a brief summary. But later, when Instagram launched and this practice became widespread, Instagram has its limits. There is a size limit. And this is how we understand that it was actually set correctly: We summarized according to Instagram's size and started sharing. Now I understand that even that seems long for people to read. That's why more summarization came into play with Instagram. Now, in my opinion, this actually made translating a little more difficult. Because it is much easier to translate something directly like it is, the same, the original. But first reading it, understanding it, then summarizing it and translating it... It's like conveying its essence and the information there, making a choice at some point, and highlighting the more important ones. Such a process was added besides translation.

2) *Through which communication channels does functional medicine meet people most? How do you think this situation shapes the need for translation?*

Now, as far as I can see, on the one hand, books are being published in this field. However, functional medicine is shared and becoming widespread mostly through social media, which is very important in this field. Of course, when this happens, as I just pointed out, it affects translation: the need for summary translations emerges. Now, even videos have been introduced; with Reels or 90-second videos, we turn it into bite-sized information. We do it too, yes, because they attract the most attention and reach people that way. We saw that we could reach people most effectively in that way, though we resisted a little.

3) *How would you evaluate the balance of original content and translated content in the field of functional medicine? What factors do you think should be taken into consideration in this evaluation?*

When we actually look at the current situation, there is more translated content, but this may change over time as the number of doctors adopting this perspective is increasing. Let's say that as they write and share, more original content begins to appear. For example, we have an advisory board. Among the doctors on our advisory board is Baybars Türel, the first doctor to receive the functional medicine certificate, the international certificate in Türkiye. Since he joined our advisory board, we have created a functional medicine column for him, and we always share his articles. But of course, they have a busy work life, so it is not that easy to obtain original content. We insistently ask them to write, etc., but there is still a lot of translated content.

4) *What strategies and methods can be determined to make the principles of functional medicine understandable to as wide an audience as possible through translation?*

The quality of the translation is crucial here. If we are going to share and convey these through social media, then, as I always say, abridgment and summarization come into play. It is necessary to maintain an ethical understanding of staying as true to the essence as possible while establishing that balance very well.

What do you think that essence is?

The essence of a work is essentially what the author intends to communicate. According to my ethical understanding, it's important that we do not emphasize points that differ from those emphasized by the author. This consideration is rooted in translation ethics. Secondly, while not everyone may be familiar with specific

fields such as medicine, language clarity remains crucial. Medical terms, although potentially unfamiliar, can be learned through diligent research and consultation. It's important to thoroughly understand these terms. Additionally, my role involves translating for the general public, not doctors. Therefore, ensuring the clarity and understandability of the translation is even more crucial.

5) *Can you tell us a little about the process you follow in the translations and interpretations you make on your social media accounts, on the Internet and at public meetings?*

How do you decide on and collect the content to be translated?

Now, as I said, I follow secondary scientific sources and some sites. First of all, I make sure to scan the research news there every day. Through them, I have learned about and heard from some of the authors and doctors who have written books, both there and on the Internet. I have access to their books. We have a certain limit there. We limit ourselves to an approach to health that prioritizes lifestyle changes, especially nutrition. And while we remain under this umbrella, especially evidence-based medicine, we have set a limit for ourselves. We are not interested in alternative and complementary subjects or medicine. I don't mean that we reject them, but what we are interested in and focused on is functional medicine, which is evidence-based but prioritizes lifestyle, and this is also called lifestyle medicine. I read the books and articles in this field. Since we interact the most on social media, we can measure what people need and what information they want to hear more about, and we direct our efforts accordingly. That is, in two ways: one part involves obtaining, providing, finding, and presenting the information needed; some of it involves new research and

innovations in the field. Of course, sometimes a research news item gets ahead of the schedule, an important finding, etc., if any. Then we prioritize it. It goes like this.

Are you translating from a single source or compiling from multiple sources?

I can't call it a compilation. We get it from many sources, but, for example, that topic or shared post is usually from a single source. It is very rare that there are several sources. Well, there are others like that, but they usually contain one source.

Do you make the translations by yourself?

Yes, I translate by myself. I only present medical stuff to the advisory board.

What kind of strategies (addition, omission, localization, abbreviation, summarization, censorship, etc.) do you apply while translating? What do you pay attention to?

First of all, I try to understand what is being told myself. After that, I try to understand which points were emphasized. Then, I try to summarize them by staying true to them. I go back and look at the work I have done over and over again, so I try not to do anything that would lead to a different perception of the original text. I pay special attention in this regard. Sometimes, for example, there may be titles that attract people's attention and encourage them to read. But sometimes I insist on staying true to the original title. I have a habit like this. Very rarely, you know, there may be a title that makes the original title more attractive... At least, if we do that, we immediately use the original title as a subtitle, etc. I take such care in this regard.

How does the process proceed after translation?

After I finish the translation, I check it again along with the original text. We then share it, citing its source to ensure that the reader can access the original text. In fact, I usually try to find the link to the original article there, because, as I mentioned, I

work from secondary sources, such as news articles. But I try to find the original article by checking them; it's been rare that I wasn't able to find it.

Both the secondary source and the original article.

Yes, I give those references because I know we have many specialist and doctor followers. I try to add links to the original articles in case they want to read in more detail.

What is your preparation process before a live broadcast with a speaker?

Actually, we don't have much experience in this regard. We had a live broadcast with several foreign doctors. Here too, I prepared the questions in advance, taking into account their field of work. That's how we prepared. And we made sure that one of our doctors did the consecutive interpreting, that is, in Turkish. Because I might not be able to remember medical terms right away, there might be something I don't know, etc. We have always done it this way, that is, we did consecutive interpreting with the help of doctors.

What are the strategies you use and/or points you pay attention to when interpreting?

While doing consecutive interpreting, I pay attention to the following: While I aim to interpret verbatim, I try not to include phrases that are uncommon in Turkish. For example, I was watching a Korean drama recently where the subtitle read: "He acted with his chest held high about the issue." In their language, they might say "chest held high," but we say "head held high." If it were up to me, I would translate it as "he had his head held high." In Turkish, the direct translation would sound strange and might not be understandable; we even have a term for it—it smells of translation [*translatorese*]. Sometimes, awkward phrases enter our language through poor translations. I've noticed this when listening to the speech of young people and

children—it likely stems from there. It resembles a literal translation of that English word. So, I ensure this doesn't happen, and that it doesn't sound awkward. This is what I focus on in consecutive interpreting.

Are there any points that differentiate interpreting from your translations?

Of course, interpreting has its differences. It has to be more instantaneous, and it's the opposite of summarizing; it's not about understanding and summarizing, but about trying to understand and convey exactly what is said, trying to convey it in an understandable way. The two are slightly different.

There is a time factor.

Yes.

Do you receive feedback regarding your translations and interpreted live broadcasts? If yes, do you evaluate this feedback to apply it in your future translation practice?

I wish I could. Unfortunately, I haven't got much feedback on this so far. I would love to get it, and if I did, I would definitely reflect it in my future practice.

6) *In your opinion, what is the current quality of translations in the field of health in a broader context and functional medicine in a more specific context? In this context, what criteria do you think a 'translation of high quality' should be subject to and what characteristics should it have?*

Frankly, when I look at books, maybe they're getting better, but I didn't think their translations were of great quality. Daily translations, like those on social media, may be better. There too, and sometimes there are aspects that I criticize a lot, I currently think that area needs improvement.

What kind of criteria do you think a translation of high quality should be subjected to in this field? What do you think is a translation of high quality?

The first is that the reader can easily understand it as a text in their own language, without feeling alienated. The most important thing is that it does not grate on the ears. In other words, instead of translating the words verbatim... I also come across phrases that are translated verbatim, especially in idioms consisting of many words. However, it is an idiom, the meaning requires translating it in a completely different way. In other words, I think it should be translated in a good, smooth and accurate Turkish that is easy to understand and not grating on the ear. Of course, I have so far talked about translating from English into Turkish. I also edited a translation from Turkish into English, which I've recently completed. I couldn't turn Neşe Kavak down, who is a doctor, a gynecology professor. She wrote a very beautiful book called *Kadın Olmak ve Ötesi (Being a Woman and Beyond)*. She had also sent us the book. Then she told her assistant, please, may Nurçin translate this book. I told them that I don't translate, but if they had it translated, I could look at it. So I edited a book like that, I also worked on an English piece.

You work in both directions.

I don't want to that much, I don't prefer to. I want to edit Turkish more, from English into Turkish.

Was that different, that is, working from Turkish into English?

Yes. Because even though I received an education in English, there are many different things that I do not know that are used in the practice of daily life. That's why I don't want to translate from Turkish into English. I don't feel competent in that regard. It seems like those who received the adequate training can do better.

7) *Do you think improvements can be made in the current translation practice when it comes to health and functional medicine? What kind of future do you foresee for the translation practice in this field?*

I think it can be made; it should be made. This is actually what I've noticed a lot about, especially in book translations: they are given to translation offices, in other words, to professionals who have no interest in the field. Of course, that's also an option to be considered. But when I see that they're not of very high quality, it dawns on me that there is a need for improvement in this field. Qualified translators do not necessarily have to be interested in a specific field, but if someone inside the field corrects the translation later, for example, if we are talking about something about health, a doctor can go over it later. But I prefer people who are more educated in translation to focus on this field and do it themselves. Again, there are books edited by doctors. There are many. But the original translation is not of very high quality.

8) *Can it be said that functional medicine actually is an approach that contributes to patient empowerment with its holistic lens compared to the reductionist perspective on human health? If yes, what do you think is the role of translation in this empowerment?*

Of course, it can. Because from the perspective of functional medicine, for recovery, let's say the patient needs to use their own resources, take their own responsibility, and be active. Therefore, in order to direct them to take such an active role, the translations and resources they may follow must be motivating. It definitely has a role. So, when the patient is told to acquire such and such life habits, they will definitely wonder about their scientific foundations, reasons, and justifications if they

are to reposition themselves. Then there will be a desire to read and learn in this field. Translation is very important there.

9) *Do you think the content you share has any impact on the health literacy of your followers? If yes, what does translation contribute to this?*

Yes, I definitely think so. Because I realize that they learn many terms from these translations. Much of the feedback already points in that direction. I think it has a lot of impact.

Then we can say that since you are translating, it contributes to this to a great extent.

Uh huh.

10) *What is the impact of the understanding, awareness and/or policy you have and want to instill in the field of health on the translations you make? How does your perspective guide your decisions regarding the selection, adaptation and delivery of materials when translating health-related topics?*

Of course, we have adopted an approach that aligns with this perspective, which we can call functional medicine or lifestyle medicine, as I've mentioned before, which prioritizes the effects of lifestyle on health. We make translations in this field. We are trying to communicate these. When choosing, we have our own prioritization. So, as I mentioned before, we can see in an interactive way on social media what information people want to learn more of, so our choices are geared towards that. And we communicate them by making adaptations to meet that need.

11) *How would you evaluate the triangle of translation, health and activism? Is there a relationship or interaction between them? If there is, can you explain?*

Let me put it like this: if there is a motivation to raise awareness about health, we can somehow define this as activism. Creating such an awareness. Of course, translation is required here to be convincing or to convey the information. So we can define it through such a triangle.

12) *Would you consider yourself a health activist? If yes, what is the role of translation in your activist identity?*

Yes, I can. Of course, I make these translations because I read those texts and have the motivation to convey the information I have acquired and read.

More as a tool.

Yes; with the motivation to convey the information, this is to raise awareness, spread it to more people, to ensure that more people benefit from it... Maybe then we can see this as such an activism.

13) *Have you ever received comments on your translations? Do you think your followers are aware that the content they see is a translation?*

I don't know the exact percentage, but of course, some of them are aware. However, there are those who are aware and openly express their appreciation, saying that they are happy with the information we have provided. Yet, let me note that a minority still remains unaware. For example, when they write comments, they might say, 'you said such and such,' as if we were the source of that information. Thus, it's clear that there are people who are not aware of it.

14) *Do you think it makes a difference that the translations you publish appear to be written by you? Do you think it is important to include the names of translators when bringing translated content to people?*

Of course, it is important to include the names of the translators. I always put my name under the translations I make. In fact, if it's a summary translation, I label it as such; otherwise, I simply credit it as a translation. Now, I think about it... I've realized that my name also lends credibility. Perhaps I wasn't fully aware of this before, maybe because I didn't receive much feedback. But I received my first offer to be a translation editor. A publishing house tried very hard to contact me but had difficulty reaching me. I began with the book *A Mind of Your Own*, which was translated into Turkish as *Kendine Ait Bir Zihin*—a book I had actually read. When they sent the first proof, they had it translated, the language of the doctor, Kelly Brogan is very, very challenging. It required a lot of finesse, and although I'm not sure how well I managed, it was the first job I ever did. It was very difficult and quite demanding. Kelly Brogan's language was particularly challenging. However, when the proof came, my name was printed in a larger font than both the translator's and even the author's names. I couldn't accept that; you cannot print my name larger than the author's. I agreed, as for the translator…the translation was quite poor. Perhaps my edits and corrections made it truly readable. I then realized that my name had a certain degree of credibility, which led to two offers from another publishing house for the books *Immune* and *The New Rules of Aging Well*. I have just finished the fourth one, which will be released soon, a work by Drew Ramsey. Now, I'm currently working on another one called *An Inflamed Mind*. I started it recently. Of course, due to my age, I refer to myself as a 'red pen editor'.

15) *I just added* A Mind of Your Own *here, I wasn't aware of it. You were the translation editor of the books* A Mind of Your Own, Immune *and* The New Rules of Aging Well. *Can you give information about how the translation editing process progressed?*

[Okan Çağlar first brings the book Immune *and states, "Now an addition to that question. This is the bookmark that comes out of the book. Of course, we didn't call it the 'activist's note'. It's because, well, you're an editor, you can put an editor's note in the book." Nurçin Çağlar replies, "I put them in books." Okan Çağlar continues, "Because there are some things in the book that are against the mainstream." Nurçin Çağlar clarifies, "Suitable for the mainstream." Okan Çağlar corrects, "Suitable for the mainstream, against a functional approach, our approach. These are also stated with these notes. The translation in the book is exactly the same, so there is no intervention of an activist there. It doesn't comply with ethical issues. But that's how we present it."]*

Now, I want these books present as printed in front of me and use the oldest and most classic method, namely red pen editing. And I correct the print version while reading. Now, for example, *A Mind of Your Own* progressed in a different way because it was a book I had read before. My only concern there was how to make that author's subtle language understandable. But for example, when there is a subject I don't know about... *[Suddenly, Okan Çağlar intervenes with the book: "Now, this is what Nurçin put as a foreword to* A Mind of Your Own*; this is not actually a foreword, but here too, our activist intervened in some aspects."]* Where were we, what were we talking about?

You were saying red pen.

Yes, you've asked about the translation process. However, for instance, when I was editing the other book, *Immune*, I was dealing with a foreign subject that I didn't know much about. Consequently, the work proceeded more slowly because I was also trying to learn about it; that subject intrigued me greatly. In contrast, the other topics were areas I already had some knowledge of, so naturally, they progressed more smoothly. As I mentioned before, I made efforts to adjust and correct the text to ensure it was understandable.

Well, you already continue to operate in this field.

We talked yesterday, and I said I wouldn't do it anymore. However, Okan says that I won't be able to resist and will do it again.

So, how do you think the translation editing process should proceed? For example, maybe in terms of the relationship with the translator.

There must be something good with the translator. I have never known the translators of the translations I have edited so far. Nothing like this has ever happened. If only it were the case, I could ask for opinions on one or two points. Mine was a process from scratch, complete ignorance, and I focused on editing the text I had at hand. But, in my opinion, it would have been better.

16) *Considering everything, do you think professionals with an educational background in the field of health should engage in translation work, or should there be professional translators who are not from this field but have gained expertise by acquiring knowledge outside?*

In my opinion, professional translators are necessary. Editing should be done by a medical expert who is knowledgeable in the specific subject. There definitely must be a professional translator involved because I have seen translations done by

doctors, and frankly, their quality does not meet our understanding. That is definitely my stance on the matter. Editing of translations should ideally be done by an expert, a doctor knowledgeable in the field.

17) *What advice would you give to translator and interpreter candidates who want to specialize in the field of health (more specifically, functional medicine)? What kind of knowledge and skills do you think are required to be successful translators in this field?*

Of course, that they engage in extensive reading in this field, focusing on original sources. *[Okan Çağlar: "They should also explore works that are considered less exemplary in Turkish, such as the MS book, the book by Terry Wahls. This will help them recognize and understand the errors that should be avoided."]* Additionally, if one aims to become a translator, it is crucial to diversify reading, including fiction. Reading novels helps in mastering the nuances of the language, which is very important.

In their own language?

Of course, mastering one's own language is essential, particularly when translating a text from a foreign language. If someone intends to translate a foreign text into their own language, they must possess an exceptional grasp of their native language. While extensive reading can certainly enhance one's command of their language, I believe that literary and fictional works contribute significantly to linguistic improvement. Moreover, for a translator aiming for success in this field, it is crucial to read as much original material in the source language as possible. Improving one's Turkish and understanding of the language through works originally written in Turkish can significantly enhance translation skills as well.

18) *Do you think it is possible to talk about a collaboration between healthcare professionals, content creators and translators to produce patient-oriented materials of high quality in the field of functional medicine? If yes, how can this cooperation proceed in the most appropriate way?*

I believe collaboration is essential in this context, as it complements various facets of the work. Primarily, content selection and determination are areas where our expertise as content producers really shines. This is because we can now identify what content is needed through more interactive methods. Choosing to produce content in this manner likely involves this process. Moreover, it's crucial to identify the best translators for the task and ensure their translations are reviewed and refined by professional doctors and health professionals. Such collaborative efforts are likely to yield the best results.

19) *I also recently saw an Azerbaijani sister page on Instagram. Could you give me some information about it, how exactly did it develop?*

One of our social responsibility initiatives involved launching a five-star supplement brand, characterized by clear and appropriate criteria. Initially, two companies embarked on this project, followed by a single company taking the lead. Thanks to the investment from an Azerbaijani investor in Türkiye, production of the brand, named *VeNatura*, commenced in his factory. An industrious Azerbaijani investor is the owner of *Vefa İlaç.* He relocated to Türkiye and made this investment. His ongoing ties with Azerbaijan mean that he still maintains business interests and connections in this sector there. His conviction in the value of this project inspired him to mobilize his Azerbaijani team to support the venture effectively.

Something like the Vefa İlaç *team?*

Yes, some officials from *Vefa İlaç* in Azerbaijan took responsibility for this and created that page. They translate our content into their own language.

They translate as a team.

Yes, they do, but of course, they don't translate from the original. They simply translate our posts. In other words, they take my translations and translate and convert them into Azeri language.

20) *Speaking of adaptation here, I would like to add a question, with your permission. When transferring functional medicine to Turkish culture, are there any adaptations, changes, or things you pay particular attention to? I mean, 'it's like this in British and American culture, but we don't do this in Turkish culture'...you know, you said that it shouldn't 'smell like a translation'. So, do you ever make changes like that?*

Let me give you one example that comes to mind. In English, for example, when making generalizations, "you" is used. However, for example, if you translate these patterns into Turkish, we don't use them in this way. When the English is translated directly, it becomes something like "If you do this and that, you will get such and such results." That's their way of expressing it. But I would translate it as "we," for example, because that aligns more closely with our usage. You know, "If we do this and that, we will get such and such results". Yes, such adaptations can indeed be made to the text while still remaining true to its essence.

There may also be differences in cultural codes, such as food and cuisine... Do you make any change in cultural codes?

I don't change those. Because I try to accurately reflect the original in that text.

21) *Lastly, are there any differences in the translations you make for the newspaper* Kocaeli Gazetesi*, than for Instagram, etc.?*

We're not doing anything special there. They are our content.

Does having a different medium change anything there?

In fact, when we received such an offer from them, we explained that we could not create anything special, but they were welcome to use the existing content if they wished. They also appointed a responsible person on their end. They review our content, select pieces, and seek our permission, like 'we have already chosen content for the following day'. If we approve, it is used specifically for that aim. However, this is not our first experience with such arrangements. In the past, we wrote a weekly health column for a local newspaper in Datça. That was a completely different endeavor…

Do you remember when that was? Is it a printed newspaper?

What date was it… Of course, it's printed, but it's not in circulation right now. It might have been around 2013-2014, maybe even into 2015. Let's say it was between 2013 and 2015 when we wrote a one-page health column for a local newspaper in Datça. We prepared those specifically for the newspaper. Not all of them were translations, but there were translations as well.

APPENDIX F

INTERVIEW WITH DR. BAYBARS TÜREL: ENGLISH TRANSLATION

1) *How and when did you become interested in the field of functional medicine? What are the factors and main motivation that push you to translate in this field?*

I pursued a Master's degree in nutrition about 10 years ago. I was motivated to start this degree primarily because of my background as a cardiologist, where I frequently encounter patients with metabolic diseases. Despite the high-tech interventions we provide, as long as these metabolic problems persist, they often recur or worsen. This observation led me to believe there was a significant gap in our medical education regarding nutrition, not just in Türkiye but globally. Consequently, I decided to educate myself in this area. At that time, opportunities in Türkiye were limited, so I opted for an online Master's program. I initially considered various options and participated in online courses offered by the American Bariatric Society, which formerly was the Obesity Society. My search eventually led me to the nutrition Master's program at the New York Chiropractic College, which was appealing yet challenging. The program required the preparation of a thesis each semester, with three semesters per year, alongside maintaining my regular work schedule. Despite the challenges, including exams and online oral presentations, I successfully completed the program. During my studies, one of my instructors at the New York Chiropractic College, who was a part-time teacher with an interest in functional medicine, introduced me to this field. Although my primary goal was to acquire knowledge that could directly address the dietary and metabolic issues of my patients, this exposure opened a new door for me in functional medicine. Eager to explore this area further, I pursued specialized training and discovered that the most

effective and reputable courses were offered by IFM. Additionally, I enrolled in an online program at Functional Medicine University and completed both courses concurrently. That's how things evolved.

Now, of course, I didn't do the translation; you did the translation. In fact, since there were not many nutrition programs or training available on this subject for medical doctors in Türkiye, there were not many written sources on this topic either. That's why, of course, since I received my education in America, I initially benefited from American sources and then from those in continental Europe. I have read and shared books on this subject by various people and authors. Over time, I realized that I couldn't be very selective about what I read. Later on, I noticed that some of the material I had read did not contain entirely valid formulations or scientifically proven instructions. However, you can only discern this by reading from multiple sources and testing their claims. It's also crucial to consult studies in the literature or examine the sources cited in the books themselves to evaluate their accuracy. Therefore, it became necessary to cross-check many sources during this period. I discovered that there are insufficient resources on this topic in Türkiye, and not every source from abroad is reliable. Sometimes, they even present contradictory and unscientific information. Consequently, I had to rely on reading extensively from various sources to understand this better, and I endeavored to do just that.

2) *Through which communication channels does functional medicine meet people most? How do you think this situation shapes the need for translation?*

Of course, since functional medicine emerged at a time when the Internet and social media were becoming widespread, they—it—used these channels very effectively and widely. Of course, there were authors who promoted their own books through

these channels, and of course, there were resources that we learned about through these channels that we thought we should reach out to and read. In other words, social media and some websites directed by this social media have been our source on this subject. Of course, I tried to make some of the articles we found here available to the public by making short translations. I tried to convey some journal articles and summaries of some books through my own communication resources and social media. Sometimes, the resources we highlighted were later deemed worthy of publication by publishing houses and, of course, they were translated into Turkish. Thus, a need for translation arose.

3) *How would you evaluate the balance of original content and translated content in the field of functional medicine? What factors do you think should be taken into consideration in this evaluation?*

I think there still isn't enough original content, and by original content, I am particularly referring to Turkish sources. Some of these sources may lack sufficient reliability. To elaborate, I believe that even some of the most popular and best-selling books might not be founded on adequate scientific data. Consequently, this problem extends to all translated content and books. Just because a source is foreign, such as an English one, doesn't automatically confer value upon it. For instance, I find great value in a group known as Red Pen Reviews. This organization rigorously analyzes books in the nutrition field, applying strict criteria. They meticulously check the references used in these books to ensure that the given references are accurate, the information provided aligns with those references, and it corresponds with the broader literature. It's a highly meticulous task. I regularly follow Red Pen Reviews' analyses and it is evident that the works of some very prominent authors do

not hold up well in scientific scrutiny. Therefore, original content remains poor. At times, in the pursuit of presenting original content, a populist approach might be overly emphasized. Contradicting the mainstream does not necessarily equate to truthfulness. Therefore, those who often oppose mainstream views can garner a lot of attention, but their views might not always be scientifically valid. The public needs access to the most reliable references and should use them as a basis for making informed evaluations on these matters. This is indeed a challenging process. Moreover, the primary demand of many people is for a healthy life, diet, and environment. Systems and individuals addressing this demand must act with great responsibility. In making these evaluations, people truly need a way to test the scientific validity of claims. Unfortunately, there is no organization like Red Pen Reviews in our country, making it difficult to assess written sources, or they might not be adequately evaluated due to the lack of opportunities.

When it comes to translation, careful consideration is essential. Every translation... In other words, not just the original sources in Türkiye, but also many sources from abroad might not be accurate or scientifically sound. It is crucial to thoroughly assess what will be translated, the author's background, and the content presented in their book. It is essential to discern which publications should be emphasized.

4) *What strategies and methods can be determined to make the principles of functional medicine understandable to as wide an audience as possible through translation?*

In fact, although the names might change—referred to as functional medicine now, but likely to diversify later—the increasing diseases caused by intense metabolic

disturbances or problems associated with the modern lifestyle can undoubtedly be positively influenced by nutrition, sports, and interventions targeting mental health. I believe this approach can and should be applicable to every disease, especially metabolic disorders. Therefore, it is essential that healthcare providers, those offering medical services, receive adequate training in these areas: nutrition, sports, and mental health. This is because I think these aspects are either overlooked or not emphasized enough in traditional medical training. Moreover, regardless of whether it is called functional medicine or something else, educating and convincing each of our patients about this approach will enable them to progress in a much more effective way in their treatment processes.

5) *Can you tell us a little about the process you follow in the translations and interpretations you make on your social media accounts, on the Internet and at public meetings?*

How do you decide on and collect the content to be translated?

Of course, I do not rely on a single source. In fact, I make it a point to stay updated with the current literature as much as possible. It's important to note that sometimes it is essential to listen to and read viewpoints that contradict our own beliefs. We all can harbor biases, and to minimize these biases, listening to opposing views is necessary. However, when it comes to adopting a position among various opinions, one must lean towards the side that is scientifically more robust, even if it contradicts our personal preferences. In other words, when presenting information to the public, it is crucial to convey facts even if they are inconvenient or do not align with our prior knowledge or beliefs. That's why we focus on issues that are not only current

but also have a broad societal impact or represent a significant health challenge, rather than concentrating on a single disease.

Articles, YouTube, for instance, is a great medium. Here, you also have the opportunity to access conferences and seminars from prestigious universities around the world. For instance, the Texas Heart Institute hosts meetings every Friday that you can watch online. The key here is to follow sources that you find scientifically credible. There are countless resources available, and it is vital to discern which are reliable and should be referenced in public discussions.

Are you translating from a single source or compiling from multiple sources?

Of course, I use many sources, not just one. However, I also sometimes collect, summarize, and present the books that I particularly enjoy on my own social media, occasionally through several individual posts.

Do you make the translations by yourself?

Yes, generally.

What kind of strategies (addition, omission, localization, abbreviation, summarization, censorship, etc.) do you apply while translating? What do you pay attention to?

Of course, I am not a professional translator nor have I received any training in this field. Some aspects really challenge me, particularly when it comes to translating certain expressions. Additionally, when summarizing, it's impossible to include the entire translated text. Therefore, it becomes necessary to summarize the text. This is especially true for use on social media or when preparing speeches for meetings. While it may not be possible to capture their words verbatim, particularly those that are striking and memorable, I generally try to convey what I understand and the key points that deliver the necessary message to the audience, in my own words.

How does the process proceed after translation?

Well, I'm a little slow in that regard. I'm slow, sometimes three times, five times, ten times... Frankly, I envy those who are very fast in this regard. But I'm slow. Sometimes, it can take me a few days just to summarize a chapter of a book, or to make notes for myself. That's why I'm slow; I don't like to rush myself to complete something within a certain amount of time or to get involved in timed publications. I make no promises, except for very exceptional meetings. So, I try to work at my own pace, as I also have daily responsibilities. I take things slowly, always asking myself: Will I convey the right message? Will I cause misunderstandings? I carefully evaluate this because sometimes people can fixate on a single word and interpret it differently. That's why I strive to choose my words carefully, framing them as clearly as possible to minimize the chance of misunderstanding.

What is your preparation process before a live broadcast with a speaker?

We have had conversations with foreign writers once or twice. Of course, I am not a simultaneous interpreter, and my ability in this regard is limited. However, I strive to prepare very specific questions and ask them in a way that respects the time of the speakers who are participating from abroad. Some of these questions stem from my own curiosity, while others are designed to uncover messages that I hope will resonate with the public. Indeed, we make thorough preparations during this question preparation phase.

Do you do anything in terms of translation? For example, to familiarize yourself with terminology, maybe s/he is a doctor specialized in a certain field or related to the subject s/he will talk about...

I don't encounter many problems, especially in terms of terminology. Since general medical practice employs very international terms, I generally don't face serious

issues with that aspect. However, translation is undoubtedly a challenging task. Frankly, I sometimes worry about not being able to convey the meaning adequately. Instead of performing verbatim simultaneous interpreting, I focus on gathering the general information, collating it, and then conveying it to people as I understand it. Otherwise, of course, true simultaneous interpreting calls for a much different level of professionalism.

What are the strategies you use and/or points you pay attention to when interpreting?

In general, as I mentioned, it involves summarizing the information and remarks made by the speaker—the person we are conversing with. It's not quite like simultaneous interpreting. A simultaneous interpreter might criticize this approach, but our goal is simply to convey to the audience what we have understood.

Are there any points that differentiate interpreting from your translations?

Of course, there are time constraints in interpreting. As I mentioned earlier, I could never muster the courage to do simultaneous interpreting. However, I still need to interpret and convey the message to the audience within a set period of time. That's why I sometimes take notes for myself while interpreting. I jot down the key points, remember them, and then try to interpret them into Turkish. In contrast, translations don't have such time constraints. You have much more leeway. You can convey the written information much more accurately. Written texts always offer an advantage. When I have to give an impromptu oral speech, there may sometimes be points that I cannot express very accurately. But with written texts, whether texts I have prepared myself or translations I have performed, I can act much more comfortably. Having time allows me to translate at ease. I can review any part I don't understand over and over. This way, I can convey the correct message much more easily.

Do you receive feedback regarding your translations and interpreted live broadcasts? If yes, do you evaluate this feedback to apply it in your future translation practice?

I actually receive very positive feedback on the translations I make, such as books or articles, because I share them on social media. I really appreciate this because, after all, there is a lot of effort invested in them. Everyone likes to be appreciated for their hard work. However, social media is not a place where you can selectively choose your audience. Therefore, there might be some people who tend to misunderstand or even respond maliciously. It can be disheartening at times, but overall, the feedback we receive is very positive. Of course, not everyone has knowledge about the subject matter, access to the necessary resources, or a sufficient level of foreign language skills to understand these resources on their own. So, when we translate these materials and present them to people, the positive feedback is really encouraging.

6) *In your opinion, what is the current quality of translations in the field of health in a broader context and functional medicine in a more specific context? In this context, what criteria do you think a 'translation of high quality' should be subject to and what characteristics should it have?*

Of course, there must be different categories of translation. For instance, medical translations can be particularly challenging for a translator who isn't trained in medicine. Therefore, it seems prudent that such translations should be reviewed by a medical doctor with expertise in the field, at least in a cursory manner. This is because, occasionally, I find it difficult to comprehend publications that haven't undergone such scrutiny. It would be beneficial if these texts were checked by someone with the appropriate training. Medical literature and jargon are distinct and

require specialized knowledge. Similarly, if I were to translate texts from the fields of economics or theology into Turkish, I might not be able to convey the information adequately or might even make errors. Having an expert review these translations, even if it involves minor interventions, could significantly ease the translator's task. Timely interventions would likely make the text more accessible and engaging for readers, creating an environment that allows them to complete their reading without losing interest.

7) *Do you think improvements can be made in current translation practice when it comes to health and functional medicine? What kind of future do you foresee for translation practice in this field?*

Of course, what I just said actually contributes to this issue. In other words, I think it would be beneficial to have these translations reviewed by someone with medical knowledge to correct any semantic shifts that may occur before they reach the reader.

8) *Can it be said that functional medicine actually is an approach that contributes to patient empowerment with its holistic lens compared to the reductionist perspective on human health? If yes, what do you think is the role of translation in this empowerment?*

Functional medicine, along with other approaches that prioritize nutrition, improvement in mental health, and exercise, will undoubtedly enhance the convenience and effectiveness of the patient's treatment process. Therefore, as I have emphasized from the start, it would be beneficial for medical and nursing faculties—in fact, for all those involved in medical practice—to receive education on nutrition

and exercise. In other words, they should be trained in a manner that enables them to significantly educate their patients on these crucial aspects.

Do you think translation plays a role in this empowerment and education?

Of course it can. So, as I said, translations made from correct sources and with scientifically verified backgrounds, of course, have an impact. Of course, it is beneficial. I also benefit greatly from the books I read, and of course, I believe that translating them will be beneficial for medical professionals in general as well as for those who may not fully understand them in their original language.

9) *Do you think the content you share has any impact on the health literacy of your followers? If yes, what does translation contribute to this? Do you think patient empowerment and health literacy go hand in hand?*

Health literacy is… In fact, many people, whether competent or not, often share their views on nutrition within the health field. Just because we all eat does not make us experts in nutrition, just as walking doesn't make us experts on exercise. Therefore, it's important not to judge someone's expertise solely on their social media presence but on how their statements align with scientific data. What information should we trust? I suggest that people should thoroughly check the sources of the information they receive. In other words, nobody should take my words or anyone else's at face value; instead, they should consult multiple sources on the topic. This is a process that takes time. By verifying information through various sources, people can better understand that scientific knowledge is dynamic and fundamentally refutable. We must acknowledge that what we state is based on current data, and everyone should interpret it with this understanding. However, it's also crucial to recognize that our current knowledge might change as new data emerges over the next five, ten, or

fifteen years. The most robust form of health literacy will develop from this acceptance. The role of translation in disseminating scientific knowledge is significant and depends on the credibility and scientific competence of the sources from which books or articles are translated. Thus, it's a misconception that a translation from an American or European source is inherently accurate. There are poor sources from both America and Europe that can lead to misinformation. Hence, health literacy involves identifying reliable sources and individuals, extracting their information, and continually monitoring and evaluating it. This process is challenging but essential for accurate health literacy.

10) *What is the impact of the understanding, awareness and/or policy you have and want to instill in the field of health on the translations you make? How does your perspective guide your decisions regarding the selection, adaptation and delivery of materials when translating health-related issues?*

In my daily practice, I always make it a point to convey something important to my patients: the majority of the work actually depends on them. Indeed, the treatments we perform, the medicines we prescribe, and the surgeries we conduct, such as bypasses or stent insertions, are effective. However, the ultimate success of these interventions, especially in managing metabolic diseases, largely rests with the patients themselves. For instance, you might have your bypass surgery at the world's best facility or have your coronary stent inserted by the top specialist, but if you continue smoking, neglect your diet, or avoid exercise, the benefits of these procedures will be severely limited. Often, we overlook simple advice thinking it’s repetitive or trivial, but these basic lifestyle changes are crucial and can have a profound impact on our health. I aim to emphasize the importance of these often-

ignored, sidelined, or unheard aspects. Essentially, by taking proactive steps in managing their own health, people can prevent many diseases. I also want to stress the importance of preventive medicine. Therefore, when translating medical information, I strive to bring this message to the forefront: the changes you make in your lifestyle can lead to significant, positive transformations in your health.

11) *How would you evaluate the triangle of translation, health and activism? Is there a relationship or interaction between them? If there is, can you explain?*

Activism… What exactly is meant by activism?

So, it's like being dedicated to a cause in order to bring about change in a desired field—voluntarily and with complete willingness. It could be described as being a vocal advocate in that area.

I understand your point. Indeed, there are highly competent individuals in our country; however, sometimes these capable people don't stand out enough or their ideas fail to capture adequate attention. Generally, voices originating from overseas seem to carry greater weight with us. I think translations play a role in this, heightening awareness of opinions from abroad, like those of scientists in Switzerland, as often highlighted in advertisements. It seems that these external voices have a more significant influence on our society; this has always been the case. Of course, as I mentioned earlier, not every idea or voice from abroad is necessarily true or accurate. They must be scrutinized, and many indeed are. But certainly, from regions where scientific rigor is prioritized—typically advanced, Western countries—there is a flow of distilled and meticulously selected information. Such information, coming from well-chosen sources, can be effectively

integrated and applied in people's lives, potentially convincing more individuals about the benefits of healthy lifestyles and activities.

12) *Would you consider yourself a health activist? If yes, what is the role of translation in your activist identity?*

Well, me as an activist… Well, I'm not sure I fit the typical image of one, like those in environmental groups such as Greenpeace. When I hear the word "activist," that's what I usually picture. I greatly admire many of their efforts and the sacrifices they make. However, I've never seen myself as that kind of standout activist—someone at the forefront, carrying the flag. That's just not me. Instead, I see myself as a source of information for people within my limited sphere, perhaps through social media, where they can turn to for credible health information. But not as a traditional activist, holding the flag high. As I've always mentioned, starting from my first Instagram post, the information I present today may be something I disagree with in three or five years. It's not about being right or wrong for me; scientific knowledge is inherently refutable. What is true today might change tomorrow, and I'm open to changing my views based on new evidence. There's no such thing as unchangeable information. I've noticed some activists tend to believe they have the sole correct information. "Follow me; I will always show you the truth," they claim. I've never wanted to be that type of activist and I never will be. I acknowledge that I can be wrong and potentially mislead others unintentionally. However, by being open to changing my views, I have the opportunity to share updated ideas and information with my family, my patients, my close circle, and a broader audience through social media. I also try to highlight reputable sources and experts in the field, especially those from abroad, so that people can access the most accurate information available.

My role is somewhat limited, but I strive to help people connect with these resources, ensuring they receive reliable information.

13) *Have you ever received comments on your translations? Do you think your followers are aware that the content they see is a translation?*

I always credit the original source of my content. However, there are times when I synthesize information from multiple sources, making it impractical to attribute each one individually. Despite this, I make sure to list references, especially for translations. I am diligent about ensuring that any information, suggestions, or solutions I provide are well-sourced, and I take care to cite these sources. Furthermore, I always indicate when content is a translation.

Have you received comments?

Of course, many people thank me for this. Sometimes they say, and I thank them, that I write so little. Some people tell me to write more. I thank them; this may be because I seem trustworthy. Of course, I like it.

14) *Do you think it makes a difference that the translations you publish appear to be written by you? Do you think it is important to include the names of translators when bringing translated content to people?*

Of course, including the translator's name is a requirement anyway. It's a matter of respect for the effort involved. The fact that the translation we published was written by me... In fact, sometimes this worries me, doing these things. Because I wonder if I'm translating correctly. In other words, when a translator translates something, there is undoubtedly a shift in meaning. Of course, no translation perfectly captures what the author originally had in mind one hundred per cent. But I try to keep these

shifts in meaning as minimal as possible. That's why it makes me a little worried. I worry whether I conveyed exactly what the author intended to say. However, I don’t know whether it makes a difference or not that I am the one making the translations. I hope it does.

15) *How do you think your medical education and profession contribute to the translations you make? What role does your expertise play in effectively translating complex medical concepts to various target audiences?*

As a medical doctor specializing in cardiology, my medical education has primarily revolved around managing metabolic issues, which are largely within my area of expertise. In my daily practice, I encounter numerous patients facing the metabolic problems I've described. It's noteworthy that both in our country and internationally, some medical professionals may offer recommendations without actively engaging in day-to-day clinical practice. I find this somewhat concerning. How appropriate is it to disseminate a solution you don't routinely apply in your practice to a broad audience via the Internet or social media? When you are directly involved in medical practice, you can observe and experience for yourself whether a method works as described in textbooks or as relayed by other sources. However, this may not always be the case. Sometimes, a practice developed with the best intentions and backed by solid information might not prove effective. This variability is characteristic of medicine. Solutions can differ significantly from one individual to another; a one-size-fits-all approach does not always apply. This realization underscores the need for caution in making clinical recommendations. Furthermore, experimental results, such as those from studies on mice or fruit flies, do not always translate directly to human medicine. For example, if we could cure cancer in mice, it doesn't necessarily

mean the same treatment would be effective in humans. This disparity highlights the importance of ensuring that the findings of a study are reproducible across multiple investigations. The strength of evidence can also vary greatly depending on the study design. For instance, a double-blind randomized study generally provides more reliable evidence than an observational study. Thus, it's crucial to thoroughly assess the studies you reference before making clinical recommendations. Of course, the medical education I've received, along with reading, evaluating, and presenting scientific articles, performing what is known as scientific fact-checking, and ensuring the use of correct references, are all essential practices. These elements are deeply intertwined with the type of medical education one receives. We must adhere to these principles and consistently apply the scientific evaluation methods we have been taught, translating this knowledge into our daily practice in an unalterable manner.

Then, you know, you actually do fact checking and determine the information you want to disseminate to people, and if translation is required, depending on the fact checking...

Of course, a single source may not be enough. You should surely check the accuracy of the information in that source. You need to verify whether it is correct or not. Of course, no one is right all the time, even if they are names you trust. You definitely have to address this issue.

So, do you think your expertise plays a role in transferring such medical terminology to people? You know, it can be complex terminology…

So, as I said, I am a person who actively cares for and follows up with patients in daily life. I believe that much of the work we do requires this level of engagement. In order to effectively communicate the problems we understand, see, and detect, along with their solutions, to the patient and their relatives, and to foster the necessary

confidence, it is essential to translate this into language they can comprehend. This often involves using analogies that are understandable to them, which I find very useful. While the patient's sociocultural level might sometimes be higher than yours, for someone not familiar with medical terminology, the terms you use might seem magical, but I believe relying too heavily on such terminology is not very appealing. I try, as much as possible, to ensure that regardless of the patient's level of understanding, they can grasp the information almost one hundred per cent, if not completely. This approach applies when translating medical terms or explaining concepts to the patient or their relatives. Therefore, I'm definitely committed to simplifying that terminology as much as possible.

16) *You were the translation editor of a book in the field of functional medicine, and you were the one who suggested to the publishing house that the book be translated into Turkish. Do you plan to operate more in this field? What other topics do you think should be emphasized in terms of book translation? Can you share your experiences regarding the translation process of the book* Nature Wants Us to Be Fat*? What steps should an ideal book translation process in this field take?*
Now, *Nature Wants Us to Be Fat* was a book that I read the English version with great pleasure. Rick Johnson is a very reliable and rigorous scientist whom I have been following for a long time. Of course, having a translator like you, who is attentive and meticulous about this issue, has made my job much easier. So, I didn't have a big problem; I didn't face any difficulties in this regard. The process went smoothly. I enjoyed it, and everything went well. So, of course, the main task here lies with the translator. The translator does this, but when they get stuck, they consult you, that is, they consult me. And there may be points here that I sometimes find

challenging to translate. But we are trying to translate it into Turkish in the most understandable way by taking advantage of the translator's expertise. Sometimes we can't find an exact word for some concepts. Here, we try to find the phrases that are closest to the original meaning, and we translate it that way. So, I think the main thing here is to ensure that the translation remains as faithful to the original as possible, while still considering that the main idea, the important thing, is to convey the essence to the reader. I think that some minor changes can be made in the translated text, that is, some changes that differ from the original text, in this way.

Would you like to continue working as a translation editor in this field? In your opinion, which topics should be emphasized when translating books in the field of functional medicine?

Of course, I'll do as much as I can. Time is also a factor, but I will make every effort, as I've mentioned before. I have received several translation suggestions previously. Many of them, well, how can I put it... I don't believe they were adequate...

Were they source suggestions? Did you get book recommendations?

Yes, yes, they were translations from authors whom I think are not adequate. Frankly, I lagged a bit in that regard; I didn't want to. But, for example, since the person who wrote *Nature Wants Us to Be Fat* is a very scientifically reliable person, I had no hesitation about it. Frankly, I was the one who suggested it. Of course, I want the books that I would like to recommend for translation to be ones that I read with pleasure and that can be a good resource for society. In other words, there are very valuable people who do not only translate the work of well-known, famous individuals, but also convey accurate information, even though they are not widely known in our society, do not come to the forefront, or are not recognized by name. Why not translate their books? Of course, I can operate in such a way.

17) *Considering everything, do you think professionals with an educational background in the field of health should engage in translation work, or should there be professional translators who are not from this field but have gained expertise by acquiring knowledge outside?*

Of course, I don't know if there is such an aspect to translation. I'm not sure if such a thing exists. I wonder if there's a specialization as medical translation. I mean, naturally, people might gravitate towards the subject, but it probably takes time. However, I still believe that even though there are professional translators trained in this area, a medical professional should still supervise their work. This is to ensure that the message is conveyed accurately and the resulting work can be understood more easily. I think it's important that a medical professional oversees this. For example, I've read translated books several times but couldn't finish some of them due to poor and incomprehensible translations. Therefore, I believe this is an issue that needs careful attention. Medical terminology is a distinct field, a separate area of expertise, and we definitely need some support in this regard.

Can we say then, for example, Nature Wants Us to Be Fat *was also a translation published under your supervision, under the supervision of a medical professional.*

Of course, I didn't make many interventions there. Your familiarity with medical information sources actually made our job easier. But I do think that my clarifications on a few points helped make the book easier to understand.

18) *What advice would you give to translator and interpreter candidates who want to specialize in the field of health (more specifically, functional medicine)? What kind of knowledge and skills do you think are required to be successful translators in this field?*

Well, I guess there is specific training that translators definitely receive. But I believe that every translator should spend a significant amount of time reading extensively in both their own language and the language from which they translate. I think that's the top priority. Particularly in fields like health, there are science communication editors abroad who are much more active. In fact, some editors gather information from medical congresses or published articles, synthesize it very well, and then convey it to the general public. Not all of these editors are physicians or medical professionals, yet some of them are quite successful. Frankly, I'm not sure if there is a separate professional field for this abroad, though it might exist. However, translators, especially those working in the field of medicine, need to practice extensively by reading relevant texts for a considerable period. Abroad, the situation looks promising; there are science editors in some journals. In fact, when you read their work, their command of the subject is so strong that you might wonder if they are doctors. I mean, they must have been studying and reading about medicine for a long time. I don't know exactly what kind of education they have received, but they seem to have spent a long time immersed in general and medical readings, which has given them such a good grasp of the topics. Probably, it all boils down to reading, reading, and reading more. In both languages.

19) *Do you think it is possible to talk about a collaboration between healthcare professionals, content creators and translators to produce patient-oriented materials of high quality in the field of functional medicine? If yes, how can this cooperation proceed in the most appropriate way?*

Yes, particularly for those in intensive medical practice… Even if they keep up with scientific developments from abroad, they may not have sufficient time to share

these advancements with society, as this process indeed requires significant effort. I think it would be beneficial to produce translations from sources that these professionals endorse as reliable, emphasizing that this information should be disseminated to the public. As I mentioned, simply opening the Internet and searching on Google can lead you to millions of resources in English. However, just because these sources are from foreign origins does not guarantee their accuracy, nor does it clarify which ones offer innovative approaches and which contain verifiable scientific content. There could be a collaborative effort where medical professionals, who lack the time, could identify credible sources for translators. Then, once translated, these materials could at least be reviewed by the professionals who recommended the sources.

20) *Is there anything you would like to add? Or as a doctor, what kind of relationship would you envisage, from a doctor's perspective, a very crude, broad-based relationship between health and translation? If information is produced in one language around the world, for example, would that be English? How does this work in the context of Türkiye?*

So most of the medical information is in English, of course. Most of the literature is also in English. Let me say this: In fact, everyone who practices in the field of medicine must have sufficient English proficiency to be able to read the medical literature in one way or another. This is no longer optional; it is a requirement. They have no choice. Therefore, a medical professional must of course be fluent in English, or at least have a level of proficiency that allows them to understand what they are reading. However, that's why I don't see it as necessary to translate medical resources from English, or rather, to translate medical textbooks from English into

Turkish. A medical professional must be able to access and read the original sources. But I think this translation practice is important in order to convey medical information to the general public, not just the technical details, but information that concerns society at large. In the context I just described, it is important to present these translations to the public, ensuring they are derived from the correct sources and verified by the right people. So, while perhaps not necessary for medical professionals, I believe it is important in terms of presenting it to the general public.

21) *Do you think it can be said that changes are made through translation when transferring the field of functional to Turkish culture? For example, since it is Türkiye, it would be more appropriate to convey 'this and that' as 'such and such'. Do you think there are any points that should be taken into consideration when it comes to transferring it to Turkish culture?*

Of course, changes are made to cultural codes. Therefore, when taking anamnesis, or a patient's history, it is necessary to be mindful of certain cultural sensitivities. That's why, while all information is important to us, we must find ways to obtain it with increased attention to and respect for these cultural codes. Consequently, yes, we can make some adjustments to our practice.

Can you give an example of cultural codes?

When questioning patients about their eating and drinking habits, it's important to consider that the dietary patterns and food culture of your Turkish patients may be significantly different. It may be necessary to tailor these questions to better fit their cultural context. Similarly, when discussing aspects of sexual health, some questions might need to be more selectively posed, as social sensitivities regarding these topics

can be different in our country. Therefore, it might be necessary to make some adjustments in these areas to ensure respectful and effective communication.

APPENDIX G

INTERVIEW WITH NURÇİN ÇAĞLAR: TURKISH

1) *Fonksiyonel tıp alanına ilginiz nasıl ve ne zaman başladı? Sizi bu alanda çeviri yapmaya iten faktörler ve temel motivasyon nedir?*

Şöyle bu başlangıç: Biz Datça'ya geldiğimizde pek çok kronik hastalığımız vardı ve fazla yüklerimiz, yani kilolarımız vardı. Burada işte bir kitap okuyup hayatımızı değiştirdik. Pek çok alışkanlığımızı değiştirdik başta beslenme olmak üzere, işte düzenli egzersiz yapmaya başladık vesaire. Ve bunun sonucunda da biz kronik hastalıklar…kilo da verdik tabii ki ama bunda hani kilo verme amacıyla başlamıştık ama bu kronik hastalıklarımızdan kurtulduk. Yani diyabet, ikimiz de tip 2 diyabetliydik ve bunun yanında başka pek çok hastalık. O zaman bu alana, yani bu yaşam tarzı ve beslenme değişikliğiyle bu sonuçlara ulaşınca bu alanda okumaya ve bilgi edinmeye başladık. Yeni bir öğrenme alanı oluştu bizim için. O sırada ben yurt dışında birtakım doktorları takip etmeye başladım vesaire ve o zaman bu fonksiyonel tıp kavramıyla biz karşılaştık. Hatta ilk defa 2013 ya da 2014 yılında, sonra bizim bu deneyimlerimizi paylaşmak için kurduğumuz *Sağlıklı Yaşıyoruz* sosyal medya platformunda paylaştık fonksiyonel tıp nedir, konvansiyonel tıp nedir gibi. İlk o zamandan bu gönderilerimiz. Bu şekilde karşılaştık bu kavramla. Tabii böyle bir alan olduğunu, daha doğrusu alan demeyeyim de, böyle bir bakış açısı olduğunu öğrenince o alandaki yazan doktorları takip etmeye başladım. Ben hep genelde ikincil bilimsel kaynaklardan, yani orijinal araştırmaları değil, bu araştırmalarla ilgili bilgi veren diğer böyle sağlık konusunda web siteleri var, onları takip ediyorum. Kendim de doktor olmadığım için daha anlaşılır geliyor. Ve orada okudukça bunları paylaşmaya başladık. *Sağlıklı Yaşıyoruz*'u önce kendi deneyimlerimizi paylaşmak

amacıyla kurmuştuk, işte yediklerimizi vesaire paylaşıyorduk, beslenmeyle sınırlıydı. Fakat sonra bu bizim için de bir öğrenme yolculuğu olunca bu yolculuk sırasında öğrendiklerimizi de, özellikle tabii ki ben yabancı kaynakları takip ettiğim için, paylaşmaya başladık. Önceleri sadece Facebook vardı. Dolayısıyla hani çok da fazla…gerçi insanların da uzun okumadığı, uzun yazılar okumadığını biliyoruz. Hani çok da böyle kısıt olmadan orada böyle az özetleyerek paylaşıyorduk bu şeyleri. Fakat daha sonra Instagram açılıp da bu iş yaygınlaşınca Instagram'ın bir sınırı var. Boyut sınırı var. Ve aslında onun da doğru konmuş olduğunu şöyle anlıyoruz: Instagram boyutunu özetleyip paylaşmaya başladık. Şimdi anlıyorum o bile insanlara uzun geliyor okumak için. Onun için orada daha fazla özetleme devreye girdi Instagram'la birlikte. Şimdi bu aslında çeviriyi bence biraz daha da zorlaştırdı. Çünkü bir şeyi böyle doğrudan çevirmek çok daha kolay, aynını, orijinalini. Ama önce onu okuyup, anlayıp, ondan sonra özetleyip çevirmek… Özünü, hem oradaki işte bilgiyi aktarmak, bir yerde de bir seçim yapmak, daha önemlilerini öne çıkarmak gibi. Çevirinin yanına böyle bir şey eklendi.

2) *Fonksiyonel tıp en çok hangi iletişim kanalları aracılığıyla insanlarla buluşuyor? Sizce bu durum çeviri ihtiyacına nasıl yön veriyor?*

Şimdi şöyle, bence benim gördüğüm kadarıyla bir yandan bu alanda kitaplar basılıyor. Fakat yine de en fazla sosyal medya aracılığıyla fonksiyonel tıp paylaşımları oluyor ve o yaygınlaşıyor. Sosyal medya çok önemli bu alanda. Tabii ki böyle olunca demin de söylediğim gibi çeviriye şöyle etkisi oluyor bunun, özet çeviriler yapılması ihtiyacı ortaya çıkıyor orada. Şimdi hatta videolar başladı, bu *Reels* videoları ya da 90 saniyelik videolarla işte edinilen bilgileri hap haline getirip

bu şekilde… Biz de yapıyoruz, evet. Çünkü en fazla ilgiyi onlar görüyor ve insanlara o şekilde ulaşıyor. En fazla o şekilde ulaştığımızı gördük biz de. Biraz direndik ama.

3) *Fonksiyonel tıp alanındaki özgün içerik ve çeviri içerik dengesini nasıl değerlendirirsiniz? Bu değerlendirmede göz önünde bulundurulması gereken faktörler sizce nelerdir?*

Şimdi aslında şu andaki duruma baktığımızda çeviri içerik daha fazla. Fakat bu hani zaman içinde değişebilir. Çünkü bu bakış açısını kazanan doktorların sayısı artıyor giderek. Onlar yazdıkça, onların paylaşımlarıyla biraz daha özgün içerik de yer almaya başladı diyelim. Bizim mesela danışma kurulumuz var. Danışma kurulumuzdaki doktorlardan ilk hatta Türkiye'de fonksiyonel tıp sertifikasını, uluslararası sertifikayı alan Baybars Türel Hocamız var. Ona biz bizim danışma kuruluna girdiğinden beri fonksiyonel tıp köşesi yaptık, onun yazılarını hep paylaşıyoruz. E tabii ki onların da çalışma hayatı yoğun. Dolayısıyla hani özgün içerik temin etmek o kadar kolay olmuyor. Israrla istiyoruz işte bu konuda yaz diyoruz onlardan vesaire. Ama hala çeviri içerik fazla.

4) *Fonksiyonel tıp ilkelerini çeviri yoluyla mümkün olduğunca geniş kitlelerce anlaşılabilir kılma yolunda nasıl strateji ve yöntemler belirlenebilir?*

Burada işte işin çevirinin niteliği önem kazanıyor. Eğer biz sosyal medya aracılığıyla bunları paylaşacaksak, ileteceksek o zaman hep söylediğim gibi kısaltma, özetleme vesaire devreye giriyor. Burada özüne mümkün olduğunca sadık kalma gibi bir etik anlayış gerekiyor. Yani o dengeyi çok iyi kurmak gerekiyor.

O öz nedir sizce?

O öz, eser sahibinin, onu yazanın, söylemek istedikleri. Yani bir şekilde…onun mesela vurguladığı noktalardan farklı noktalara vurgu yapmamak gerekiyor benim etik anlayışıma göre. Böyle o çeviri etiğine göre. Yani böyle bir durum göz önünde bulundurulmalı. İkincisi de tabii ki mümkün olduğunca hani bu herkesin alanı olmayabilir. Ama ben yine de hani dile de çok önem verilmesi gerektiğini düşünüyorum. Tıbbi terimler öğrenilebiliyor bakılıp araştırılıp. Onları da öğrenmeye özen gösterilmesi gerekiyor. Bir de anlaşılabilir hale getirmek mümkün olduğunca. Hani benim alanım sadece normal insanlara çeviri yapmak, yani doktorlar için vesaire değil. Onun için anlaşılabilir olması daha da önemli.

5) *Sosyal medya hesaplarınızda, İnternet ortamında ve halk buluşmalarında yaptığınız yazılı ve sözlü çevirilerde izlediğiniz süreçten biraz bahsedebilir misiniz? Çevrilecek içeriğe nasıl karar veriyorsunuz ve çevrilecek içeriği nasıl topluyorsunuz?*

Şimdi ben dediğim gibi ikincil bilimsel kaynakları, bazı siteleri takip ediyorum. Önce her gün mutlaka oradaki araştırma haberlerini tarıyorum. Onlar vasıtasıyla biraz da bazı yazarları, işte kitap yazan doktorları öğrenmiş, duymuş oluyorum. Hem oralardan hem internetten. Onların kitaplarına erişim sağlıyorum. Ve orada biz hani belli bir sınırımız var. Yaşam tarzı değişikliklerini, özellikle beslenmeyi önceleyen sağlıkta yaklaşımla sınırlıyoruz kendimizi. Ve bu şemsiyenin altında kalırken özellikle kanıta dayalı tıp olmasına, yani biz öyle bir sınır belirledik kendimize. Alternatif ve tamamlayıcı konularla, tıpla ilgilenmiyoruz. Yani onları reddediyoruz anlamında söylemiyorum, öyle bir anlam çıkmasın, ama bizim ilgilendiğimiz ve odaklandığımız kanıta dayalı ama yaşam tarzını önceleyen işte fonksiyonel tıp, yaşam tarzı tıbbı da deniyor buna, bu alandaki kitapları, işte yazıları okuyorum. Ben

en çok etkileşim halinde olduğumuz için sosyal medyada, insanların nelere ihtiyacı olduğunu, hangi bilgileri daha fazla duymayı istediklerini ölçebilir oluyoruz orada. Ve ona göre de yönleniyor. Yani iki şekilde: ihtiyaç olan bilgiyi edinme, sağlama bulma ve sunma bir kısmı; bir kısmı da yeni araştırmalar, o alandaki yenilikler. O da tabii bazen bir araştırma haberi başka işte programın önüne geçiyor, önemli bir bulgu vesaire varsa. O zaman onu öncelemiş oluyoruz. Bu şekilde.

Tek bir kaynaktan mı çeviri yapıyorsunuz yoksa birden fazla kaynaktan derleme mi yapıyorsunuz?

Derleme diyemeyeceğim. Birçok kaynaktan alıyoruz ama mesela o konu, paylaşılan bir gönderi tek bir kaynaktan genellikle oluyor. Çok enderdir bir iki kaynak olduğu. Hani öyleleri de var ama genellikle tek kaynak.

Çevirileri tek başınıza siz mi yapıyorsunuz?

Evet, tek başıma ben yapıyorum. Sadece tıbbi şeyleri danışma kuruluna sunuyorum.

Çeviri yaparken ne gibi stratejiler (ekleme, çıkarma, yerelleştirme, kısaltma, özetleme, sansür vb.) uyguluyorsunuz? Nelere dikkat ediyorsunuz?

Ben öncelikle anlatılanı kendim bir anlamaya çalışıyorum. Ondan sonra nelerin vurgulandığını, hangi noktaların vurgulandığını anlamaya çalışıyorum. Ve onlara sadık kalarak özetlemeye çalışıyorum. Yaptığım işlere dönüp dolaşıp tekrar tekrar bakıyorum. Yani o orijinal metni farklı algılamaya yönelecek bir şey yapmamaya çalışıyorum. Benim böyle bir özellikle dikkatim var bu konuda. Yani bazen mesela başlıklar konusunda insanların ilgi duyup okumaya sevk edecek başlıklar olabiliyor. Ama ben bazen orijinal başlığa sadık kalmakta çok ısrarcı oluyorum. Böyle bir şeyim var. Çok çok ender hani o başlığı daha cezbedici hale getiren bir başlık… En azından onu bile yapsak hemen orijinal başlığını altında alt başlık olarak vs. koyuyorum. Böyle bir özenim var bu konuda.

Yazılı çeviri sonrası süreç nasıl ilerliyor?

Çeviriyi bitirdikten sonra şöyle bir tekrar kontrol ediyorum. Orijinal metni de bir kontrol ediyorum. Ondan sonra bunu mutlak surette kaynağını göstererek, yani bunu okuyanın orijinal metne ulaşmasını sağlamak amacıyla mutlaka kaynağını göstererek paylaşıyoruz. Hatta ben orada genelde orijinal makalenin linkini bulmaya çalışıyorum. Çünkü ikincil kaynaklardan, haberlerden yapıyorum dedim. Ama mutlaka onlara da bakarak bir şekilde çok enderdir bulamadığım, bulmaya çalışıyorum orijinal makaleyi.

Hem ikincil kaynağı hem de orijinal makaleyi.

Evet gösteriyorum. Çünkü biliyorum ki bizim pek çok uzman ve doktor takipçimiz de var. Hani onlar da daha detaylı mutlaka okumak isteyebilirler diye orijinal makale linklerini de eklemeye çalışıyorum evet.

Bir konuşmacıyla canlı bağlantı öncesi hazırlık süreciniz nasıl oluyor?

Aslında çok fazla deneyimimiz yok bu konuda. Birkaç yabancı doktorla canlı yayınımız oldu. Burada da ben özellikle öncesinden tabii ki onun çalışma alanını gözeterek soruları hazırladım. O şekilde bir hazırlığımız oldu. Ve orada ardıl çeviriyi bizim doktorlardan birinin yapmasına, hani Türkçesini, özen gösterdik. Çünkü orada tıbbi terimleri filan anında ben belki hatırlayamayabilirim, bilmediğim bir şey olabilir vesaire diye. Hep bu şekilde biz yaptık, yani doktorlardan yardımla ardıl çevirileri yaptık.

Sözlü çeviri yaparken uyguladığınız stratejiler ve/veya dikkat ettiğiniz noktalar neler?

Ardıl çeviri yaparken de ben şuna dikkat ediyorum: Mutlaka birebir çevireyim derken söylediğini tuhaf tuhaf, hani bizde Türkçede kullanılmayan şeyler olmamasına gayret ediyorum. Mesela örnek vereyim; geçenlerde bir Kore dizisi

izliyordum. O Kore dizisinde şey diyor altyazı geçiyor: Bu konuda göğsü dik bir şekilde davrandı. Yani orada herhalde göğsü dik diyorlar, bizde başı dik. Ben olsaydım içimden geçirdim, onu başı dik yapardım. Yani Türkçede kulağa garip gelecek, anlaşılmayan, hatta biz buna şey deriz, çeviri kokan… Bazı şeyler de kötü çeviriler nedeniyle dilimize giriyor. Hani gençlerin, çocukların konuşmasına baktığımda bazen ben onu görüyorum. Bu diyorum herhalde şuradan girdi. Şu İngilizce sözün karşılığı olarak girdi gibi geliyor. Yani bunun olmamasına, kulağa kötü gelmemesine dikkat ediyorum. Ardıl çeviride de dikkatim bu.

Sözlü çevirinin yaptığınız yazılı çevirilerden ayrılan noktaları var mı?

Sözlü çevirinin tabii var. O daha anında olmak zorunda ve orada tam tersi, anlayıp özetlemek değil, anlayıp söyleneni aynen aktarmaya çalışmak anlaşılır bir şekilde aktarmaya çalışmak var yani. İkisi biraz farklı.

Bir zaman etkeni oluyor.

Evet.

Yaptığınız yazılı çevirilere ve çevrilen canlı yayınlara ve/veya bağlantılara ilişkin geri dönüş alıyor musunuz? Evet ise bu geri dönüşleri gelecekteki çeviri pratiğinizde uygulamak üzere değerlendiriyor musunuz?

Keşke alabilsem diyeyim. Maalesef. Şimdiye kadar çok fazla bu konuda geri bildirim almadım. Almak çok isterdim ve eğer alsaydım mutlaka bir sonraki pratiğe onu yansıtırdım.

6) *Sizce daha geniş çerçevede sağlık, daha özel çerçevede de fonksiyonel tıp alanında yapılan çevirilerin güncel kalitesi nasıl? Bu bağlamda 'kaliteli bir çeviri' sizce nasıl ölçütlere tabi tutulup nasıl özelliklere sahip olmalı?*

Kitaplara baktığımda açıkçası belki biraz iyileşiyor ama ben çok iyi nitelikte olduğunu düşünmedim hiç o kitap çevirilerinin. Günlük çeviriler belki daha iyi olabilir sosyal medyada olan çeviriler. Orada da, ki bazen çok eleştirdiğim yönler oluyor, ben şu anda o alanın gelişmesi gereken bir alan olduğunu düşünüyorum.

Ne gibi ölçütlere sizce tabi tutulmalı yani kaliteli bir çeviri bu alanda? Nedir kaliteli bir çeviri sizce?

Birincisi okuyanın onu yabancılamadan, kendi dilindeki bir metin gibi rahatlıkla anlaması. Kulağı tırmalamaması oradaki, en önemli konu bu. Yani birebir bazen kelimeleri çevirmek yerine… Birçok kelimeden oluşan deyimlerde özellikle, birebir aynen çevrildiğine de ben rast geliyorum. Oysa o bir deyim, onun anlamı onu bambaşka bir şekilde çevirmeyi gerektiriyor. Yani bu şekilde kulağı tırmalamayan, kolay anlaşılabilen, iyi, düzgün, doğru bir Türkçeyle yapılmış olmalı diye düşünüyorum. Tabii hep şey yaptım şimdi, İngilizceden Türkçeye çeviri üzerinde. Ben bir de Türkçeden İngilizceye de bir çeviriyi düzelttim, yakında bitirdim. Kıramayacağım kişinin, bir doktor, bir profesör doktor var jinekolog, Neşe Kavak. O çok güzel bir *Kadın Olmak ve Ötesi* diye bir kitap yazmıştı. O kitabı da bize göndermişti. Sonra asistanına demiş işte ne olur bu kitabın çevirisini şey yapsın. Ben de çeviri yapmadığımı ama hani yaptırırlarsa bakabileceğimi söyledim. İşte öyle bir şey düzelttim, İngilizce üzerinden de bir çalışmam oldu.

İki yönde de çalışıyorsunuz.

Yani aslında çok istemiyorum, tercih etmiyorum. Türkçeleri düzeltmek daha çok istiyorum İngilizceden Türkçeye.

O daha farklı mıydı, yani Türkçe-İngilizce çalışmak?

Türkçeden İngilizceye çalışmak, evet. Çünkü hani ben her ne kadar eğitimimi İngilizce almış olsam da mutlaka ki bilemediğim, günlük yaşamın pratiğinde

kullanılan çok farklı şeyler vardır. O yüzden Türkçeden İngilizceye çeviri yapmak istemem. Yani orada kendimi çok yeterli bulmam. Onun eğitimini alanlar daha iyi yapabilir gibi geliyor.

7) *Sizce sağlık ve fonksiyonel tıp söz konusu olduğunda mevcut çeviri pratiğinde iyileştirmeler yapılabilir mi? Bu alandaki çeviri pratiği için nasıl bir gelecek öngörürsünüz?*

Bence yapılabilir, yapılmalı. Bu alanda aslında çok fark ettiğim şu oldu: Özellikle mesela kitap çevirilerinde böyle çeviri bürolarına vesaire verilmiş oluyor. Yani o alana ilgisi olmayan profesyonel kişilerce. Tabii o da düşünülebilir. Ama çok da böyle nitelikli olmadığını görünce benim kafamda şu uyanıyor, bu alanda gelişme gerekiyor. Daha böyle nitelikli çevirmenlerin, hani mutlaka o alanla ilgisi olması gerekmiyor, ama bu alandan birisi sonradan çeviriyi düzeltirse mesela eğer sağlık konusundaki şeyden bahsediyorsak, bir doktor sonra üzerinden geçebilir. Ama daha eğitimi olan çeviri konusunda kişilerin biraz bu alana yönlenmesini, onların yapmasını tercih ediyorum. Yine doktorların düzelttiği kitaplar var. Pek çok var. Ama orijinal çevirisi çok nitelikli değil.

8) *Fonksiyonel tıp aslında insan sağlığına yönelik bütüncül merceğiyle indirgemeci bakış açısına kıyasla hasta güçlendirmeye katkı da sağlayan bir yaklaşım denebilir mi? Evet ise çevirinin bu güçlendirmedeki rolü sizce nedir?*

Mutlaka denebilir tabii ki. Çünkü fonksiyonel tıp bakış açısında iyileşme için hastanın diyelim, hastanın kendi kaynaklarını kullanıp, kendi sorumluluğunu üstlenip aktif olması gerekiyor. Dolayısıyla onu bu aktif rol almaya yöneltmek için tabii ki o çevirilerin de, takip edebileceği kaynakların da motive edici olması gerek. Öyle bir

rolü var mutlaka. Yani orada hastaya ‘sen şöyle şöyle yaşam alışkanlıkları kazan’ dendiğinde mutlaka ki onun bilimsel temellerini, nedenlerini, gerekçelerini merak edecek o hasta o pozisyona gelecekse. O zaman da bu alanda okuma isteği olacak, öğrenme isteği olacak. Çeviri çok önemli orada.

9) *Paylaştığınız içeriklerin takipçilerinizin sağlık okuryazarlığı üzerinde herhangi bir etkiye sahip olduğunu düşünüyor musunuz? Evet ise çevirinin buna katkısı nedir?*
Evet, kesinlikle düşünüyorum. Çünkü pek çok terimi bile bu çevirilerden öğrendiklerini fark ediyorum bu konuda. Pek çok zaten geri bildirim de o doğrultuda oluyor. Onun için çok etkisi olduğunu düşünüyorum.
O zaman hani çeviri yaptığınız için de büyük ölçüde buna katkı sağlıyordur diyebiliyoruz.
Hı hı.

10) *Sağlık alanında sahip olduğunuz ve aşılamak istediğiniz anlayış, farkındalık ve/veya politikanın yaptığınız çevirilere etkisi nedir? Bakış açınız sağlıkla ilgili çeviriler yaparken materyallerin seçilmesi, uyarlanması ve insanlara ulaştırılmasına ilişkin kararlarınıza nasıl yön veriyor?*
Tabii ki yani bu bakış açısına sahip olan, daha önce de söylediğim gibi fonksiyonel tıp ya da yaşam tarzı tıbbı diyebileceğimiz, yaşam tarzının sağlık üzerine etkilerini önceleyen bir yaklaşımı kendimize alan edindik. Bu alanda çeviriler yapıyoruz. Bunları ulaştırmaya çalışıyoruz. Seçerken bizim kendimize göre bir önceliklendirme durumu oluyor. Yani o da yine daha önce belirttiğim gibi o insanların hangi bilgiyi daha fazla öğrenmek istediklerini görebildiğimiz için interaktif bir şekilde sosyal

medyada, ona yönelik oluyor oradaki seçimlerimiz de. Ve o ihtiyaca yönelik uyarlamalar yaparak bunları ulaştırmış oluyoruz.

11) *Burada uyarlama demişken burada olmayan bir soru katmak istiyorum izninizle. Fonksiyonel tıbbı Türk kültürüne aktarırken böyle uyarlamalar, değişiklikler, özellikle dikkat ettiğiniz şeyler oluyor mu? Mesela İngiliz, Amerikan kültüründe böyledir de ama Türk kültürüne biz bunu…hani çeviri kokmasın falan dediniz ya. Yani yaptığınız öyle değişiklikler oluyor mudur hiç?*

Mesela bir tane örnek vereyim, aklıma geldi. İngilizcede mesela bir genelleme yaparken "you", "sen" diye, "siz" diye kullanılır. Ama ben mesela onların o kalıbını Türkçeye de biz onları kullanmayız 'böyle böyle, şöyle şöyle yaparsan işte şöyle şöyle sonuçlar alır*sın*' gibi mesela İngilizceyi doğrudan tercüme etsen. Onların şeyi böyle. Ama ben bunu mesela "biz" diye tercüme ederim. Çünkü bizde daha çok o şekilde. Hani 'böyle böyle yaparsak şöyle şöyle sonuçlar *alırız*' tarzında. Bu tarz evet, böyle uyarlamalarım, özüne de sadık kalarak tabii ki o metne, olabiliyor.

Daha böyle kültürel kod gibi, mesela yemek, mutfak farklılıkları olabilir belki… Kültürel kodlarda herhangi bir değişim oluyor mu acaba?

Onlarda yapmıyorum. Çünkü o metinde orijinali neyse onu yansıtmaya çalışıyorum.

12) *Çeviri, sağlık ve aktivizm üçgenini nasıl değerlendirirsiniz? Aralarında bir ilişki veya etkileşim var mıdır? Varsa açıklayabilir misiniz?*

Şimdi şöyle söyleyeyim. Eğer sağlık konusunda bir farkındalık yaratma motivasyonu varsa bunu bir şekilde aktivizm olarak tanımlayabiliriz. Böyle bir farkındalık yaratmayı. Tabii ki burada ikna edici olmak veya bilgiyi aktarabilmek için çeviri gerekiyor. Yani böyle bir üçgen üzerinden tanımlayabiliriz.

13) *Kendinizi sağlık aktivisti olarak değerlendirir misiniz? Evet ise çevirinin bu aktivist kimliğinizdeki rolü nedir?*

Evet, nitelendirebilirim. Çevirinin tabii ki o metinleri okuduğum, kendi edindiğim, okuduğum bilgileri aktarabilme motivasyonu olduğu için yapıyorum bu çevirileri.

Bir araç olarak daha çok.

Evet, bu da bunu aktarma motivasyonunda bir farkındalık sağlamak, daha çok kişiye yaygınlaştırmak, daha çok kişinin yararlanmasını sağlamak… Belki o zaman bunu öyle bir aktivizm olarak görebiliriz.

14) *Hiç yaptığınız çeviriler hakkında yorum aldığınız oldu mu? Sizce takipçileriniz karşılarındaki içeriğin çeviri olduğunun farkında mı?*

Ne kadar yüzde bilmiyorum. Bir kısmı farkında tabii. Fakat, bir kısmı farkında ve bunu dile getiriyorlar bunları bize ulaştırdığınız için çevirip bu bilgileri memnunuz diye. Fakat bir kısmı da azınlığı diyeyim yine de farkında değil bunun. Şöyle ki mesela yorum yazarken 'şöyle şöyle söylemişsiniz' diyorlar. Sanki orada söylenen verilen bilgileri biz sağlamışız gibi. Yani farkında olmayanlar da oluyor.

15) *Yayınladığınız çevirilerin sizin kaleminizden çıktığının görülmesinin bir fark yarattığını düşünüyor musunuz? Çeviri içerikler insanlarla buluşturulurken çevirmenlerin ismine yer verilmesi sizce önemli mi?*

Çevirmenlerin ismine yer verilmesi önemli tabii ki. Ben de hani mutlaka ismimi koyuyorum yaptığım çevirilerin altına. Hatta özet çeviri diye de belirterek özetlediysem, yoksa çeviri olarak koyuyorum. Şimdi ben bunu çok fazla şey… Bir şekilde bu ismimin de bir güvenilirlik sağladığını şöyle anladım aslında. Çok farkında değildim belki çok fazla geri bildirim almadığım için. Fakat bana çeviri

editörlüğü teklifleri geldi ilk defa ve çok ulaşmaya çalışıp ulaşamamışlar, zorlukla ulaşmış bir yayın evi. *Kendine Ait Bir Zihin* diye Türkçeye çevrilen bu benim de aslında okumuş olduğum *A Mind of Your Own* kitabıyla başladım. Ve orada ilk provasını gönderdikleri zaman, işte onu çevirtmişler, çok çok çok zor bir dil o doktorun dili, Doktor Kelly Brogan'ın. Çok incelik istiyordu aslında yine de hani çok iyi yapabilmiş miyim bilemiyorum, yaptığım ilk işti. Ama çok zordu, beni çok zorladı, onu söylemem lazım. Dili çok zordu Kelly Brogan'ın. Neyse, orada prova geldiği zaman benim ismimi çevirenin isminden, hatta yazarın isminden daha büyük puntoyla yazmışlardı. Ve ben bunu kabul edemeyeceğimi söyledim. Beni yazardan daha büyük bir puntoyla yazamazsınız. Hani şeyi kabul ettim, çevirene…çok kötüydü o çeviri. Onu hakikaten okunabilir hale belki benim dokunuşlarım, düzeltmelerim getirdi. Ama o zaman fark ettim ismimin bir güvenilirliği olduğunu ve onun için, daha sonra başka yayınevinden iki kitap, işte *Bağışıklık* kitabı, *Sağlıklı Yaş Almanın Yeni Kuralları* kitabı şeyi geldi. Şimdi son dördüncüsünü yaptım yakında çıkacak. Bu Drew Ramsey diye bir yazarın. Ondan sonra bir tane de şu var şimdi üzerinde çalıştığım, *An Inflamed Mind* diye. Şimdi bunun üzerinde çalışıyorum, buna başladın. Ben tabii yaşım gereği kendime *red pen editor* diyorum.

16) *Buraya şimdi* Kendine Ait Bir Zihin*'i de ekledim, onun farkında değilmişim.* Kendine Ait Bir Zihin, Bağışıklık - İmmün Sistem ve Sağlıklı Yaş Almanın Yeni Kuralları *kitaplarının çeviri editörlüğünü yaptınız. Bu çeviri editörlüğü sürecinin nasıl ilerlediğine ilişkin bilgi verebilir misiniz?*

[Okan Çağlar önce Kendine Ait Bir Zihin *kitabını getiriyor ve şöyle belirtiyor: "Şimdi o soruya bir ek. Bu da böyle kitabın içerisinden çıkan ayraç. Yani aktivistin notu demedik tabii oraya. Bu çünkü şey, bir editörsün, editörün notu koyabilirsin*

kitaba." Nurçin Çağlar: "Ben kitaplara koyuyorum." Okan Çağlar: "Çünkü o birtakım ana akıma ters şeyler var kitabın içeriğinde." Nurçin Çağlar düzeltiyor: "Ana akıma uygun." Okan Çağlar: "Ana akıma uygun, fonksiyonel yaklaşıma, bizim yaklaşımımıza ters. Onlar da bu notlarla belirtiliyor. Kitaptaki tercüme birebir aynısı, yani orada bir aktivistin müdahalesi yok. Etik şeylere uymuyor. Ama böyle veriyoruz biz de."]

Şimdi ben en eski ve klasik yöntemle, yani kırmızı kalem editörlüğü yaparak bu kitapların önüme basılı gelmesini istiyorum. Ve okurken onun üzerinden düzeltiyorum. Şimdi bunlardan mesela *Kendine Ait Bir Zihin* daha önce okuduğum bir kitap olduğu için daha farklı bir şekilde ilerledi. Orada sadece o yazarın incelikli dili nasıl anlaşılabilir kılınır, oradaki derdim oydu. Ama mesela bilmediğim bir konu olan… [*Okan Çağlar kitapla araya giriyor: Şimdi bu da Nurçin'in* Kendine Ait Bir Zihin*'e önsöz diye koyduğu, bu aslında bir önsöz değil ama burada da böyle birtakım şeylere aktivistimiz yani öyle müdahil oldu.]* Nerede kalmıştık biz, ne konuşuyorduk?

Kırmızı kalem diyordunuz.

He evet, çeviri sürecini sormuştun. Ama mesela diğer *Bağışıklık* kitabını yazarken, düzeltirken çok çok bilmediğim ve yabancı bir konuydu. O bir yandan da daha yavaş gitti çünkü bir yandan da öğrenmeye çalıştım, öylesine ilgimi çekti o konu. Onun dışında diğerleri zaten hani az çok bildiğim şeylerdi, daha kolay ilerliyor tabii onlar. Orada dediğim gibi anlaşılabilir kılmaya çalışacak dokunuşlar, düzeltmeler yapmaya uğraştım.

Peki bu alanda faaliyet göstermeye zaten devam ediyorsunuz.

Yani dün konuştuk, artık yapmayacağım diyorum. Ama Okan diyor ki yine dayanamayacaksın yapacaksın.

Peki sizce çeviri editörlüğü süreci nasıl ilerlemeli? Mesela çevirmenle olan ilişki yönünden belki.

Çevirmenle mutlaka iyi bir şey olmalı. Benim şimdiye kadar düzelttiğim çevirilerin çevirmenlerini hiçbir şekilde bilmedim, tanımadım. Hiç öyle bir şey olmadı. Keşke olsaydı, bir iki yerde belki hani fikir alabilirdim, sorabilirdim. Benimki sıfırdan, hiç öyle bir yok sayarak elimdeki metni düzeltme doğrultusunda oldu. Ama olsaydı daha iyi olurdu benim düşünceme göre.

17) *Her şey göz önünde tutulduğunda sizce sağlık alanında eğitim geçmişi bulunan profesyoneller mi çeviri işine soyunmalı yoksa bu alandan olmayıp dışarıdan bilgi birikimi edinerek uzmanlık kazanan profesyonel çevirmenler mi olmalı?*

Benim düşünceme göre profesyonel çevirmenler olmalı. Düzeltmesini de konunun uzmanı, medikal bir uzmanı yapmalı. Kesinlikle profesyonel bir çevirmen olmalı. Çünkü doktor çevirileri de gördüm. Yok, onların niteliği istediğimiz anlamda olmuyor. Onun için benim düşüncem kesinlikle bu. Profesyonel çevirmen üzerine uzman, doktor bir düzeltme.

18) *Bilhassa sağlık (daha özel olarak da fonksiyonel tıp) alanında uzmanlaşmak isteyen yazılı ve sözlü çevirmen adaylarına ne gibi tavsiyeleriniz olur? Bu alanda başarılı çevirmenler olmak için sizce nasıl bilgi ve beceriler gerekli?*

Bu alanda bol bol tabii okumaları, orijinal kaynaklardan okumaları. *[Okan Çağlar: "Türkçe rezaletleri de okusunlar. MS kitabı gibi, Terry Wahls'ın kitabı gibi. Yani onları da okuyacak ki aradaki yanlışları görsün."]* Onun dışında bol bol, bu eğer çevirmenliğe soyunuyorsa, bol bol kitap okumalı, hatta fiction okumalı yani kurgu okumalı, roman okumalı. Yani dile hakimiyet çok önemli.

Kendi dilinde mi?

Kendi dilinde. Tabii ki yabancı dilde de, o da ayrı bir konu… Ama eğer kendi diline çevirecekse. Yabancı dildeki bir metni kendi diline çevirecekse kendi diline çok iyi hakim olmalı. Kendi diline hakim olmak için de bol bol okumak, böyle şey değil ama, ben insanı dil açısından en çok geliştirenin edebi şeyler, kurgu şeyler olduğunu düşünüyorum. Ve tabii ki orada da eğer bir çevirmen başarılı olmak istiyorsa mümkün olduğunca orijinal şeyleri orijinal dilinden okumalı, Türkçede yazılmış özgün eserlerle de Türkçesini, dilini geliştirmeli diye düşünüyorum.

19) *Fonksiyonel tıp alanında hasta odaklı ve kaliteli materyaller ortaya koymak için sağlık profesyonelleri, içerik yaratıcıları ve çevirmenler arasında kurulabilecek bir işbirliğinden söz etmek sizce mümkün mü? Evet ise bu işbirliği en uygun biçimde nasıl ilerleyebilir?*

Şimdi bence mutlaka olmalı tabii böyle bir işbirliği. Çünkü bu işin birçok yönünü tamamlayıcı olur. Bir kere içerik seçme, içerik belirleme bizim gibi bu alanda içerik üretenlerin artık daha iyi olduğu bir konu. Çünkü daha interaktif bir şekilde hangi içeriğe ihtiyaç olduğunu belirlemek mümkün oluyor. Bu içeriği bu şekilde hani ne gibi bir içerik üretmede seçme belki böyle olabilir. İşte orada da onu en iyi şekilde çevirecek çevirmeni bulmak ve o çevirmeni de profesyonel doktorlar, sağlık konusunda çalışanlarca düzeltilmesi. Böyle bir işbirliğiyle en iyi sonuç elde edilebilir gibi geliyor.

20) *Ben bir de daha yakın zamanda bir Azerice kardeş sayfa gördüm Instagram'da. Onunla ilgili de bilgi verebilir misiniz acaba, nasıl gelişti tam olarak?*

Bizim şöyle, bu sosyal sorumluluk projelerinden biri de bir beş yıldızlı takviye markası yaratmaktı, kriterleri belli, ona uygun. Önce iki firma başlamıştı, sonra bir firma. O da bir Azerbaycanlı yatırımcının Türkiye'de yatırım yapması sonucunda onun fabrikasında üretilmeye başlandı *VeNatura*, o şekilde. *Vefa İlaç*'ın sahibi yatırımcı, sanayici. O Azerbaycanlı, Türkiye'ye sonradan gelmiş ve bu yatırımı yapmış. Dolayısıyla hala orada bağlantıları var ve orada da işleri var bu alanda. O yüzden o çok istedi, bu içeriğin çok yararlı olduğunu düşündü. O yüzden Azerbaycan'da da onun oradaki ekibi böyle örgütlendiler.

Vefa İlaç ekibi gibi bir şey mi?

Oradaki işte evet *Vefa İlaç*'ın Azerbaycan'daki bazı görevlileri bunu üstlendiler, açtılar o sayfayı. Bizim içerikleri oraya kendi dillerine tercüme ediyorlar.

Ekipçe çeviriyorlar.

Evet evet, onlar ama tabii orijinalden çevirmiyor. Sadece bizim gönderileri çeviriyorlar. Yani benim çevirilerimi onlar Azeri diline çeviriyorlar, aktarıyorlar.

21) *Son olarak şeyi sorabilirim size,* Kocaeli Gazetesi *için mesela yaptığınız çevirilerde herhangi bir farklılık oluyor mu yani Instagram vesaire için olandan?*

Orada özel bir şey yapmıyoruz. Bizim içeriklerimiz onlar.

Mecranın farklı olması bir şey değiştiriyor mu orada?

Aslında onlardan böyle bir teklif geldiğinde özel olarak bir şey yapamayacağımızı ama mevcut içerikleri dilerlerse kullanabileceklerini söyledik. Onlar da oradan bir sorumlu belirlediler. O bizim içeriklere bakıyor, seçiyor, bizim iznimizi alıyor önümüzdeki gün için şu içeriği belirledik gibi. Biz de onay verirsek o o şekilde gidiyor, yani oraya özel… Ama geçmişte bunu yaptık. Datça'da bir yerel gazete için haftada bir sağlık köşesi yazdık. Onu tamamen ayrıca…

O hangi tarihlerdeydi hatırlıyor musunuz? Basılı bir gazete mi bu?

Hangi tarihteydi… Tabii tabii basılı ama şu anda yok. 2013-2014 yıllarında, 2015'te de devam etmiş olabilir. Bu şekilde 2013-15 arası diyelim, Datça'da bir yerel gazete için böyle bir sayfalık sağlık köşesi yaptık. Orada onları gazete için özel olarak hazırladık. Hepsi çeviri değildi ama çeviri olanlar da vardı.

APPENDIX H

INTERVIEW WITH DR. BAYBARS TÜREL: TURKISH

1) *Fonksiyonel tıp alanına ilginiz nasıl ve ne zaman başladı? Sizi bu alanda çeviri yapmaya iten faktörler ve temel motivasyon nedir?*

Ben bir beslenme master'ı yaptım, yaklaşık 10 seneyi aştı herhalde. Beslenme master'ına aslında başlamamın ana sebebi, ben bir kardiyoloğum. Dolayısıyla metabolik hastalıklar çok sık karşıma geliyor. Metabolik problemleri olan hastalarla çok sık karşılaşıyorum ve bu metabolik problemler sürdükçe hastalara yaptığımız yüksek teknolojik girişimler ne denli başarılı olursa olsun, metabolik problemleri devam ettiği müddetçe tekrarlıyor veya daha kötüsüyle karşımıza çıkıyor. Yani burada bir problem olduğunu düşündüm ve tüm Türkiye'de ve hatta tüm dünyada aslında beslenme gibi bizim tıp eğitiminin içerisine çok ciddi sokulması gereken bir eğitimin eksik kaldığını ve bu konuda bir şekilde kendimi yetiştirmem gerektiğini düşündüm. O zaman için Türkiye'de çok fazla bir imkan yoktu, o yüzden online bir master programını gerçekleştirebileceğimi düşündüm. Bu da hakikaten, ben düşündüm ama zorluydu. O beslenme master'ından önce aslında bir Amerikan Bariyatri Cemiyetinin, aslında şimdi Obezite Cemiyetinin eski ismi, kurslarına katıldım, yine online kurslarına. Daha sonra böyle bir araştırma içerisine girip New York Chiropractic College'ın beslenme master'ını buldum. Programı bana çekici geldi. Gerçi zorluydu, epey bir her dönem tez hazırlamak gerekiyordu, yıllık üç dönemi vardı filan. Ben günlük iş programıma devam ettiğim için oldukça zorluydu ama sonuçta bir şekilde sınavlar, internetten sözlülerle falan tamamladık. Epeyce bir katkıda bulundu bana, bir şey çizdi. Ama ben orada, bir hocamız vardı, o da aslında part-time hocalık yapıyordu New York Chiropractic College'da. Onun bir ilgisi vardı

fonksiyonel tıbba. Onun vasıtasıyla biraz tanış oldum. Yani aslında benim ana amacım kendi kariyerimin içerisinde gördüğüm hastalara yardımcı olabilmekti; diyet ve yine metabolik problemlerini çözebilecek diğer girişimler konusunda biraz eğitilmek istiyordum. Ama böyle bir fonksiyonel tıp gibi bir ayrı kapı açıldı. Ne olduğunu araştırırken o konuda da bir eğitimler içerisine girdim. Bu konuda aslında o zaman için en etkin, en kaliteli eğitimin IFM tarafından verildiğini öğrendim. Aynı zamanda Functional Medicine University diye başka bir online program daha vardı. Her ikisini beraber tamamladım. Bu şekilde bir gelişme oldu.

Şimdi çeviriyi ben yapmadım elbette, siz yaptınız çeviriyi. Aslında Türkiye'de yine tıp doktorları için beslenme programları veya bu konudaki eğitimler çok fazla olmadığı için bu konuda yazılı kaynak da çok fazla yoktu. O yüzden elbette eğitimimi aldığım yer Amerika olduğu için önce Amerikan, daha sonra Kıta Avrupası kaynaklarından yararlandım. Burada bazı kişilerin, bazı otörlerin bu konudaki kitaplarını okudum ve paylaştım. Zaman içerisinde bu okuduklarım arasında aslında çok seçici davranamadım. Okuduklarım arasında bazılarının aslında sonradan baktığım zaman çok da geçerli formülasyonlar, geçerli veya bilimsel olarak kanıtlanmış yönergelerde bulunmadıklarını da düşündüm. Ama tabii bunu sadece çoklu kaynaklardan okuyarak anlayabiliyorsunuz. Test ederek. Elbette ki literatürdeki çalışmalara bakarak veya o kitaptaki kaynakları inceleyerek. Bunların doğruluk derecesine kanaat getirebiliyorsunuz. Dolayısıyla pek çok kaynağı birbiriyle *cross check* etmek de gerekti bu dönemde, çünkü Türkiye'de zaten bu konuda yeterli kaynak olmadığı gibi yurt dışında yazılan her kaynağın da çok da güvenilir olmadığını, bazen çelişik, bilimsel olmayan bilgilerle karşımıza çıktığını gördüm. O yüzden tabii bunu ancak ve ancak çok kaynaktan okuyarak anlayabilmek durumundaydım. Onu yapmaya çalıştım ben de.

2) *Fonksiyonel tıp en çok hangi iletişim kanalları aracılığıyla insanlarla buluşuyor? Sizce bu durum çeviri ihtiyacına nasıl yön veriyor?*

Fonksiyonel tıp tabii yine internet ve sosyal medyanın yaygınlaştığı bir dönemde aslında ortaya çıktığı için bu kanalları oldukça etkin ve yaygın bir şekilde kullandılar, kullandı. Tabii burada hem kendi kitaplarını promote eden yazarlar oldu bu kanallar aracılığıyla, hem de elbette ki bu kanallar aracılığıyla bizim öğrendiğimiz, ulaşmamız gerektiğini, okumamız gerektiğini düşündüğümüz kaynaklar oldu. Yani sosyal medya ve yine bu sosyal medyanın yönlendirdiği bazı web siteleri bu konuda bize kaynak oldular. Tabii burada ulaştığımız yazıların bir kısmını ben halka kısa kısa çeviriler yaparak ulaştırmaya çalıştım. Bazı dergi makalelerini, bazı kitapların özetlerini kendi iletişim kaynaklarım aracılığıyla, sosyal medyam aracılığıyla iletmeye çalıştım. Bazen de hakikaten ön plana çıkardığımız kaynaklar daha sonra yayınevleri tarafından yayımlanmaya değer bulundular ve Türkçeye çevrildiler elbette. Bu şekilde bir çeviri ihtiyacı da doğmuş oldu.

3) *Fonksiyonel tıp alanındaki özgün içerik ve çeviri içerik dengesini nasıl değerlendirirsiniz? Bu değerlendirmede göz önünde bulundurulması gereken faktörler sizce nelerdir?*

Özgün içerik hala bence çok yeterli değil ve tabii özgün içerik derken, yani Türkçe kaynaklardan bahsedeyim. Bir kısmı yeterli güvenilirliğe sahip değil. Yani çok baskı yapan, çok satan kitapların da bir kısmının ben yeterince bilimsel verilere dayanmadığını düşünüyorum. O yüzden çeviri içeriklerinde de, çeviri yapılan kitapların da tümünün aslında… Bu kaynak sadece yabancı, İngilizce bir kaynak olduğu için değerli olmuyor elbette ki. Örneğin ben şeyden çok yararlanıyorum, Red Pen Reviews diye bir grup var. Bu grup aslında beslenme alanındaki kitapları analiz

ediyorlar. Oldukça sıkı kriterlerle analiz ediyorlar. Referanslarını *check* ediyorlar. Doğru referanslar vermişler mi, sundukları bilgiler referanslarıyla uyumlu mu, genel literatürle uyumlu mu onlara bakıyorlar. Oldukça ince bir iş. Mesela Red Pen Reviews'un analizlerini takip ediyorum. Onlarda da aslında çok popüler kişilerden bazılarının kitaplarının bilimsel anlamda çok da kuvvetli bir noktada olmadığını görebiliyoruz. O yüzden özgün içerik hala zayıf. Bazen özgün içerikler sunulmaya çalışılırken çok popülist bir yaklaşım ön plana çıkartılabiliyor. Yani her zaman aykırı konuşmak, her zaman doğru konuşmak anlamına gelmiyor. O yüzden bazen aykırı konuşanlar çok ilgi çekebiliyor ama söyledikleri her ne kadar çekici de olsa bilimsel olarak doğru olmayabiliyor. O yüzden halkın da bu konuyu değerlendirirken elden geldiğince doğru referansları görmesi ve onları kaynak alması gerekiyor. Zor bir süreç aslında. Hem bu kadar halkın bir numaralı talebi sağlıklı bir yaşam, sağlıklı bir beslenme, sağlıklı bir çevre. Bu talebe karşılık veren sistemlerin, bu talebe karşılık vermeye yönelik konuşan kişilerin elbette çok sorumlu davranması gerekiyor. İnsanların da bunu değerlendirirken hakikaten bilimsel geçerliliğini bir şekilde test etmesi gerekiyor. Yani ülkemizde bu Red Pen Reviews gibi bir kuruluş yok elbette. Dolayısıyla yazılan kaynakların değerlendirilmesi çok kolay olmuyor veya işte böyle bir imkan olmadığı için elde, yeterince değerlendirilemeyebiliyor.

Çeviri ama çeviri yaparken de hangi çeviri, onu da iyi değerlendirmek lazım. Yapılan her çeviri… Yani sadece Türkiye'deki özgün kaynaklar değil, aslında yurt dışında da kaynakların bir dolusu yeterli doğrulukta, yeterli bilimsel doğrulukta olmayabiliyor. Dolayısıyla neyin çevrileceği, yazarın daha evvelki geçmişi, yazarın kitabında sunduklarını çok iyi değerlendirmek lazım. Ön plana çıkartılan yayınların hangisi olacağını çok iyi tespit etmek gerekiyor.

4) *Fonksiyonel tıp ilkelerini çeviri yoluyla mümkün olduğunca geniş kitlelerce anlaşılabilir kılma yolunda nasıl strateji ve yöntemler belirlenebilir?*

Aslında ben fonksiyonel tıptan ziyade, isimler çeşitlenebiliyor, eminim daha sonra da çeşitlenecektir, ama bir şekilde tıbbi bilimlerin içerisine bu denli yoğun metabolik problemlerin veya son zamanlarda giderek artan çağdaş yaşam döngüsüne bağlı problemlerin yarattığı hastalıkların muhakkak beslenmeyle, sporla, ruhsal duruma yönelik birtakım girişimlerle olumlu yönde etkilenebileceği, her hastalık için, özellikle metabolik hastalıklar için geçerli olması gereken bir sistem olduğunu düşünüyorum. Dolayısıyla bu böyle bir hizmeti sunan kişilerin, yani medikal bir hizmet sunan kişilerin bu konularda (söylediğim işte beslenme, spor ve ruhsal sağlık konularında) yeterince eğitilmeleri gerektiğini düşünüyorum. Çünkü bu konunun geleneksel tıbbi pratik içine yeterince sokulmadığını, önem verilmediğini düşünüyorum. Halbuki bu; ismi fonksiyonel tıp olsun, başka bir şey olsun, her hastamızda bunu bir şekilde anlatmak, hastaları bu konuda da ikna etmek onların sağaltım süreçlerinde çok daha etkin bir yönde evrilmelerini sağlayacaktır.

5) *Sosyal medya hesaplarınızda, İnternet ortamında ve halk buluşmalarında yaptığınız yazılı ve sözlü çevirilerde izlediğiniz süreçten biraz bahsedebilir misiniz? Çevrilecek içeriğe nasıl karar veriyorsunuz ve çevrilecek içeriği nasıl topluyorsunuz?*

Tabii tek bir kaynaktan yararlanmıyorum. Aslında güncel literatürü mümkün olduğunca takip etmeye çalışıyorum. Şuna çok dikkat etmek gerekiyor: Bazen aslında düşündüğümüz şeyin aksi bir düşünceyi de dinlemek, okumak gerekiyor. Aslında hepimizin *bias*'leri olabiliyor. Bu *bias*'lerden mümkün olduğunca kurtulabilmek için karşıt görüşleri de dinlemek gerekiyor. Ama görüşler arasında bir

taraf tutulacaksa illa, bilimsel olarak daha kuvvetli olan taraf elbette ki sizin gönlünüzden geçen taraf olmasa dahi o tarafa eğilim göstermeniz gerekiyor. Yani halka da bilgi sunarken sizin işinize gelmeyen veya daha evvelki bilgilerinizle, içsel sesinizle uyuşmasa bile o bilgiyi sunmak gerekiyor. O yüzden mümkün olduğunca güncel ve tek bir hastalığa yönelik değil, aslında toplumun pek çok kesimini ilgilendiren veya ciddi bir sağlık sorunu oluşturduğunu düşündüğümüz konulara daha çok ağırlık vermeye çalışıyoruz.

Makaleler, YouTube mesela güzel bir mecra. Burada oldukça ciddi üniversitelerin, yurt dışındaki üniversitelerin konferanslarını, seminerlerini izleme imkanı da var. Mesela Texas Heart Institute'un her cuma toplantıları var, internetten online olarak izleyebiliyorsunuz. Tabii burada önemli olan bilimsel olarak güvenilir olduğunu düşündüğünüz ve gördüğünüz yerleri takip etmek. Çünkü milyonlarca kaynak var. Bu kaynakların hangisinin güvenilir olduğunu tespit etmek ve halk konuşmalarında onları dillendirmek gerekiyor.

Tek bir kaynaktan mı çeviri yapıyorsunuz yoksa birden fazla kaynaktan derleme mi yapıyorsunuz?

Elbette tek kaynaktan değil, pek çok kaynak kullanıyorum. Ama bazen kendi sosyal medyamda çok hoşuma giden kitapları bazen tek başına birkaç post'ta toparlayıp, özetleyip halka sunmaya da çalışıyorum.

Çevirileri tek başınıza siz mi yapıyorsunuz?

Ben yapıyorum genel olarak, evet.

Çeviri yaparken ne gibi stratejiler (ekleme, çıkarma, yerelleştirme, kısaltma, özetleme, sansür vb.) uyguluyorsunuz? Nelere dikkat ediyorsunuz?

Tabii ben profesyonel bir çevirmen değilim veya bu konuda bir eğitim almış değilim. Bazı yerler beni de zorluyor hakikaten, yani bazı ifadeleri çevirirken zorlanıyorum.

Bir de elbette ki bir özet yaparken bütün o çeviri metnini tamamıyla oraya almak çok mümkün değil. Yani çeviri metninin bir özetini yapmak gerekiyor… Tabii tabii sosyal medya için veya işte toplantılardaki konuşmalar açısından. Mümkün olduğunca belki birebir onların sözleri değil, yani çarpıcı, akılda kalabilecek sözler elbette ki alınıyor ve oraya konuluyor ama genel olarak benim anladığımı ve oradan halka gerekli mesajı verebilecek vurucu noktaları aslında kendi dilimle sunmaya çalışıyorum.

Yazılı çeviri sonrası süreç nasıl ilerliyor?

Valla ben biraz yavaşım o konuda. Yavaşım yani bazen üç defa, beş defa, on defa… Yani bu konuda çok hızlı olanlara da çok imreniyorum açıkçası. Ama ben yavaşım. Çünkü bazen ne bileyim bir kitabın bir *chapter*'ını özetlemek birkaç günümü alabiliyor. Veya kendime notlar almak birkaç günümü alıyor. O yüzden yavaşım, şeyim de yok… Kendimi şu kadar sürede bir şeyi yetiştireceksin veya zamanlı bir yayın içerisine girmiyorum. Söz vermiyorum çok istisnai toplantılar dışında. Yani kendi hızımda yapmaya çalışıyorum çünkü benim de günlük hayatta yetiştirmem gereken işlerim var. Yavaş, doğru mesajı verebilecek miyim, yanlış anlaşılmalara yol açabilir miyim? Bunu kılı kırk yararak değerlendirmeye çalışıyorum. Çünkü bazen oradaki tek bir sözcüğü cımbızlayıp başka bir şekilde alabiliyor insanlar. O yüzden mümkün olduğunca katı çerçeve içerisine alınmış, yanlış anlaşılmaya çok da mahal bırakmayacak sözler söylemeye çalışıyorum.

Bir konuşmacıyla canlı bağlantı öncesi hazırlık süreciniz nasıl oluyor?

Bir iki defa öyle bir yabancı yazarla konuşmalarımız oldu. Tabii ben simultane çevirmen değilim. Bu konudaki yeteneğim elbette kısıtlı. Ama ben de yurt dışından katılım sağlayan o konuşmacının süresine de, elbette harcadığı zamana saygı göstermek açısından en özellikli soruları hazırlayıp ona sormaya çalışıyorum.

Bunların bazıları benim merak ettiğim şeyler, bazıları halka ulaşmasını ümit ettiğim birtakım mesajların açığa çıkmasına yol açabilecek sorular. Bu soru hazırlama aşamasında evet bir hazırlık yapıyoruz.

Çeviri için yaptığınız bir şey oluyor mu? Mesela örnek vermek için terminoloji aşinalığı olabilir belki, belli bir alanda ihtisaslaşmış bir doktordur ya da konuşacağı konuyla ilgili…

Yani özellikle terminoloji açısından çok problem yaşamıyorum. Genel tıbbi pratiği çok uluslararası terimler olduğu için, o konuda çok ciddi bir problem yaşamıyorum. Ama elbette ki çeviri işi zor bir iş. Bazen yeterince aktaramamaktan filan çekiniyorum açıkçası. Ben daha çok mot a mot bir simultane çeviriden ziyade genel bilgiyi orada toplayıp, harmanlayıp insanlara aktarmaya çalışıyorum, yani kendi anladığım şekliyle anlatmaya çalışıyorum. Yoksa tabii simultane çeviri çok daha ayrı profesyonellik isteyen bir şey.

Sözlü çeviri yaparken uyguladığınız stratejiler ve/veya dikkat ettiğiniz noktalar neler?

Genel olarak aslında dediğim gibi o konuşmacının, konuştuğumuz kişinin bilgilerini, söylediği şeyleri biraz özetlemek şeklinde gelişiyor. Yoksa öyle hakikaten bir simultane çeviri gibi değil. Simultane çevirmen bunu ayıplayabilir ama biz sadece anladığımızı halka anlatmaya çalışıyoruz.

Sözlü çevirinin yaptığınız yazılı çevirilerden ayrılan noktaları var mı?

Sözlü çeviride tabii zaman kısıtlılığınız var. Demin söylediğim gibi bir simultane yapma şeyinde değilim, yani cesaretini hiçbir zaman gösteremem. Ama yine de belli bir zaman içerisinde o çeviriyi gerçekleştirip halka aktarmam gerekiyor. O yüzden ben bazen sözlü çeviri yaparken kendi kendime notlar alıyorum. Vurgulanan yerleri not alıp onlar üzerinden hatırlayıp Türkçeleştirmeye çalışıyorum. Tabii yazılı

çevirilerde böyle bir şey yok, zaman kısıtlılığınız yok. Çok daha rahatsınız. Verilen yazılı bilgiyi çok daha doğru bir şekilde aktarabiliyorsunuz. Elbette ki yazılı metinler her zaman bir avantajdır insanlar için. Ben de bir yerde hazırlıksız bir sözlü konuşma yapacağım zaman bazen belki benim de çok doğru bir şekilde ifade edemediğim noktalar olabiliyordur. Ama yazılı metinlerde, kendi hazırladığım metinlerde ya da yaptığım çevirilerde çok daha rahat davranabiliyorum. Çünkü zamanım var, rahat rahat çeviriyorum. Anlamadığım yere tekrar tekrar bakabiliyorum. Yani doğru mesajı çok daha rahat aktarabiliyorum o zaman.

Yaptığınız yazılı çevirilere ve çevrilen canlı yayınlara ve/veya bağlantılara ilişkin geri dönüş alıyor musunuz? Evet ise bu geri dönüşleri gelecekteki çeviri pratiğinizde uygulamak üzere değerlendiriyor musunuz?

Sosyal medya üzerinden aktardığım için yaptığım çevirileri, örneğin kitap çevirilerini veya makale çevirilerini, bu konuda aslında oldukça olumlu geri dönüşler alıyorum. Hoşuma gidiyor aslında. Çünkü orada sonuçta bir emek harcanıyor. O emeğin karşısında takdir edilmek herkesin hoşuna gider. Ha bazen sosyal medya tabii öyle bir kendinizin… Sadece seçebildiğiniz insanlara hitap edebildiğiniz bir yer değil. Dolayısıyla bunu bazen kötücül bir şekilde yanlış anlamaya eğilimli kişiler olabiliyor. O bazen üzücü olabiliyor ama genel olarak aldığımız geri dönüşler gayet iyi. Yani bu konuda elbette ki insanların bilgisi olmayabiliyor, o kaynaklara erişimi doğru olmayabiliyor veya elbette ki bu kaynakları anlayabilecek seviyede bir yabancı dil bilgisi olmayabiliyor. O yüzden elbette ki bunları çevirdiğimiz ve insanlara sunduğumuz zaman olumlu geri dönüşler alıyoruz.

6) *Sizce daha geniş çerçevede sağlık, daha özel çerçevede de fonksiyonel tıp alanında yapılan çevirilerin güncel kalitesi nasıl? Bu bağlamda 'kaliteli bir çeviri' sizce nasıl ölçütlere tabi tutulup nasıl özelliklere sahip olmalı?*

Elbette ki çeviri konusunda muhakkak ayrı ayrı sınıflar vardır. Yani medikal çeviri, tıbbi çeviriler eminim ki bir çevirmen için, tıp konusunda eğitim almamış bir çevirmen için birazcık zorlu bir süreç getiriyor. Yani ben bu tip çevirilerin, medikal çevirilerin işin doğası gereği bu konuda eğitimi olan bir tıp hekimi tarafından değerlendirilmesi gerektiğini düşünüyorum. En azından kabataslak. Çünkü bazen, böyle bir süreç içerisinden geçmeden hazırlanmış yayınları bazen ben okumakta zorluk çekebiliyorum. Bu konuda en azından eğitim almış birisi tarafından denetlenmesinde fayda olduğunu düşünüyorum. Çünkü tıbbi literatür bambaşka. Tıbbi jargon bambaşka. Aynen benim ekonomi alanında veya ne bileyim teoloji alanında filan okuduğum çevirileri, okuduğum metinleri belki Türkçeye çevirmeye kalksam yeterince ifade edemeyeceğim veya yanlış ifadelerde bulunabileceğim durumlar olabilir. O yüzden bu çevirmenin de işini kolaylaştırmak için, yani belki bunlar çok az bir müdahale gerektiriyor ama bu müdahalelerin de yerinde zamanında yapılması okuyan kişileri de çok daha rahatlatacak. Yani okuduğu eserden sıkılmadan, onu bitirmesini sağlayacak bir ortam yaratacaktır diye düşünüyorum.

7) *Sizce sağlık ve fonksiyonel tıp söz konusu olduğunda mevcut çeviri pratiğinde iyileştirmeler yapılabilir mi? Bu alandaki çeviri pratiği için nasıl bir gelecek öngörürsünüz?*

Elbette ki, demin söylediğim şeyler aslında bu soruya biraz katkıda bulundu. Yani bu çevirilerin medikal bilgiye sahip birisi tarafından denetlenmesi, oluşabilecek anlam

kaymalarının daha okuyucunun eline geçmeden düzeltilmesinde fayda var diye düşünüyorum.

8) *Fonksiyonel tıp aslında insan sağlığına yönelik bütüncül merceğiyle indirgemeci bakış açısına kıyasla hasta güçlendirmeye katkı da sağlayan bir yaklaşım denebilir mi? Evet ise çevirinin bu güçlendirmedeki rolü sizce nedir?*

Fonksiyonel tıp veya diğer yaklaşımlar, yani aslında beslenmeyi, kişinin ruhsal süreçlerindeki iyileşmeyi, egzersizi ön plana alan tüm yaklaşımlar elbette ki hastanın tedavi sürecinde çok daha büyük kolaylıklar sağlayacaktır veya tedavi sürecinin çok daha etkin olmasını sağlayacaktır. Yani en baştan beri söylediğim gibi tıp fakültelerinin, hemşirelik fakültelerinin, yani tıbbi pratikle o veya bu şekilde ilgilenecek herkesin bir beslenme ve egzersiz konusunda eğitilmesi... Yani bu hastaları önemli şekilde eğitebilecek şekilde eğitilmesinde fayda olduğunu düşünüyorum.

Çevirinin bu güçlendirmede, bu eğitimde bir rolü var mı peki sizce?

Elbette ki olabilir. Yani dediğim gibi, doğru kaynaklardan yapılan, bilimsel geçmişi kontrol edilmiş çevirilerin elbette ki etkisi var. Elbette ki faydası var. Ben de okuduğum kitaplardan çok yararlanıyorum ve elbette bunu okuduğu zaman yeterince anlayamayacak kişiler açısından bunların çevrilmesinin de genel tıp profesyonelleri açısından da fayda sağlayacağını düşünüyorum.

9) *Paylaştığınız içeriklerin takipçilerinizin sağlık okuryazarlığı üzerinde herhangi bir etkiye sahip olduğunu düşünüyor musunuz? Evet ise çevirinin buna katkısı nedir? Çok el ele mi gider yani hasta güçlendirme ve sağlık okuryazarlığı sizce?*

Sağlık okuryazarlığı şöyle... Aslında pek çok kişinin karıştığı, yani yetkin veya yetkin olmayan pek çok kişi sağlık alanında beslenme konusunda bir şeyler söylüyor. Yani hepimizin yemek yiyor olması beslenme konusunda bir uzman olmasını gerektirmiyor. Hepimizin yürüyor olması da egzersiz konusunda bir uzman olduğumuz anlamına gelmiyor. Dolayısıyla tekrar ediyorum, hani kişilerin sosyal medyada ön plana çıkmasıyla değil, aslında o kişilerin söylediklerinin ne kadar bilimsel verilerle uyumlu olduğu yönünde değerlendirilmesi gerekiyor. Bu konuda sağlık okuryazarlığı önemli hakikaten. Hangi bilgiye güveneceğiz? Yani benim önerim, insanların o bilgiyi aldıkları kişilerin kaynaklarını mümkün olduğunca başka yerlerden de *check* etmesi. Yani kimse benim sözümü veya başka birisinin sözünü olduğu gibi kabul etmesin, bu konuda değişik kaynaklara başvursun. Yani bu zaman içerisinde oturabilecek bir şey. Eğer pek çok kaynaktan check ederlerse ve bence bilimsel bilginin genel topluma yaygınlaştırılması açısından da bilimsel bilginin aslında değişebilir bir şey olduğunu, aslında bilimsel bilginin en önemli özelliğinin yalanlanabilir olmasından kaynaklandığını görmemiz lazım. Dolayısıyla ne söylersek söyleyelim, şu anda söylediklerimizin şu günkü verilerle geçerli olduğunu söylememiz ve kişilerin bu şekilde kabul etmesi gerekiyor. Ama bu söylediklerimiz elde edeceğimiz, önümüzdeki beş yılda, on yılda, on beş yılda elde edeceğimiz verilerle değişebileceğini, değiştiğini insanların algılaması gerekiyor. Bence yaratılabilecek en sağlıklı sağlık okuryazarlığı bu kabulün gerçekleşmesiyle olacaktır diye düşünüyorum. Çevirinin bunda katkısı elbette ki bu çevirilerin yapıldığı kitapların veya makalelerin kaynaklarının kim olduğu veya bilimsel olarak ne kadar yetkin olduğuyla orantılı olduğunu düşünüyorum. O yüzden yapılan her çeviri illa ki... Ne bileyim bir Amerikalıdan çeviri, bir Avrupalıdan çeviri illa ki doğru bilgileri içerecek diye bir şey yok. Yurt dışında da, Amerika'da da, Avrupa'da da oldukça

kötü kaynaklar var, kötü yönlendiren kaynaklar var. O yüzden sağlık okuryazarlığı hakikaten zor bir şey. Doğru kaynakları, doğru kişileri bulmak ve onların bilgilerini açığa çıkartıp izlemek, takip etmek gerekiyor.

10) *Sağlık alanında sahip olduğunuz ve aşılamak istediğiniz anlayış, farkındalık ve/veya politikanın yaptığınız çevirilere etkisi nedir? Bakış açınız sağlıkla ilgili çeviriler yaparken materyallerin seçilmesi, uyarlanması ve insanlara ulaştırılmasına ilişkin kararlarınıza nasıl yön veriyor?*

Ben genel olarak hastalarla günlük pratiğimde konuşurken de şunu belirtmek istiyorum hep: Aslında işin çoğunun kendilerine bağlı olduğunun mesajını vermeye çalışıyorum. Yani bizim yaptığımız tedavilerin elbette bir etkinliği var, verdiğimiz ilacın bir etkinliği var, yaptığımız ameliyatın, taktığımız stentin filan bir etkinliği var. Ama aslında işin çoğu da çoğu sefer onlara kalıyor, özellikle bu metabolik hastalıklar konusunda. Çünkü ne bileyim, istediğiniz kadar dünyanın en iyi yerinde bypass ameliyatınızı olun, dünyanın en iyi doktoruna koroner stentinizi taktırın, eğer hala sigara içiyorsanız, hala diyetinize dikkat etmiyorsanız, hala egzersizinizi yapmıyorsanız bunun etkisi çok kısıtlı olacaktır. Yani aslında o diğer burun büktüğümüz, bunu da herkes filan söylüyor dediğimiz şeyler aslında bizim hayatımız için çok daha önemli olabiliyor. İşte ben o basit, burun bükülen, kale alınmayan, kulak arkası edilen şeylerin ne kadar önemli olduğunu ön plana çıkarmak istiyorum. Aslında insanların kendi hayatlarını ellerine alarak pek çok hastalığın gelişiminden kendilerini koruyabileceğini ön plana çıkarmak istiyorum. Yine koruyucu tıp hekimliğinin ön planda olması gerektiğini yine ön plana çıkarmak istiyorum. Yani çeviriler yaparken de bunu ön plana çıkarmak istiyorum; o çevirilerin aslında ana mesajı sizin yapabileceğiniz, basitçe hayatınızda yapabileceğiniz değişikliklerin çok

daha büyük, çok daha olumlu yönde değişikliklere yol açabileceği fikrini insanlara ulaştırmaya çalışıyorum.

11) *Çeviri, sağlık ve aktivizm üçgenini nasıl değerlendirirsiniz? Aralarında bir ilişki veya etkileşim var mıdır? Varsa açıklayabilir misiniz?*

Aktivizm… Aktivizm derken nedir kastedilen?

Yani… İstenilen alanda değişim sağlamak üzere böyle bir davaya girişmek gibi; gönüllü, tamamen istekli bir biçimde. O alanda vokal bir savunucu olmak gibi betimlenebilir.

Anladım. Şimdi şöyle, bazen aslında ülkemizde de çok yetkin kişiler var. Bazen bu yetkin kişiler yeterince ön plana çıkamıyorlar veya sözleri yeterince dikkat çekmeyebiliyor. Ama genel anlamda hep şeydir ya, yurt dışından uzaklardan gelen sesler hep biraz daha bizim için daha değerli olmuştur. İşte çevirilerin belki bu konuda insanları biraz daha hani o yurt dışından gelen ses, işte İsviçre'deki bilim adamları filan diye hani reklamlarda da öyle geçer ya, işte öyle bir etkisi olabileceğini düşünüyorum. O dışsal seslerin bizim toplumumuz üzerinde daha etkili olduğu kanaatindeyim, her zaman öyle oldu. Tabii yani demin söylediğim gibi dışarıdan gelen her ses, her fikir doğru olmayabilir. Onların da *check* edilmesi gerekir ve pek çoğu da öyle zaten. Ama yine elbette ki bilimsel bilginin ön plana çıkartıldığı yerlerden, ki hani bunlar elbette ki ileri ülkeler, Batı ülkeleri, buralardan gelen ama damıtılmış bilgilerin, iyi seçilmiş bilgilerin, iyi seçilmiş kaynakların, kişileri hayatlarına entegre edebileceği, hayatlarına uygulayabileceği, sağlıklı yaşam stilleri konusunda, sağlıklı yaşam aktiviteleri konusunda belki biraz daha kişileri daha ikna edebileceğini düşünüyorum.

12) *Kendinizi sağlık aktivisti olarak değerlendirir misiniz? Evet ise çevirinin bu aktivist kimliğinizdeki rolü nedir?*

Valla ben aktivist, ne bileyim böyle bir çevre aktivistleri var, ne bileyim Greenpeace falan gibi. Aktivist deyince aklıma o geliyor. Yaptıkları bazı şeyleri hakikaten takdir ediyorum. Bazen çok büyük özverilerde bulunduklarını düşünüyorum. Ama ben herhalde öyle çok ön plana çıkabilecek bir aktivist hiçbir zaman olmadım. Öyle bir şeyim de yok yani ne denir, böyle kendimi çok bir sağlık aktivisti en önde, bayrağı en önde taşıyan birisi olarak hiçbir zaman görmedim. Görmem de. Ben sadece benim belki kısıtlı çevremde, belki bu sosyal medya mecralarıyla belki sağlıklı bilgi peşinde koşan insanların başvurabileceği bir kaynak orijini olarak görüyorum. Ama öyle bir aktivist, eline bayrağı almış en önde giden filan birisi olarak değil. Yani ben dedim ya bugünkü bilgiyi, bugünkü geçerli bilgiyi sunuyorum. Ben hep Instagram'da da ilk post'umda söylediğim gibi, bugün söylediğimi üç sene beş sene sonra yalanlayabilirim. Yalanlamak benim hiçbir zaman şeyime geçmez, bilimsel bilgi öyledir zaten. Yani yalanlanabilir bilgilerdir. Bugünkü bilgiler bunu gösteriyordu, yarın farklı bir şey olur ve bu konudaki fikrimi değiştirebilirim. Dolayısıyla değişmez bir bilgi kaynağı yok. Ben de…aktivistlerin çoğu bazen şey olabiliyor hani, tek bir doğru bilgi var ve o bende. Benim peşime takılın, size hep en doğruyu ben göstereceğim. Böyle bir aktivist olmayı hiçbir zaman düşünmedim, düşünmem de. Çünkü ben de yanılabilirim, ben de bazen insanları yanıltabilirim. Ama bildiğim doğruları fikrimi değiştire değiştire bazen, ama bildiğim, aileme, hastalarıma, yakın çevreme önerdiğim bilgileri, fikirleri, sunduğum bilgileri sosyal medya aracılığıyla belki biraz daha geniş bir kitleye sunma imkanına sahip oluyorum. Veya bu konudaki doğru kimlikleri, işte yurt dışındaki doğru kimlikleri ön plana çıkarmaya çalışıyorum ki insanlar…benim aktarabileceğim bilgiler elbette ki sınırlı, bunlara

ulaşma imkanı olan kişiler bu kişilere ulaşsınlar veya işte o kaynaklara ulaşsınlar ve doğru bilgiyi onlardan alsınlar şeklinde bir rolüm olabilir ancak.

13) *Hiç yaptığınız çeviriler hakkında yorum aldığınız oldu mu? Sizce takipçileriniz karşılarındaki içeriğin çeviri olduğunun farkında mı?*

Yani ben genellikle, genellikle değil her zaman, içeriğimin orijinal kaynağına atıf yapıyorum. Bazen tek bir kaynaktan yararlanmadığım için, yani kendimin bir şekilde sentezlediği bir bilgi olabiliyor pek çok kaynaktan alıp, onun elbette ki teker teker kaynağını sunmam söz konusu olmuyor. Ama özellikle yaptığım bir çeviri için muhakkak referans gösteriyorum. Söylediğim veya önerdiğim bilgilerin veya sunduğum çözümlerin mümkün olduğunca da kaynakları olmasına özen gösteriyorum, kaynak göstermeye özen gösteriyorum. Çeviriyse de çeviri olduğunu muhakkak belirtiyorum.

Yorum aldığınız?

Elbette ki yani oldukça fazla kişi teşekkür ediyorlar bu konuda. Bazen hani sağ olsunlar az yazdığımı söylüyorlar filan. Bazı kişiler daha fazla yazmamı söylüyorlar. Sağ olsunlar yani bu belki güvenilir görünmem sebebiyle olabilir. Hoşuma gidiyor elbette ki.

14) *Yayınladığınız çevirilerin sizin kaleminizden çıktığının görülmesinin bir fark yarattığını düşünüyor musunuz? Çeviri içerikler insanlarla buluşturulurken çevirmenlerin ismine yer verilmesi sizce önemli mi?*

Elbette, yani o zaten bir gereksinim. Çevirmenin ismi muhakkak olması lazım, o zaten emeğe saygı. Yayınladığımız çevirinin benim kalemimden çıkması… Yani aslında bazen endişelendiriyor da benim bunları yapmam. Çünkü acaba doğru

çeviriyor muyum? Yani yazarın hiçbir zaman…çevirmen zaten bir şeyi çevirdiği zaman hiç kuşkusuz bir anlam kayması oluyor. Hiçbir çeviri yazarın aklındakini yüzde yüz çeviren bir çeviri değil elbette. Ama hani ben mümkün olduğunca bu anlam kaymalarının az olmasına özen gösteriyorum. O yüzden biraz endişelendiriyor da bu acaba doğru…yazarın söylemek istediğini mi aktardım diye endişelendirse de fark yaratıyor mu yaratmıyor mu bilemiyorum. İnşallah yaratıyordur.

15) *Almış olduğunuz tıp eğitiminin ve mesleğinizin yaptığınız çevirilere sizce nasıl bir katkısı oluyor? Uzmanlığınızın karmaşık sayılabilecek tıp kavramlarının çeşitli hedef kitlelere çeviri yoluyla etkili bir biçimde aktarılmasında nasıl bir rolü var?*
Ben aldığım tıp eğitimi, ben işte tıp doktoruyum ve elbette bir kardiyoloğum. Dolayısıyla metabolik problemler benim çerçevemin içerisinde, daha çok bunlar var. Yani bunların pratiğini günlük hayatta bu bahsettiğim problemlere sahip bir dolu hasta görüyorum. Aslında hem ülkemizde hem yurt dışında günlük pratik içerisinde olmadan önerilerde bulunan hekimler de olabiliyor veya işte tıp insanları olabiliyor. Bunun aslında biraz sakıncalı bile olabileceğini düşünüyorum. Çünkü genel tıbbi pratiğinizde uygulamadığınız bir çözümü işte internet aracılığıyla, sosyal medya aracılığıyla geniş kitlelere yaymak ne kadar doğru olur? Çünkü siz bu pratiği uyguladığınız zaman, yani o kitapta yazdığı gibi veyahut da işte başka otörden dinlediğiniz gibi olup olmadığını kendi gözlerinizle görüp deneyimleyebiliyorsunuz. Ama bu bazen hakikaten öyle olmayabiliyor da. Yani çok iyi niyetle veya aslında arkasında çok durulabilecek bilgilerle oluşturulmuş bir pratiğin bazen çok da işe yaramadığını görebiliyorsunuz. Ki hani zaten tıp böyle bir şey. Kişiden kişiye çözümler çok değişebiliyor. Genel bir çözüm her zaman uymayabiliyor bir kişiye. O yüzden pratiğin içerisinde bizzat olmak, yani önerileriniz konusunda birazcık daha

dikkatli olmanız gerektiği hissiyatını veriyor size. Yani işte ne bileyim, farelerde şöyle şöyle şöyle olmuş, şu yarar vermiş; bir meyve kurdunda şöyle yapılmış şöyle olmuş. Yani hep bir şey var…hani eğer farelerdeki kanser tedavi edilmiş olsaydı kanser diye bir şey kalmazdı. Yani o aslında deneysel ortamlardaki bilgiler her zaman günlük pratiğe yansımayabiliyor ve tek bir makaleden, tek bir bakış açısından aldığınız bilgi, bu makaledeki bilgi eğer tekrarlanabilirliği yoksa, yani değişik çalışmalarda tekrarlanabilirliği gösterilmemişse geçerli olmayabiliyor. Veya çalışmaların yapılış şekilleri veya işte çalışmaların dizaynları farklı farklı kuvvetlere sahip olabiliyor. Yani örneğin çift kör randomize bir çalışmayla ne bileyim bir gözlemsel çalışma arasında çok daha büyük bir kanıtsal farklılık olabiliyor. O yüzden bunları çok iyi değerlendirmek gerekiyor. Söyleyeceğiniz, önereceğiniz sözler konusunda değerlendirme yaparken kılı kırk yarıp bunları geniş halk kitlelerine sunmanız gerekiyor. Elbette ki aldığım eğitim veya makaleleri okumak, değerlendirmek, sunmak, bilimsel *fact checking* dedikleri şeyi yapmak, doğru referanslara sahip olup olmadığı konusunda gerekli özeni göstermek çok önemli. Yani bunun da elbette ki aldığınız tıbbi eğitimle çok alakası var. Yeter ki buna sadık kalalım. Bilimsel bilginin nasıl okunması konusunda bize daha evvel aslında öğretilmiş olan bilgileri özümseyelim ve bunu günlük pratikte de hiç değişmez bir şekilde uygulayabilelim.

O zaman hani aslında fact checking *yapıp insanlara yaymak istediğiniz bilgileri o şekilde belirleyip, varsa, çeviri gerekiyorsa çeviriyi de o şekilde bir* fact checking*'e bağlı olarak…*

Tabii tabii, tek bir kaynak yeterli olmayabilir. O kaynaktaki bilgilerin doğruluğunu muhakkak görmeniz lazım. Doğru olup olmadığını *check* etmeniz lazım. Muhakkak

çok güvendiğiniz isimler dahi olsa hiç kimse her zaman doğru değil. Muhakkak bir şey yapmanız lazım onu.

Peki böyle tıp terminolojisinin insanlara aktarılmasında uzmanlığınızın bir rolü olduğunu düşünüyor musunuz? Hani karmaşık bir terminoloji olabilir…

Yani ben dedim ya günlük hayatta da oldukça aktif bir şekilde hasta bakan, hasta takip eden bir kişiyim. Dolayısıyla yaptığımız işin büyük çoğunluğunun bunu gerektirdiğini düşünüyorum. Anladığımız, gördüğümüz, tespit ettiğimiz problemleri ve bunlara yönelik çözümleri hastaya ve hasta yakınlarına aktarabilmek, bu konuda gerekli güveni sağlamak için zaten onların diline bunu çevirmek gerekiyor. Onların anlayabileceği birtakım benzetmeler kullanmak gerekiyor. Bunların çok faydası olduğunu düşünüyorum. Hastanın seviyesi demeyeyim, yani sosyokültürel seviyesi belki sizden kat be kat yukarıda olabilir, ama elbette ki bu terminolojiye hakim olmayan bir kişi için sizin kullanacağınız tıbbi terimlerin belki sihirli bir tarafı olabilir, işte *magic* olabilir, ama ben bunun çok sevimli olmadığını, mümkün olduğunca hastanın her ne şekilde hangi seviyede olursa olsun onu yüzde yüz…olmasa da yüzde yüze yakın bir şekilde anlayabilmesini sağlamaya çalışıyorum. Çeviri yaparken de böyle. Hastaya bir şey anlatırken veya hasta yakınlarına bir şey anlatırken de böyle. Yani muhakkak o terminolojiyi mümkün olduğunca sadeleştirmeye çalışıyorum.

16) *Fonksiyonel tıp alanında bir kitabın çeviri editörlüğünü yaptınız ve kitabın Türkçeye çevrilmesini yayınevine öneren de sizdiniz. Bu alanda daha fazla faaliyet göstermeyi düşünüyor musunuz? Sizce kitap çevirisi açısından başka hangi konulara ağırlık verilmeli?* Doğa Şişman Olmamızı İstiyor *kitabının çeviri sürecine ilişkin*

deneyimlerinizi paylaşabilir misiniz? Bu alanda ideal bir kitap çevirisi süreci nasıl adımlarla ilerlemeli?

Şimdi, *Doğa Şişman Olmamızı İstiyor* kitabı benim İngilizcesini de çok keyifle okuduğum bir kitaptı. Zaten Rick Johnson benim uzun süredir takip ettiğim, çok güvenilir, çok da sıkı bir bilim adamı. Bu konuda elbette ki sizin gibi bu konuya özen gösteren, kılı kırk yaran birisinin olması benim işimi çok kolaylaştırdı. Yani ben çok da büyük bir şeyim olmadı, bu konuda zorluğum olmadı. Kolay ilerledi süreç. O konuda ben keyif aldım, güzel de gitti süreç. Yani burada tabii esas görev elbette ki çevirmen. Çevirmen bunu yapıyor ama tıkandığı yerlerde size danışıyor, yani bana danışıyor. Ve burada benim de bazen çevirmekte zorlandığım noktalar olabiliyor. Ama bunu bir şekilde çevirmenin pratiğinden de yararlanarak bir şekilde Türkçeye en anlaşılır bir şekilde çevirmeye çalışıyoruz. Yani bazen birebir bir sözcük bulunamıyor bazı şeyler için. Burada en yakın, yani orijinal anlama en yakın belki tamlamaları bulmaya çalışıyoruz, o şekilde çeviriyoruz. Yani burada bence esas olan çevirinin mümkün olduğunca orijinale sadık kalmasına dikkat ederek ama yine de ana fikrin, esas önemli olan şeyin, ana fikrin okuyucuya iletilmesi olduğunu da göz önüne alarak çeviri metninde ufak tefek bazı değişikliklerin, yani orijinal metinden ayrılan bazı değişikliklerin de yapılabileceğini düşünüyorum ben. Bu şekilde.

Bu alanda yine çeviri editörlüğüne devam etmek ister misiniz? Sizce hangi konulara ağırlık verilmeli fonksiyonel tıp alanında kitap çevirisinde?

Yani tabii mümkün olduğunca, bu biraz zaman ve vakit şey problemi de. Ama mümkün olduğunca elbette. Tabii. Dedim ya bana daha evvel de bir iki çeviri önerisi geldi. Çok… Ne denir… Çok da yeterli olduğunu düşünmediğim…

Kaynak önerisi mi yani? Kitap önerisi mi geldi?

Evet evet, yazarların çevirileriydi. Hani biraz o konuda biraz geride kaldım açıkçası, istemedim. Ama mesela bu *Doğa Şişman Olmamızı İstiyor* kitabını yazan kişi bilimsel olarak çok güvenilir bir kişi olduğu için hiçbir tereddüdüm olmadı o konuda. Yani açıkçası zaten ben önerdim. Elbette çeviri yapılmasını isteyeceğim veya önereceğim kitaplar da benim de severek okuduğum, topluma doğru kaynaklık edebilecek kitaplar olmasını isterim. Yani sadece çeviri yapmak için, sadece bilindik, ünlü birisinin kitabını çevirmek yönünde değil, doğru bilgiler aktaran, her ne kadar bizim toplumumuzda bilinmese de ön plana çıkmasa da isim olarak bilinmese de çok değerli kişiler var. Onların kitaplarının çevrilmesi neden olmasın? Bu şekilde bir faaliyet gösterebilirim elbette.

17) *Her şey göz önünde tutulduğunda sizce sağlık alanında eğitim geçmişi bulunan profesyoneller mi çeviri işine soyunmalı yoksa bu alandan olmayıp dışarıdan bilgi birikimi edinerek uzmanlık kazanan profesyonel çevirmenler mi olmalı?*

Tabii çevirmenliğin böyle bir yönü olup olmadığını bilmiyorum. Böyle bir şey var mı bilmiyorum. Ne bileyim tıbbi çevirmenlik konusunda bir ayrışım, ayrışma… Yani insanlar elbette bu konuda kendini…yani o konuya yönlenebilir. Ama bu herhalde zaman alacak bir şeydir. Ama ben yine de her ne kadar bu konuda kendini eğitmiş profesyonel çevirmenler olsa da yine de bir tıp profesyonelinin bunu denetlemesi gerektiğini düşünüyorum. Yani mesajın yanlış gitmemesi açısından veya ortaya çıkacak eserin daha kolaylıkla anlaşılabilmesi açısından. Çünkü bir tıp profesyoneli tarafından denetlenmesi gerektiğini düşünüyorum. Yani benim de birkaç defa elime aldığım çeviri kitaplar oldu, bazılarını bitiremedim de. Çünkü kötü, anlaşılmaz çeviriler de var hakikaten. Yani o yüzden bence özen gösterilmesi gereken bir şey

bu. Tıbbi terminoloji ayrı bir şey, ayrı bir uzmanlık konusu. Bu konuda biraz destek almak gerekiyor.

O zaman örnek olarak şey diyebilir miyiz, Doğa Şişman Olmamızı İstiyor *da sizin denetiminizde, mesela bir tıp profesyonelinin denetiminde yayımlanan bir çeviriydi.*

Benim oradaki şeyim de hani, müdahalelerim de çok fazla yerde olmadı elbette. Sizin aslında tıbbi bilgi kaynaklarına aşina olmanız da işimizi kolaylaştırdı. Ama elbette ki orada birkaç noktadaki açıklayıcılığım kitabın daha kolay anlaşılabilir olması konusunda yardımcı olmuştur diye düşünüyorum.

18) *Bilhassa sağlık (daha özel olarak da fonksiyonel tıp) alanında uzmanlaşmak isteyen yazılı ve sözlü çevirmen adaylarına ne gibi tavsiyeleriniz olur? Bu alanda başarılı çevirmenler olmak için sizce nasıl bilgi ve beceriler gerekli?*

Valla herhalde bilmiyorum hani çevirmenlerin muhakkak aldığı bir eğitim var, özellikli bir eğitim var. Ama herhalde her çevirmenin hem kendi dilinde hem de çeviri dilinde pek çok okuma yapmış olması lazım. Bence en öncelikli olan şey bu. Ama özellikle sağlık konusundaki çeviriler veya yurt dışında çok daha etkin olan mesela *science communication* editörleri var. Aslında bu tıp kongrelerinde veya yayınlanmış makalelerdeki bilgileri toplayıp çok da güzel sentez edip genel topluma aktaran editörler var. Bunların bir kısmı hekim değil, yani tıp profesyoneli değil. Bazıları hakikaten çok başarılı. Yurt dışında böyle bir ayrı profesyonellik alanı var mı bilmiyorum açıkçası. Belki vardır. Ama özellikle tıp alanındaki bu tarz çevirileri yapacak olan kişilerin bu konuda uzunca bir süre, en azından bir süre, bu tarz metinleri okuyarak kendisi için alıştırma yapması lazım. Şeyler çok iyi bence, bu yurt dışında *science editörleri* oluyor, yani bilim editörleri oluyor bazı dergilerin. Hakikaten okuduğunuz zaman bu acaba bir hekim mi filan diye düşüneceğiniz

seviyede bir olaya hakimiyeti oluyor. Yani tahminim bunlar uzunca bir süre, nasıl bir eğitim almışlardır bilmiyorum, ama uzunca bir süre herhalde bu genel okumalar içerisinde, tıp konusunda okumalar içerisinde bulundular ki bu kadar hakim olabiliyorlar konuya. Herhalde okumak, okumak, okumak. İki dilde de.

19) *Fonksiyonel tıp alanında hasta odaklı ve kaliteli materyaller ortaya koymak için sağlık profesyonelleri, içerik yaratıcıları ve çevirmenler arasında kurulabilecek bir işbirliğinden söz etmek sizce mümkün mü? Evet ise bu işbirliği en uygun biçimde nasıl ilerleyebilir?*

Yani evet, bu özellikle yoğun tıbbi pratik içerisinde olan kişiler… Özellikle yurt dışında ön plana çıkmış bilimsel gelişmeleri kendileri takip etseler bile bunların topluma aktarılması konusunda yeterli zamana sahip olmayabilirler. Çünkü bunlar hakikaten emek isteyen süreçler. Bu kişilerin gösterebileceği kaynaklar üzerinden çevirilerin yapılması, yani şu güvenilir kaynaktır, şu bilginin topluma aktarılması gerekir denilecek kaynaklar üzerinden çevirilerin yapılması faydalı olur diye düşünüyorum. Çünkü dediğim gibi interneti açın, Google'a bir şeyler yazın, her şekilde karşınıza milyonlarca milyonlarca İngilizce kaynak çıkıyor. Ama bu kaynakların yabancı menşeili olması yüzde yüz doğru olduğu anlamına gelmiyor ve hangileri yenilikçi bir yaklaşım, hangisi gerçek bir bilimsel içerik, yani temeli olan bilgiler? Bunların aslında yeterli derecede zamanı olmayan tıp profesyonelleri tarafından çevirmenlere kaynak olarak gösterilmesi, tabii bunlar çevrildiği zaman da en azından kaynağı aktaran kişiler tarafından denetlenmesi şeklinde bir işbirliği olabilir.

20) *Sizin eklemek istediğiniz bir şeyler var mıdır? Ya da bir doktor olarak, bir doktor perspektifinden sağlık ve çeviri arasında böyle çok kabaca, geniş kapsamlı bir ilişki öngörür müsünüz? Dünyada işte şu dilde üretiliyor, mesela bu İngilizce midir? Bu durum Türkiye bağlamında nasıldır?*

Yani tıbbi bilginin çoğu elbette ki İngilizce. Literatürün büyük bölümü de İngilizce. Şunu söyleyeyim; aslında tıp alanında pratik gösterecek herkesin o veya bu şekilde tıbbi literatürü okuyabilecek ölçüde bir İngilizceye sahip olması gerekiyor. Bu artık bir şey değil yani, olsa da olur olmasa da olur diye bir şey değil yani bu şart. Başka şansı yok. Dolayısıyla bir tıp profesyonelinin elbette *fluent* İngilizce, çok akıcı bir İngilizce olmasa da okuduğunu anlayabilecek seviyede bir İngilizceye sahip olması gerekir. Ama elbette bunun, o yüzden bence tıbbi kaynakların İngilizce…tıbbi textbook'ların daha doğrusu İngilizceden Türkçeye çevrilmesini çok gerekli bir şey olarak görmüyorum ben. Bunların gerçek kaynaklarına ulaşıp okuyabilir durumda olması lazım bir tıp profesyonelinin. Ama tıbbi bilgilerin, özellikle toplumu, yani elbette ki teknik ayrıntılar değil, ama toplumun genelini ilgilendirecek tıbbi bilgilerin topluma aktarılması için bu çeviri pratiği önemli diye düşünüyorum. İşte demin söylediğim kapsamda doğru kaynakların gösterilerek doğru kişiler tarafından da denetimi yapılarak bu çevirilerin topluma sunulması önemli. Yani belki tıp profesyonellerine değil ama toplumun geneline sunulması açısından bunun önemli olduğunu düşünüyorum.

21) *Fonksiyonel tıp alanını Türk kültürüne aktarırken, Türk kültürüne tanıtırken çeviri yoluyla değişiklikler yapıldığı sizce söylenebilir mi? Mesela Türkiye olduğu için şunu şöyle şöyle aktarmak daha uygun olur gibi. Türk kültürüne aktarılması konusunda dikkat edilmesi gereken noktalar var mıdır sizce?*

Kültürel kodlarda değişiklikler var elbette. Dolayısıyla anamnez alırken dahi, yani hastadan bir hikaye alırken dahi bazı o kültürel duyarlılıklara özen göstermek gerekebiliyor. O yüzden elbette ki her bilgi bizim için önemli ama hani o bilgileri biraz daha o kültürel kodlara dikkat ederek, saygı göstererek alabilmenin yollarını aramak gerekiyor. O yüzden evet bazı değişiklikler yapabiliyoruz pratiğimizde.

Bir örnek olabilir mi bu kültürel kodlara?

Yani yeme içme alışkanlıklarını hastaların sorgularken bazen sizin Türk kültürünün işte ne bileyim yeme dizaynı, yeme kültürü çok daha farklı olabiliyor. Bunları o kültüre indirgeyerek seçmek gerekiyor. Veya işte ne bileyim cinsel hayata ilişkin birtakım sorgulamalar konusunda daha seçici davranmak gerekebiliyor. Bunlar bazen önemli olabiliyor ama bu konudaki toplumsal hassasiyet ülkemizde daha farklı olabiliyor. O yüzden bu konularda bazı modifikasyonlar yapmak gerekebiliyor.

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