



Gendered Voice and Power Dynamics in the English Translation of Contemporary Arabic Feminist Short Stories: A Socio-Critical Approach (2015–2024)

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Abstract

This study examines gendered voice and power dynamics in the English translation of contemporary Arabic feminist short stories from 2015 to 2024. Using a socio-critical approach, it analyzes shifts in feminine linguistic markers and feminist discourse modifications, emphasizing translators' roles and strategies. Results reveal a significant reduction of feminine markers and softening of feminist critiques in translations, reflecting cultural and market pressures influencing ideological content. Qualitative interviews with translators, readers, and critics highlight ethical and linguistic challenges in preserving feminist authenticity. The study recommends enhancing awareness of feminist translation ethics and promoting interdisciplinary research to deepen understanding of translation's impact on feminist discourse.

Keywords: Gendered voice, feminist translation, power dynamics, ideological discourse

الصوت الجنساني وديناميكيات القوة في الترجمة الإنجليزية للقصص القصيرة النسوية العربية المعاصرة (2015-2024) - مقارنة اجتماعية نقدية

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المستخلص

تستكشف هذه الدراسة الديناميكيات المتعلقة بالصوت الجنساني والسلطة في ترجمات القصص النسائية العربية المعاصرة إلى الإنجليزية بين 2015 و2024. من خلال منهج اجتماعي نقدي، تحلل الدراسة التغييرات في التعبيرات اللغوية النسائية وتعديل الخطابات النسوية في الترجمة، مع التركيز على دور المترجمين واستراتيجياتهم. كشفت النتائج عن تقليل واضح للعلامات اللغوية النسائية وتخفيف لحدة الانتقادات النسوية في النصوص المترجمة، مما يعكس ضغوطاً ثقافية وسوقية تؤثر على المحتوى الأيديولوجي. تضمنت الدراسة تحليلاً نوعياً للمقابلات مع مترجمين وقراء ونقاد، وأبرزت التحديات الأخلاقية واللغوية في الحفاظ على الأصالة النسوية. توصي الدراسة بزيادة الوعي بأخلاقيات الترجمة النسوية وتعزيز البحث متعدد التخصصات لفهم تأثير الترجمة على الخطاب النسوي.

الكلمات المفتاحية: الصوت الجنساني، الترجمة النسوية، السلطة، الخطاب الأيديولوجي.



1. Introduction

1.1 Background of the Study

In recent times, feminist erudite product in the Arab world has witnessed a significant rejuvenescence, with short stories arising as a prominent kidney for articulating unsexed gestic , sociopolitical notice, and artistic resistance. These stories frequently focus a distinctly womanlike voice that challenges patriarchal structures, reclaims narrative agency, and articulates subjectivities marginalized in dominant converse. As these textbooks gain visibility in English restatement, the process of rendering unsexed language, ideological nuance, and power dynamics across verbal and artistic boundaries demands rigorous critical inquiry. Restatement is not a neutral act; rather, it's a complex process intermediated by ideological, artistic, and profitable forces. Particularly in the environment of feminist literature, restatement becomes an arena of concession where the politics of voice, representation, and visibility are deeply intertwined. The ways in which unsexed language is saved, downgraded, or reshaped in restatement bear significant consequences on the transmission of feminist testaments to new cult.

This study critically examines how unsexed voice and power dynamics are rendered in the English restatements of contemporary Arabic feminist short stories published between 2015 and 2024. Employing a socio-critical approach, the exploration explores both the verbal features and ideological counteraccusations of restatement practices in this environment.

1.2 Statement of the Problem

Although feminist Arabic literature has gained traction among transnational compendiums , there remains a conspicuous gap in critical engagement with how restatement processes affect the ideological content and unsexed expressions bedded in these workshops. The restatement of feminist textbooks involves further than verbal negotiation; it requires careful agreement of artistic canons, tropical fabrics, and rhetorical strategies that frequently defy direct parity in English.

Translators may face challenges in rendering the uproariousness of the womanlike voice due to structural and semantic difference between Arabic and English. likewise, restatement choices can be shaped — purposely or unconsciously — in dominant sociopolitical morals, publishing constraints, and request sensibilities. These dynamics may affect in the dilution or neutralization of feminist notice, eventually impacting the target followership's understanding of the source textbook's ideological force.



1.3 Research Questions

This study seeks to address the following questions:

1. To what extent are gendered linguistic markers preserved, neutralized, or transformed in the English translations of Arabic feminist short stories?
2. How are power dynamics articulated in the source texts altered or maintained in translation?
3. What translation strategies do translators employ when mediating feminist discourse, and what ideological implications do these strategies entail?
4. How do professional translators, literary critics, and readers perceive the impact of translation on the feminist intent and voice of these texts?

1.4 Aims and Objectives

The primary aim of this study is to investigate how gendered voice and power dynamics are translated and reinterpreted in the English renditions of contemporary Arabic feminist narratives. The study seeks to:

1. Analyze the frequency and form of feminine linguistic markers in selected source and target texts.
2. Examine shifts in ideological positioning and feminist critique between source and target texts.
3. Identify the translation strategies applied and their impact on ideological representation.
4. Explore perceptions from stakeholders (translators, critics, readers) regarding translation's role in mediating feminist discourse.

1.5 Significance of the Study

This research contributes to both feminist translation studies and Arabic-English literary translation by shedding light on the often-invisible ideological negotiations involved in the translation of feminist texts. By integrating discourse analysis with qualitative inquiry, the study offers nuanced insights into how translation choices affect feminist representation, ideological fidelity, and cultural transfer.

Moreover, the study situates translators not merely as linguistic mediators but as active agents with ethical and political responsibilities. It engages with contemporary theoretical frameworks (e.g., Venuti's invisibility of the translator, Simon's feminist translation theory, and Bourdieu's field theory) to frame the analysis within a broader intellectual tradition concerned with power, ideology, and cultural production.

1.6 Scope and Limitations



The study focuses on a purposive sample of twenty short stories written by Arab feminist authors and their English translations produced between 2015 and 2024. The scope is limited to literary prose, specifically short stories, as this genre provides a concentrated space for stylistic experimentation and ideological articulation. The analysis excludes translated works produced through machine translation or lacking identifiable human intervention.

Limitations include the availability of translated texts and the subjective nature of qualitative interpretation. While the study endeavors to maintain analytical rigor, the ideological and cultural positioning of both the researcher and the participants may influence interpretation, a factor acknowledged within the critical discourse framework employed.

2. Theoretical Framework and Literature Review

2.1 Introduction

This chapter provides the conceptual foundations and scholarly context for analyzing gendered voice and power dynamics in the English translation of contemporary Arabic feminist short stories. It explores key theoretical perspectives from feminist translation theory, critical discourse analysis, and sociological approaches to translation. In addition, it surveys relevant literature addressing issues of voice, ideology, and power in translated feminist texts, thereby positioning the study within ongoing academic discussions.

2.2 Feminist Translation Theory

Feminist restatement proposition surfaced in the 1980s as a critical response to the marginalization of womanish voices in literature and restatement. The proposition reviews the notion of impartiality in restatement, arguing that all verbal acts are ideologically bedded(Simon, 1996). Feminist translators are prompted to borrow a resistant station that foregrounds women's gestures, verbal agency, and ideological perspectives(Godard, 1989). This approach is predicated in the idea that restatement can serve as a point for feminist intervention, where translators laboriously share in reshaping or conserving unsexed converse.

In this regard, feminist restatement goes beyond dedication to content; it emphasizes the ethical imperative to represent the socio-political meanings bedded in the source textbook. Translators are deposited as co-creators, interceding between societies and testaments rather than simply transferring information(Chamberlain, 1988). These foundational views give the lens through which this study interrogates restatement strategies that affect unsexed voice and feminist power structures.



2.3 Critical Discourse Analysis (CDA) and Power Structures

Norman Fairclough's (2015) model of Critical Discourse Analysis offers a precious tool for uncovering how discourse reflects and reproduces social power relations. CDA views language as a form of social practice that both shapes and is shaped by structures of domination and inequality. Through CDA, the study examines how feminist voices are linguistically constructed in Arabic source textbooks and how these constructions are modified, softened, or neglected in the English restatements.

CDA is particularly useful in this environment because it allows for the analysis of restatement as an ideological act. It highlights how translators might support or repel patriarchal morals and how restated textbooks may contribute to ideological realignment in the target culture (Lazar, 2005). This frame complements feminist restatement proposition by drawing attention to the institutional and digressive forces that shape restatement issues.

2.4 Bourdieu's Theory of Symbolic Power

Pierre Bourdieu's (1993) sociological proposition provides a macro-level understanding of how power is negotiated within erudite and artistic fields. Bourdieu introduces the conception of "emblematic power" to describe the subtle ways in which dominant testaments are maintained through language and artistic product. His notion of "habitus" and "field" is necessary in assaying how translators, publishers, and compendiums operate within specific artistic surrounds that impact restatement opinions.

In the realm of feminist restatement, Bourdieu's proposition helps explain how request forces, institutional morals, and social prospects shape the translator's habitus, therefore affecting the visibility and intensity of feminist discourse in restatement (Inghilleri, 2005). This theoretical perspective is central to understanding the pressures faced by translators working with politically sensitive or ideologically charged content.

2.5 Gendered Voice and Ideology in Translation

The conception of "voice" in restatement has garnered adding scholarly attention, especially in feminist and post-colonial surrounds. Voice entails further than stylistic or narrative perspective — it embodies artistic identity, emotional resonance, and ideological positioning (Hermans, 1996). rephrasing unsexed voice involves complex challenges, particularly when moving from languages with unequivocal gender labels, similar as Arabic, to languages with further neutral structures, similar as English.



Scholars have noted that similar shifts can lead to the erasure or depersonalization of womanlike subjectivity in restatement(Von Flotow, 2001). In Arabic feminist short stories, voice is frequently constructed through conceit, intertextuality, and culturally specific verbal labels. The failure to convey these rudiments in English may affect in ideological loss or deformation. Hence, this study emphasizes the need to trace how voice is saved or converted in the restatement process.

2.6 Literature Review

Being education highlights the pressure between ideological dedication and marketability in feminist restatement. Von Flotow(1997) and Simon(1996) emphasize the ethical responsibility of translators to maintain feminist integrity, indeed under marketable or institutional pressures. Studies similar as Massardier-Kenney(1997) and Spivak(1992) claw into the translator's part as both middleman and advocate for marginalized voices.

Recent empirical studies(e.g., De Marco, 2012; Federici, 2020) have anatomized the restatement of feminist textbooks from Arabic, revealing a pattern of domestication and depoliticization. These findings align with Venuti's(2012) notice of the " invisibility " of translators and the homogenizing goods of Anglo-centric publishing norms. still, gaps remain in studies fastening specifically on short stories and contemporary feminist narratives from the Arab world.

This study contributes to the being body of knowledge by combining converse analysis with interviews, offering both a textual and contextual perspective. It adds nuance to our understanding of how restatement mediates feminist testaments, especially within underrepresented erudite forms like short stories.

2.7 Previous Studies

The crossroad of feminist restatement, Arabic literature, and unsexed voice has been explored in a number of scholarly workshops, yet critical gaps remain, particularly concerning short story restatement in contemporary Arab feminist converse. This section highlights crucial studies applicable to the current disquisition, outlining their benefactions and limitations.

2.8.1 Studies on Feminist Translation of Arabic Texts

Al- Mohannadi(2008) examined the restatement of Arab women's autobiographies into English, relating a trend of softening political and sexual themes to conform to Western publishing morals. also, Moghaddam and Ketabi(2018) anatomized the restatements of Nawal El Saadawi's fabrication, noting



cases where translators neglected or played down feminist resistance to patriarchal morals. These studies emphasize the ideological filtering that occurs when feminist textbooks cross verbal and artistic boundaries.

2.8.2 Voice and Agency in Translated Narratives

Abu Deeb(2015) conducted a stylistic analysis of voice in Arabic- English erudite restatements, arguing that translators frequently neutralize the distinct narrative tone of womanish protagonists. Meanwhile, El- Feki(2020) delved how artistic taboos around gender and fornication affect translator opinions in Egyptian feminist literature, showing that voice, tone, and conceit are constantly compromised for adequacy.

2.8.3 Critical Gaps and Underexplored Areas

Despite these precious benefactions, many studies have concentrated on Arabic feminist short stories, a kidney that offers unique aesthetic and ideological challenges. also, much of the previous exploration relies solely on textual analysis, without incorporating translator interviews or sociological perceptivity into institutional pressures and followership event. The current study addresses this gap by integrating a mixed- system approach, combining Critical converse Analysis(CDA) with semi-structured interviews to uncover not only how feminist textbooks are restated, but also why certain strategies are espoused in response to artistic, marketable, and ideological forces.

By concentrating on short stories published between 2015 and 2024 — a period marked by evolving feminist dialogues across the Arab world this study contributes an important- demanded update to the field of feminist restatement studies, particularly in relation to arising Arabic feminist voices and their representation in English.

3. Quantitative and Discourse-Based Analysis

3.1 Introduction

This chapter presents the quantitative and discourse-critical findings derived from a purposive sample of 20 Arabic feminist short stories and their English translations. Drawing on Fairclough's (2015) Critical Discourse Analysis and informed by feminist translation theory (Simon, 1996; von Flotow, 1997), the chapter examines the treatment of **gendered voice**, **power dynamics**, and the **strategic interventions of translators**.

The analysis is guided by the following research questions:



1. To what extent are gendered linguistic features preserved, reduced, or neutralized in English translations?
2. How are power relations, especially feminist critiques of patriarchy, reshaped in the target texts?
3. What translation strategies are most commonly employed, and what are their ideological consequences?

3.2 Data Overview and Methodology

A total of 20 short stories by leading and emerging feminist authors—including Huda Barakat, Alia Mamdouh, and Basma Abdel Aziz—were selected, covering the period 2015–2024. Each source text was compared with its published English translation. Quantitative coding focused on lexical, syntactic, and semantic indicators of **feminine voice** and **ideological stance**, while qualitative CDA was applied to selected excerpts.

3.3 Analysis of Gendered Voice

The analysis revealed a notable reduction in gender-specific language and affective markers that construct a distinctly **feminine subjectivity** in the source texts. These markers—such as diminutives, emotive modifiers, and intimate narrative perspective—were retained in only 35% of the translations.

Table 3.2: Frequency of Feminine Linguistic Markers in Source and Target Texts

Item	Frequency
Arabic Source Texts with Feminine Markers	20/20 (100%)
English Translations Retaining Feminine Markers	7/20 (35%)
English Translations with Attenuated Markers	13/20 (65%)

This attenuation often stems from structural limitations in English and, more critically, from translator choices that prioritize fluency over fidelity to feminist tone (Venuti, 2012). In one example, an internal monologue rich with affective and maternal imagery was rephrased in a distanced, impersonal tone in the English version, stripping the voice of its subjectivity and ideological sharpness.

3.4 Power Dynamics in Translations



Power relations embedded in the source texts—especially those challenging patriarchal norms or depicting gender-based oppression—undergo transformation in translation. In 40% of cases, feminist critiques were diluted, reframed, or softened.

Table 3.3: Changes in Feminist Power Dynamics from Source to Target Texts

Feminist Critique in Translation	Frequency
Maintained (Ideological Equivalence)	12/20 (60%)
Softened or Obscured	8/20 (40%)

Discourse analysis of these texts revealed recurrent patterns of **euphemization**, **omission of confrontational terms**, and **neutralization of accusatory tone**. Such patterns echo the findings of Simon (1996) and Godard (1989), who argue that translators often act under implicit ideological constraints.

3.5 Translator's Role and Strategies

Translators employed various strategies in navigating the tension between source-text fidelity and target-culture expectations.

Table 3.4: Translator Strategies and Their Frequency

Strategy	Frequency
Literal Translation	9/20 (45%)
Amplification	3/20 (15%)
Omission/Neutralization	8/20 (40%)

The use of **literal translation** preserved feminist tone but sometimes led to awkward phrasing or diminished readability. **Omission and neutralization**, on the other hand, made texts more palatable but resulted in ideological dilution—consistent with Bourdieu's (1993) concept of **symbolic violence** in translation.

One key observation is that in stories with overt resistance to patriarchy, translators appeared more likely to soften or omit antagonistic expressions—possibly in response to cultural sensitivity, censorship, or editorial directives.

3.6 Discussion

The data confirm the non-neutrality of restatement. Feminist converse in Arabic, especially when explicitly combative or emotionally charged, is frequently re-coded in restatement in ways that reflect broader artistic accommodations. The reduction of womanlike voice and attenuation of power notice suggest a process of ideological agreement, where restatement functions as both a verbal and political act(Spivak, 1993; Fairclough, 2015).

likewise, restatement strategy emerges as a determinant of visibility with nonfictional and amplificatory strategies conserving feminist agency, while elision/ neutralization tends to abolish or weaken it. This aligns with Venuti's(2012) view of translator invisibility and the essential pressure between artistic legibility and ideological dedication.

3.7 Transition to Qualitative Inquiry

The chapter has shown that quantitative analysis, when predicated in critical converse proposition, can reveal patterned trends in ideological metamorphosis across restated feminist textbooks. still, figures alone cannot regard for why similar metamorphoses do. thus, the coming chapter turns to qualitative interviews with translators, critics, and compendiums to explore the sociocultural and professional pressures shaping these issues.

4. Qualitative Analysis of Translation Practices and Reception

4.1 Introduction

This chapter presents the findings of a qualitative inquiry into the sociocultural and ideological dynamics that impact the restatement of contemporary Arabic feminist short stories into English. counting on semi-structured interviews with ten intentionally named actors — including professional translators, erudite critics, and informed compendiums — this analysis aims to consolidate the understanding of the ideological shifts and emblematic challenges linked in Chapter Three.

A thematic analysis approach was employed to uncover recreating patterns, dilemmas, and stations regarding unsexed voice, power dynamics, and the translator's ethical responsibility. This qualitative data adds a critical subcaste of



interpretation to the numerical trends, pressing how restatement is shaped by both structural constraints and mortal agency(Nowell et al., 2017).

4.2 Participants' Profile

The study engaged ten actors as follows

- Four professional translators, with experience ranging from 5 to 12 times in erudite restatement between Arabic and English.
- Three erudite critics, specializing in Arabic literature, gender studies, and restatement proposition.
- Three compendiums , all with advanced knowledge and familiarity with Arabic feminist narratives and their English renditions.

The diversity of professional backgrounds enabled amulti-perspectival analysis, bridging the practice, proposition, and event of restated feminist textbooks.

Emergent Themes from Interviews

4.3 Emergent Themes from Interviews

4.3.1 Challenges in Translating Gendered Voice

A central theme was the difficulty in rendering the womanlike subjectivity of Arabic textbooks into English. Actors emphasized that Arabic frequently relies on unsexed verb forms, pronouns, and culturally enciphered expressions that repel direct restatement.

“Sometimes, the richness of the feminine voice is lost because English lacks the same nuanced markers present in Arabic.” — *Participant 2, Translator*

This aligns with Spivak’s(1993) argument that language is not simply a vehicle for meaning but a deliverer of artistic identity and affect, especially for marginalized voices. Translators noted that indeed when structural coequals live, emotional intensity or subversive tone is frequently lost.

4.3.2 Ideological Negotiation and Market Pressures

Another dominant theme was the pressure between dedication to feminist testament and the marketability of the restated work. Translators and critics conceded that strong feminist reviews frequently suffer temperance, either through editorial authorizations or tone- suppression.

“There’s a delicate balance between faithfulness and marketability. Strong feminist messages might be toned down in translation.” — *Participant 5, Literary Critic*



This dynamic echoes Tymoczko's (2003) proposition of restatement as ideological concession, especially when navigating Western publishing requests that may favor universalist over particularist feminist perspectives.

4.3.3 Reception of Feminist Themes by English Readers

The responses of compendiums revealed a diapason of interpretations. Some compendiums were ignorant of any ideological dilution, while others noticed a tonal shift that rendered the textbooks less politically critical.

"I feel the original power sometimes doesn't fully come through, but the stories are still impactful." — *Participant 9, Reader*

This divergence suggests that target- culture positionality plays a part in the event of feminist converse, with different compendiums decrypting textbooks grounded on their own gender testaments, familiarity with Arab culture, and critical knowledge.

4.3.4 Translator's Ethical Responsibility

Across all party orders, there was a participated agreement on the translator's ethical obligation to save the feminist voice and power notice. Several translators expressed resistance to tract pressures that sought to neutralize strong political language.

"Translators are gatekeepers. We must resist neutralizing powerful feminist voices." — *Participant 1, Translator*

This aligns with feminist restatement proponents like Godard (1989) and Simon (1996), who endorse for activist restatement practices that repel erasure and save ideological force.

4.4 Cross-Case Synthesis and Discussion

The themes arising from the interviews demonstrate that restatement is n't simply a specialized act but a culturally and immorally charged process. Translators enthrall a liminal position — interceding between source-textbook integrity and target- culture readability, while navigating institutional, profitable, and ideological pressures.

Several insights solidify from this analysis:

1. verbal Challenges Structural asymmetries between Arabic and English contribute to the reduction of unsexed expressivity, but these are frequently aggravated by translator choices rather than being ineluctable.



2. Ideological Framing Translators frequently act as ideological agents, purposely or unconsciously modulating the feminist notice to fit dominant publishing narratives(Venuti, 2012).

3. event Complexity The ideological event of feminist restatements is n't invariant and depends on anthology positioning, artistic background, and prospects buttressing the need for critical knowledge in reading restated textbooks.

4. Translator Agency Ethical commitment to conserving feminist converse is apparent among professional translators, yet frequently compromised by external constraints — a reality that reflects the politics of representation in global erudite overflows(Baker, 2010).

4.5 Conclusion

The qualitative data enrich the quantitative findings by contextualizing them within **lived experiences, professional dilemmas, and ideological struggles**. Feminist voice and power dynamics are not merely linguistic features, but contested terrains shaped by the translator's position, market logics, and reader ideologies.

This chapter reaffirms the necessity of viewing translation as a **socio-political practice** and not merely a linguistic one. The insights provided here will inform the final chapter's synthesis, which outlines the broader implications of these findings and proposes concrete recommendations for translation ethics, education, and future research.

5. Conclusion, Discussion, Recommendations, and Future Research Directions

5.1 Findings

This study critically examined the **gendered voice** and **power dynamics** in the English translation of contemporary Arabic feminist short stories produced between 2015 and 2024. Employing a socio-critical framework, the research integrated quantitative analysis of translated texts with qualitative insights from interviews involving translators, critics, and readers.

Key findings include:

- A significant reduction in feminine linguistic markers in English translations, with 65% of the texts showing attenuation or neutralization, suggesting ideological shifts towards depersonalization of female voices.
- Feminist critiques embedded in source texts were softened or obscured in 40% of cases, revealing a pattern of ideological modulation.



- Translators applied diverse strategies: literal translation (45%), amplification (15%), and omission/neutralization (40%). The latter often resulted in ideological dilution.
- Interviews highlighted the **linguistic and cultural challenges** in translating gendered expressions, market pressures influencing ideological choices, and the varied reception of feminist themes among English readers.
- An overarching theme was the ethical responsibility of translators to resist the neutralization of feminist voices, despite external constraints.

5.2 Discussion

The findings corroborate theoretical perspectives that frame translation as an inherently **ideological and political act** (Venuti, 2012; Tymoczko, 2003). The attenuation of feminine voice markers and feminist critiques reflects both **linguistic asymmetries** and the influence of **cultural norms** and **market demands** prevalent in English-speaking contexts.

This study extends Bourdieu's (1993) theory of power relations by demonstrating how translation mediates between dominant and marginalized ideologies, serving as a site where **gendered power dynamics are negotiated and contested**. The translators' ethical stance aligns with feminist translation theories advocating for **activist, resistant approaches** (Godard, 1989; Simon, 1996), emphasizing the translator's role as a **cultural mediator** and **ideological gatekeeper**.

The mixed reception among readers underscores the complex nature of cross-cultural feminist discourse, highlighting the need for enhanced **critical literacy** and **cultural awareness** within target audiences to fully apprehend the socio-political nuances embedded in translated texts.

5.3 Recommendations

Based on the research findings, the following recommendations are proposed:

For Translators and Publishers

- Promote **training programs** emphasizing feminist translation ethics, raising awareness of the impact of translation choices on gendered voice and ideological integrity.
- Encourage publishers to **support translations that retain critical feminist perspectives**, even when these pose market challenges, fostering diversity and authenticity in literary offerings.

For Translation Studies Curriculum



- Integrate feminist translation theories and socio-political considerations into academic curricula to prepare translators as **active agents of cultural mediation**.
- Foster practical modules that address **linguistic challenges in gendered discourse**, enabling students to develop nuanced strategies.

For Literary Critics and Scholars

- Stimulate **interdisciplinary research** that bridges translation studies, feminist theory, and cultural studies to enrich understanding of ideological dynamics in translated feminist literature.
- Advocate for **critical reception studies** examining how target audiences engage with feminist translations.

For Readers and Activists

- Cultivate **critical reading communities** focused on translated feminist texts to raise awareness about translation's role in shaping ideological representation.
- Support initiatives that promote **gender-sensitive translation practices** as part of broader feminist activism.

5.4 Future Research Directions

This study opens several avenues for further scholarly inquiry:

1. **Cross-Linguistic Comparative Studies:** Expanding analysis to translations into languages other than English to explore cultural variations in rendering gendered voice and feminist critique.
2. **Technological Impact Assessment:** Investigating the effects of **neural machine translation** and **post-editing** on the fidelity and ideological framing of feminist texts, given the rise of AI in translation.
3. **Longitudinal Reception Studies:** Conducting longitudinal research to assess how sociopolitical changes influence reception and interpretation of feminist translations over time.
4. **Intersectionality in Translation:** Examining how multiple identity categories—such as gender, race, class, and sexuality—intersect in the translation and reception of feminist narratives, enriching the socio-critical framework.
5. **Translator Ethics and Resistance:** Further exploring translators' ethical decision-making processes and strategies of resistance against ideological dilution in diverse sociopolitical contexts.



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