

Equivalence, Translator Subjectivity, and Rewriting in the Context of Feminist Translation Theory¹

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Abstract

This study examines the interrelated concepts of equivalence, translator subjectivity, and rewriting within the framework of feminist translation theory. Departing from traditional notions of objectivity and neutrality in translation, feminist translation theory foregrounds the translator's ideological position, political agency, and gendered perspective. In this context, equivalence is reconceptualized not as linguistic fidelity, but as an ethical and interpretive act shaped by feminist intervention. Translator subjectivity is central to this process, as it enables the translator to question patriarchal discourses, introduce alternative narratives, and reclaim space for marginalized voices. Rewriting, as articulated by Lefevere and further developed by feminist scholars such as Simon, von Flotow, and Godard, is approached as a deliberate and transformative act of ideological repositioning. Through a critical synthesis of feminist theoretical contributions, this study argues that translation is a site of resistance and negotiation where meaning is actively constructed rather than passively transferred. The paper contributes to feminist translation studies by highlighting the strategic potential of translation as a feminist practice that challenges dominant discourses and fosters gender-conscious textual reproduction.

Keywords: equivalence, feminist translation theory, gender, rewriting, translator subjectivity.

Feminist Çeviri Kuramı Bağlamında Eşdeğerlik, Çevirmenin Öznelliği ve Yeniden-Yazma

Öz

Bu çalışma, feminist çeviri kuramı çerçevesinde eşdeğerlik, çevirmenin öznelliği ve yeniden yazma kavramlarını kuramsal düzlemde ele almaktadır. Geleneksel çeviri anlayışının nesnellik ve tarafsızlık varsayımına karşı çıkan feminist çeviri kuramı, çevirmenin ideolojik konumunu, politik etkenliğini ve toplumsal cinsiyet perspektifini ön plana çıkarır. Bu bağlamda eşdeğerlik, dilsel sadakatten ziyade feminist müdahaleyle biçimlenen etik ve yorumlayıcı bir eylem olarak yeniden tanımlanır. Çevirmenin öznelliği, ataerkil söylemlerin sorgulanmasına, alternatif anlatıların oluşturulmasına ve dışlanmış seslerin yeniden temsiline imkân tanıyan merkezî bir unsurdur. Lefevere'in ortaya koyduğu yeniden yazma kavramı, Simon, von Flotow ve Godard gibi feminist kuramcılar tarafından ideolojik yeniden konumlanma olarak yorumlanmış ve dönüştürücü bir edim olarak ele alınmıştır. Bu çalışma, feminist kuramsal katkıları eleştirel biçimde bir araya getirerek, çeviriyi yalnızca bir aktarım süreci değil, anlamın yeniden üretildiği, ideolojik müzakerenin gerçekleştiği bir direniş alanı olarak konumlandırmaktadır. Makale, çeviriyi feminist bir eylemlilik biçimi olarak değerlendirerek, baskın söylemleri sorgulayan ve toplumsal cinsiyet bilinciyle şekillenen çeviri yaklaşımlarına kuramsal katkı sunmayı hedeflemektedir.

Anahtar Sözcükler: çevirmenin öznelliği, eşdeğerlik, feminist çeviri kuramı, toplumsal cinsiyet, yeniden yazma.

Introduction

Feminist translation theory is a translation approach that examines translation processes and products within the framework of gender equality and gender-related issues (von Flotow, 1997, p. 16). This theory focuses on fundamental principles such as questioning sexist expressions in language, sensitivity to gender roles, and the empowerment of women's experiences through translation. It aims to adopt a more just and egalitarian practice by exploring how language and translation influence gender relations.

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According to Göl (2015), feminist translation theory brings together both women and translation on a shared ground of oppression and marginalization. In this sense, it seeks to identify and critique the complex of concepts that socially and literarily relegate both women and translation to the lowest level (p. 14). This view shows that Göl approaches feminist translation through the shared experience of exclusion faced by women and translated texts. Von Flotow (1997) similarly emphasizes that the theory seeks to expose and critique the marginalization of women and translation (p. 18). This approach demonstrates that translation is often understood not only as about transferring grammatical structures, but as also about questioning social constructs and gender-based prejudices from a critical perspective. Therefore, it can be asserted that feminist translation theory addresses not only the act of translation but also broader issues of gender inequality and marginalization.

Feminist translation theory considers the connections between language, translation, and gender, addressing issues such as power dynamics within society and the representation of women (Lefevere, 1992; von Flotow, 1997, p. 16). This theory posits that translation should be seen not only as a linguistic transfer between languages, but also as a process shaped by cultural, social, and gender-based contexts. Von Flotow (1997, p. 18) outlines several core principles of feminist translation theory. The first is the dynamics of representation and power. Feminist translation emphasizes power imbalances within language and translation, recognizing that language associated with gender can disempower women and aims to reduce these biases (von Flotow, 1997, pp. 14–16). The second principle is gender equality and the reshaping of language (von Flotow, 1997, pp. 14–16). Feminist translation identifies gender-based linguistic biases and advocates for the reconstruction of language in ways that promote inclusivity (von Flotow, 1997, pp. 14–16). For instance, it encourages the use of gender-neutral terminology (e.g., “person,” “people,” or “human” instead of gender-marked terms like “man” or “woman”) rather than pronouns such as “he” or “his.”. The third principle is cultural context and feminism. Feminist translation values cultural awareness and strives to accurately represent women's experiences in different cultural settings. Feminist translators focus on amplifying women's voices throughout the translation process (von Flotow, 1997, pp. 14–19). The fourth principle is polyphony and multiculturalism. Feminist translation supports the inclusion of diverse voices and perspectives. It seeks to enable the expression of varied female experiences and promotes fair and respectful translation of texts from different cultures (von Flotow, 1997, pp. 19–23). By addressing linguistic inequalities and amplifying women's voices, it seeks to create a more equitable and inclusive practice of translation (von Flotow, 1997, p. 18). According to Pirpir (2018), feminist translations also serve specific ideological goals: to criticize patriarchal discourse, which has historically reinforced women's oppression, and to transform patriarchal language in favor of women (p. 107). From this perspective, it is accurate to state that Pirpir evaluates feminist translations through a feminist ideological lens and acknowledges their unique objectives and interests. Specifically, feminist translations aim to challenge patriarchal structures and advocate for women's rights by reshaping language. This interpretation demonstrates that translation, beyond its technical-linguistic aspects, also involves addressing broader social and gender-based structures.

This study adopts a theoretical and interpretive methodology grounded in feminist translation theory. Rather than relying on empirical data or textual comparison, it offers a conceptual analysis of three interrelated notions—equivalence, translator subjectivity, and rewriting—as articulated in the works of leading feminist translation scholars including Sherry Simon, Luise von Flotow, Gayatri Spivak, Barbara Godard, and Suzanne Jill Levine. Drawing on critical feminist literature and translation theory, this paper synthesizes theoretical perspectives to explore how these concepts challenge traditional assumptions in translation studies and provide an alternative framework centered on gender-conscious practices. The aim is to provide a theoretical foundation for understanding translation as a political and ideological act, particularly in relation to gender and power. In the first part of this paper, equivalence will be discussed within the framework of feminist translation theory; the second part will focus on

translator subjectivity within the framework of feminist translation theory, and the third part will address the concept of rewriting within the framework of feminist translation theory.

1. Equivalence in the Context of Feminist Translation Theory

In the context of feminist translation theory, equivalence focuses on understanding and conveying gender-oriented elements of language during the translation of a work. The gender roles embedded in the content, discriminatory language, and power relations are elements that are expected to be preserved or critically represented in the translation. Additionally, the feminist messages of the original text must be carefully maintained. Sherry Simon (1996) explains this as follows: "Feminist translation adopts an approach that challenges and transforms traditional translation norms in order to amplify women's voices and emphasize gender equality" (p. 13). In this regard, sensitivity to gender-based biases in both language and culture is crucial throughout the translation process. When addressing gender-related issues in translation, feminist translation theory approaches the concept of equivalence from the following dimensions: gendered structures in language, understanding of cultural context, preservation of feminist expressions and messages, power dynamics in language, and sensitivity during the translation process. Concerning gendered structures in language, the translator tends to identify the sexist linguistic forms in the original and consider how to address them in the target language. For example, it is essential to properly transfer gender-marked terms. Feminist translation recognizes such patterns and transforms them into neutral or egalitarian forms. Von Flotow (1997) articulates this as follows: "The translator bears the responsibility of transforming sexist language structures; this involves not merely transferring the text but rewriting it" (p. 35). When evaluated in terms of cultural context, the original work may include references to gender norms and roles that are specific to a particular culture. The translator must understand this cultural background and attempt to reflect these elements during the translation process. Juliane House (1997) describes this aspect of translation as follows: "Preserving cultural context means that translation should not only be a linguistic process but also an ideological and social dialogue" (p. 40). With regard to preserving feminist expressions and messages, any feminist perspective or message present in the original text must not be lost in translation. Translators are supposed to make a conscious effort to retain the feminist essence of the work. Suzanne Jill Levine (1991) emphasizes: "The translation of a feminist text must be handled with care to preserve the author's feminist viewpoint and intention" (p. 72). From the perspective of power dynamics in language, the translator should evaluate how the language used in the original constructs or reflects inequalities related to gender, and represent such dynamics accurately in the target text. Barbara Godard (1988) underscores this process: "Translation should be a process in which power dynamics are critiqued and challenged" (p. 91). In terms of sensitivity throughout the translation process, the translator should adopt a gender-conscious approach. Feminist translators are expected to be attentive to gender biases embedded in language. Spivak (1993) articulates this principle: "Translation is not merely a linguistic transfer, but a political act that carries the responsibility of accurately representing the voices of marginalized groups" (p. 181). Therefore, equivalence is not simply a matter of word-for-word translation, but also involves an effort to preserve the emotional and cultural values inherent in the original work. Translations that consider these points are more likely to convey the gendered aspects of the source text and be more aligned with the principles of feminist translation theory. In this sense, equivalence refers to achieving a balance between the source and target texts in terms of meaning, form, and cultural context, which are key components of translation. However, feminist translation theory critiques and reinterprets the traditional notion of equivalence. In traditional theories of translation, equivalence is defined as the attempt to preserve the meaning, style, and tone of the source text as faithfully as possible in the target language. Feminist theorists argue that this conventional model may not fully account for addressing gendered inequalities and runs the risk of reproducing sexist discourses, thus may call for a redefinition of equivalence in feminist terms.

Within the history of translation theories, the concept of equivalence is primarily defined as the effort to preserve the meaning, style, and tone of the source text in the target language as closely as possible (Nida, 1964; Catford, 1965; Baker, 1992). Equivalence is considered one of the key criteria for assessing the success of a translation, and it encompasses various types such as linguistic, semantic, and dynamic equivalence. However, feminist translation theory argues that this conventional notion of equivalence is insufficient and may even reproduce sexist elements in certain cases. One of the central criticisms is that equivalence-based approaches may reproduce the sexist language and structures of the source text without critical reflection, which can pose challenges to the promotion of gender equality. Such an uncritical pursuit of equivalence risks silencing or marginalizing women's voices and experiences in the target text, particularly those of female authors and characters. Feminist translators, however, often counteract this tendency by employing paratextual strategies such as prefaces and footnotes, which make the author's sexist perspectives visible to the target readership and thereby prevent their normalization. Traditional equivalence also seeks to render the translator invisible, encouraging a neutral stance. In contrast, feminist translation emphasizes the visibility of the translator's interpretation and intervention. Simon (1996) expresses the inadequacy of traditional equivalence as follows: "Equivalence often reproduces the sexist structures of the source text and silences women's voices" (p. 21). From the perspective of fidelity and translator visibility, feminist translators attempt to strike a balance between remaining faithful to the original text and inserting their own voices and interpretations. Von Flotow (1997) affirms this view, stating: "Feminist translation incorporates the translator into the text as an interpreter and rewriter" (p. 42). Feminist translation theory thus aims to redefine equivalence in a way that promotes a more just and inclusive practice. Several significant feminist approaches to equivalence include: critical equivalence, amplification of women's voices, and translator visibility. In the critical equivalence approach, feminist translators critically assess sexist elements in the source text and attempt to transform them in the target text. For example, gender-biased expressions can be rewritten in more neutral or egalitarian ways. "Feminist equivalence involves restructuring the gendered perspective of the source language in a way that generates the same impact in the target language" (von Flotow, 1997, p. 43). Von Flotow emphasizes that feminist translators must both convey gender sensitivity and preserve the feminist spirit of the original. In the approach focused on amplifying women's voices, feminist equivalence seeks to strengthen the visibility and clarity of female characters and authors. This approach aims to preserve the original meaning while also emphasizing women's perspectives. Simon (1996) explains: "Feminist translation requires translators to engage critically with the source text and enter a rewriting process that interrogates gender norms" (p. 15). Simon stresses the translator's responsibility to reflect the voices of female characters and authors more forcefully. From the perspective of translator visibility — a notion elaborated by Venuti (1995) and further developed in feminist translation studies (Simon, 1996; von Flotow, 1997) —, feminist translation highlights the translator's interventions and interpretations, making clear that the translation process is never neutral. The translator may explicitly reveal their feminist stance within the text. As Godard (1988) notes: "Feminist equivalence entails making the translator's interventions visible in order to strike not just linguistic but ideological balance in the translation" (p. 92). Godard argues that feminist translation should not be limited to fidelity to the source text, but should reflect the translator's feminist position. These feminist equivalence strategies can be applied across different genres of texts. In literary translation — such as novels or short stories — the identities of strong, independent female characters can be emphasized. Sexist expressions or stereotypes may be rewritten from a feminist point of view. In academic or scientific texts, feminist equivalence involves accurately representing the contributions and perspectives of women scholars. Sexist language may be revised to employ more neutral or inclusive terminology. In the context of media and popular culture — such as film scripts, advertisements, and other media — feminist translation seeks to enhance the representation of women by addressing and transforming gendered clichés. Feminist translators argue that translation is always a process of interpretation, and that feminist equivalence leads to a more just and egalitarian translation practice. In feminist translation theory, equivalence is not limited to linguistic or semantic fidelity; it also

encompasses the broader goals of gender equality and justice. The theory reinterprets the act of translation through a gender-conscious lens, seeking to represent women's voices and experiences more accurately and equitably. In this context, the concept of equivalence in feminist translation theory refers to the negotiation of balance between source and target texts from a gendered perspective. Feminist theorists challenge the traditional notion of equivalence and argue that translation must be assessed not only linguistically, but also ideologically, culturally, and socially. Sherry Simon (1996), one of the leading figures in feminist translation theory, explores the issue of equivalence from a gender perspective. In *Gender in Translation: Cultural Identity and the Politics of Transmission*, Simon demonstrates how traditional theories of equivalence have been shaped by male-dominated perspectives and fail to adequately reflect the experiences of women and other marginalized groups. She argues that equivalence needs to be redefined by taking into account the translator's ideological and social positioning. Building on these discussions, Luise von Flotow (1997) further expands the debate by emphasizing the role of feminist translation strategies in reshaping equivalence, particularly through practices such as supplementing, prefacing, and hijacking. In *Translation and Gender: Translating in the 'Era of Feminism'*, she examines how feminist translators reinterpret the concept of equivalence and the strategies they use in this process. Von Flotow emphasizes that equivalence should not be confined to linguistic matching but should also involve social and ideological dimensions (p. 43). Suzanne Jill Levine (1991) approaches equivalence from a feminist viewpoint and argues that translation is an ideological act. She emphasizes the importance of translators challenging and transforming sexist structures in texts (p. 81). Levine discusses how equivalence is shaped through the translator's role in reconstructing and rewriting the text from a feminist perspective. Barbara Godard (1988) evaluates the notion of equivalence critically within feminist translation theory. She asserts that traditional understandings of equivalence overlook the translator's subjectivity and creative contributions (p. 92). From a feminist perspective, equivalence must be redefined by considering the translator's gender identity, lived experiences, and ideological stance. Käthe Roth is also known for her work on equivalence in feminist translation theory. Roth (1997) discusses how translators assess equivalence while restructuring sexist language and discourse (p. 48). She emphasizes that feminist translators must be aware of gendered linguistic structures and reevaluate equivalence not only on a linguistic level but also within social dimensions. Feminist translation thus accounts for both the meaning of the text and its social impact. Roth's work demonstrates that equivalence must be approached from a socio-ideological, rather than merely linguistic, standpoint. Feminist translation theory therefore highlights the necessity of considering not just linguistic equivalence but also the broader social, ideological, and cultural contexts. These approaches allow translators to challenge sexist structures in texts and promote more just and inclusive narratives.

In the context of feminist translation theory, the concept of equivalence transcends neutral and grammatical approaches found in traditional translation theories and is re-evaluated in terms of gender equality and ideological positioning. Feminist translation theory does not prioritize linguistic equivalence between texts, but rather emphasizes an approach that supports gender equality throughout the translation process. Accordingly, equivalence is understood as the translator's act of restructuring meaning and message from a feminist perspective. Von Flotow (1997) articulates this notion as follows: "Feminist translation treats the concept of equivalence not as a fixed linguistic transfer but as a rewriting process that reflects gender equality" (p. 42). In this framework, equivalence in feminist translation includes the transformation of sexist language structures present in the source text. For example, male-centered expressions or gender-biased terms in the source language are reinterpreted in the target text in a manner consistent with gender equality. Simon (1996) describes this process by stating: "Feminist translators aim to create meaning in the target text that promotes social equality and the empowerment of women by critically addressing sexist expressions in the source text" (p. 33). This highlights how feminist translators employ equivalence as both a tool of deconstruction and reconstruction: they first deconstruct the underlying language and cultural assumptions, and then

reconstruct the text in a way that foregrounds women's voices and perspectives (Derrida, 1976). Equivalence is also associated with amplifying the voices of women authors and characters. From a feminist translation theory perspective, equivalence is not merely a linguistic transfer but also an ideological stance that voices women's experiences within the framework of gender equality (Spivak, 1993, p. 190). It further entails a critical re-evaluation of the cultural and social context of the source text. Feminist translators do not seek to reflect the gender norms of the source culture; instead, they reinterpret the text in ways that support social transformation in the target culture. Von Flotow (1997) defines this approach as: "Feminist translation considers equivalence not merely as linguistic alignment but as a transformation within the social and cultural context of the text" (p. 44). This demonstrates how the feminist notion of equivalence diverges from the fixed meaning found in traditional translation theories. Furthermore, equivalence in feminist translation includes the adoption of strategies that highlight the strengths of female characters and their resistance to prescribed gender roles. Simon (1996) elaborates: "The feminist translator redefines and applies the concept of equivalence in ways that more powerfully represent women's experiences" (p. 38). This clearly shows how equivalence becomes a socially and ideologically reinterpreted concept in feminist translation practice.

In conclusion, in the context of feminist translation theory, equivalence refers not merely to the transfer of linguistic elements, but to the ideological reconstruction of the text in line with gender equality. Equivalence becomes a strategy through which feminist translators transform sexist structures in the source text and empower women's voices. In this way, feminist translation theory shifts the concept of equivalence from grammatical conformity to ideological intervention, employing translation as a tool for social change.

2. Translator Subjectivity in the Context of Feminist Translation Theory

Feminist translation theory foregrounds translator subjectivity and critically engages with gender roles and sexist elements of language throughout the translation process. Translator subjectivity can be examined through how the translator interprets gender relations in the source text, the lexical choices they make during the translation, and how these choices are reflected in the target language. Within this framework, the translator's decisions play a crucial role in shaping the gender-related meanings of a text. It should be particularly emphasized that the translator, who was once considered a loyal and secondary figure to the author, is now redefined as an active agent and even a "rewriter" (Lefevere, 1992). Thanks to feminist translation, both the act of translation and feminist translators themselves have become more visible and valuable, standing alongside the original text and its author (Simon, 1996; von Flotow, 1997). Feminist translators consciously employ language to manipulate and reshape the text—what von Flotow (1991) terms "womanhandling"—in favor of women. In doing so, language becomes their critical tool or weapon to challenge and subvert the traditional hierarchies of power embedded in patriarchal society. Sherry Simon (1996) explains the translator's role in feminist translation as follows: "The translator must interrogate gender relations within the source text and ensure their critical reproduction in the target language" (p. 19). Simon emphasizes that translators should analyze gender roles and sexist expressions in the text and approach them from a feminist perspective. The way a translator renders gender relations in the target language becomes evident through the terms and expressions chosen. Louise von Flotow (1997) elaborates on this by stating: "The translator's ideological stance becomes most visible through lexical choices, particularly in the translation of gender-related terminology" (p. 37). Von Flotow views the translator's engagement with gendered language as an opportunity to express a feminist stance. How a translator conveys gender relations in the target text is also linked to their interpretive agency throughout the translation process. Gayatri Spivak (1993) notes: "The translator must re-articulate the power dynamics of gender in the target language without distorting the feminist messages embedded in the source text" (p. 183). It can be said that Spivak regards translator subjectivity in matters of gender not only as inevitable but also as

a vehicle for preserving the ideological and socio-political context of the original text. Barbara Godard (1988) similarly affirms this view by asserting: “Feminist translation makes translator subjectivity visible and aims to reconstruct sexist language and structures” (p. 94). In this view, translator subjectivity is not a limitation but rather a necessary condition for a feminist re-visioning of the text. Feminist translation theory foregrounds the subjectivity of the translator, approaching the translation process through a critical lens that interrogates gender roles and the gendered nature of language. Sherry Simon (1996) explains this as follows: “The translator must question the gender relations in the source text and ensure a critical reproduction of these relations in the target language” (p. 19). Simon emphasizes that translators should analyze the gender roles and sexist expressions in the text and approach them from a feminist perspective. The translator’s lexical choices reveal how gender relations are represented in the target text. Louise von Flotow (1997) states: “The choice of terminology in translation openly reflects the translator’s ideological stance, especially in the case of gender-related terms” (p. 37). Von Flotow sees the translator’s engagement with gendered language as an opportunity to reflect a feminist position. How the translator reinterprets gender dynamics in the target text is tied to their interpretive role in the translation process. Gayatri Spivak (1993) argues: “The translator must revisit the power dynamics related to gender in the target language and reflect the feminist messages of the source text without distortion” (p. 183). For Spivak, the translator’s subjectivity serves as a means to preserve the ideological and social framework of the original. Barbara Godard (1988) similarly advocates for making translator subjectivity visible: “Feminist translation seeks to render visible the translator’s subjectivity by reconstructing sexist language and structures” (p. 94). According to Godard, translator subjectivity—shaped by personal feminism, awareness of power structures, and cultural context—becomes a strategic critique of gender inequalities in the source text. As she states, “The feminist translator inserts her ideological stance and interpretation into the text, which clearly demonstrates that translation is not a neutral process” (Godard, 1988, p. 93). This observation directly relates to the notion of translator subjectivity, as it foregrounds the translator’s active role in shaping meaning through ideological and cultural positioning. By emphasizing the non-neutrality of translation, Godard underlines the translator’s agency, which feminist translation theory redefines as a crucial element of the translation process.

Feminist translation theory emphasizes several core elements when examining translator subjectivity: gender awareness and language, the translator’s role, cultural context, feminist critique, and the broader social framework. These components highlight that translation is not merely a linguistic process but also a social and ideological act. For example, feminist translators avoid patriarchal language and favor inclusive expressions that promote gender equality. Simon (1996) stresses: “The feminist translator must be aware of gendered structures in language and critically transform them in the target text” (p. 21). The translator thus rewrites gendered discourse in a way that supports feminist ideology. Regarding the translator’s role, von Flotow (1997) argues that feminist translators are not passive intermediaries but active interpreters and rewriters who “evaluate the source text critically and make their interpretations visible in the target text” (p. 42). The cultural context also plays a significant role. Spivak (1993) asserts: “Feminist translation aims to reconstruct the cultural context of the text while faithfully representing the voices of marginalized groups” (p. 185). Feminist translators must understand gender norms in both the source and target cultures to ensure accurate and socially conscious representation. Feminist critique allows translators to question sexist elements and rewrite them through a lens of gender justice. Godard (1988) explains: “Feminist translation involves adopting a critical stance whereby the translator interrogates gender biases in the target text” (p. 93). This transforms subjectivity into a tool of resistance and social critique. From a social perspective, translation is seen as a reflection of societal norms and power relations. Suzanne Jill Levine (1991) writes: “Translation is not only a linguistic act but a process that mirrors the power dynamics associated with gender” (p. 78). In this sense, the feminist translator is both interpreter and activist, advocating for justice through linguistic choices.

In feminist translation, translator subjectivity refers to the influence of the translator's identity, beliefs, and ideological stance on the translation process. Feminist theory rejects the ideal of the translator as an invisible, neutral agent and instead promotes visibility, critique, and intervention. This subjectivity may manifest in paratextual elements (e.g., prefaces or footnotes), in lexical re-structuring, or through the rewriting of gendered discourse. As Simon (1996) notes: "Feminist translation acknowledges the translator as an active agent who reinterprets and reshapes the text from a feminist perspective" (p. 15). Von Flotow (1997) adds: "Feminist translators critique gender bias in texts and use translation as a tool to promote social equality and justice" (p. 32). Similarly, Godard (1988) emphasizes: "Feminist translation makes the translator's intervention visible and turns it into a strategy that supports gender equality" (p. 92). Levine (1991) summarizes this view: "Feminist translation is not merely the transmission of language but the rewriting of texts through a feminist lens" (p. 76). In conclusion, translator subjectivity in feminist translation theory recognizes the translator's active role and values their contributions in reshaping the text ideologically and culturally. This approach enables more equitable and socially responsive translation practices.

Feminist translation theory aims to make the translator's subjectivity and interventions visible. In traditional approaches to translation, the translator is often regarded as an "invisible" mediator. However, feminist translation highlights the translator's critical engagement with gender norms, cultural contexts, and the ideological structures of language. As von Flotow (1997) states, "Feminist translation does not view the role of the translator as merely linguistic transfer; rather, the translator's subjectivity is a core element in transforming the text through a feminist lens and serving gender equality" (p. 39). This underscores the necessity for the feminist translator to approach the text with a deliberate ideological stance. The feminist translator intervenes in the potential of language to reproduce gender inequalities and rewrites the text within a more inclusive and egalitarian framework. Simon (1996) explains this process as follows: "The translator's subjectivity emerges through a feminist reading of the text and a critical stance toward gender norms" (p. 21). This indicates the active role of translators in shaping language and challenging social structures. Feminist translation also sees the translator's subjectivity as a means of representation. The translator reinforces the voices of women writers and characters, foregrounding their gendered experiences. Spivak (1993) emphasizes this by stating, "The feminist translator does not merely transmit; she enhances the authenticity and power of women's narratives, increasing their social visibility" (p. 188). This highlights the translator's contribution to the reconstruction of the text from a feminist perspective. Translator subjectivity within feminist translation theory is also linked to the effort to transform cultural contexts. Von Flotow (1997) defines this approach as follows: "Translator subjectivity involves engaging with the text not only linguistically, but also through a feminist lens in its cultural contexts" (p. 42). This showcases the transformative potential of feminist translation within cultural dimensions. Furthermore, translator subjectivity is regarded not just as a textual intervention but as an ideological stance. The translator makes deliberate choices aligned with the goal of gender equality and reshapes the text accordingly. Simon (1996) summarizes this by stating, "Feminist translation reinforces the translator's role as an agent who critiques and transforms social structures" (p. 28). This clearly articulates the translator's autonomy and ideological impact on the text. In conclusion, translator subjectivity in the context of feminist translation theory refers to the reconstruction of the text in line with gender equality. The translator critically engages with sexist language structures, amplifies women's voices, and reinterprets the text culturally. It can be argued that in feminist translation, the translator's subjectivity is not merely a linguistic process but a social and ideological action, and is thus one of the foundational elements of feminist translation theory.

Feminist translation theory positions translator subjectivity as central in the feminist rewriting of a text. Whereas traditional translation theories often regard the translator as a neutral bridge between texts, feminist translation highlights the translator's ideological stance and critical view of gender norms. Von

Flotow (1997) asserts: "The feminist translator does not merely translate; she embeds a feminist perspective into the text, enabling its rewriting within a gendered framework" (p. 45). This centers the translator's active and creative role. Translator subjectivity becomes particularly evident in the transformation of gendered language structures. Feminist translators rewrite the male-dominated discourses of the source text in a more egalitarian and inclusive manner in the target language. This process reflects the translator's conscious intervention in social structures. Simon (1996) describes this process as follows: "Feminist translation requires the translator to act as a subject who critiques sexist expressions and reconstructs them within a gender-equal framework" (p. 34). This underlines the ideological contribution of feminist translators. Feminist translation employs translator subjectivity as a tool to amplify women's voices and experiences. By preserving the authentic voices of female authors, feminist translators ensure that women's gendered narratives become more visible. Spivak (1993) describes this as follows: "The feminist translator not only transfers women's stories, but also ensures that their experiences and perspectives are heard more forcefully within social contexts" (p. 191). This clearly reflects the representational essence of feminist translation. Translator subjectivity also involves reevaluating the cultural framework of the source text. Feminist translators approach social norms critically and seek to transform them in the target text. As von Flotow (1997) explains, "The feminist translator acts as a subject who transforms not only the linguistic meaning of the text but also its cultural context" (p. 48). This shows the translator's active role at both linguistic and cultural levels. Subjectivity is not limited to textual or cultural interventions; it also entails an ideological commitment to gender equality. Feminist translators question the gender norms in the text and adopt strategies that highlight female characters' strength and resistance. Simon (1996) summarizes this strategy as: "Feminist translation requires the translator to take a critical stance toward gender inequalities and rewrite the text accordingly" (p. 39). This emphasizes the autonomy and creativity of the feminist translator. In conclusion, translator subjectivity is one of the essential dimensions of feminist translation. In feminist translation, subjectivity is not merely a linguistic operation but also a social and ideological act, making it one of the most powerful tools within the theory.

3. Rewriting in the Context of Feminist Translation Theory

The rewriting process in the context of feminist translation theory involves rearticulating elements such as gender roles, language use, and gender norms from a new perspective. This process critically evaluates how gender roles, linguistic choices, and societal gender norms are represented in the source text. The aim of this approach is to transform both the text and the translation process by analyzing the translator's lexical and stylistic decisions through the lens of gender equality. At the same time, it examines the original text to assess how translation choices and expressions are shaped by a feminist perspective on gender equity. This process also considers how the translator comprehends and reconstructs the text through a feminist lens. The analysis may focus on whether the translation strengthens a female perspective or reinforces gender-related stereotypes. Simon (1996) explains feminist translation practice as follows: "Feminist translation re-evaluates the gender roles in the text and ensures that these roles are rendered in the target language in a more egalitarian manner" (p. 19). She argues that translation is not merely a linguistic activity but a social process, requiring the transformation of gender-biased representations through a feminist approach. Language can both reflect and transform gender inequality. Von Flotow (1997) describes the impact of feminist translation on language use as: "Feminist translation is a practice that questions the gendered structure of language and rewrites these structures from an egalitarian perspective" (p. 35). She emphasizes that translators can alter the social impact of language by converting sexist expressions into neutral or inclusive terms. When rewriting a text, the translator incorporates their feminist perspective into the process. Godard (1988) writes: "Feminist translation makes the translator's interpretation and intervention visible, reconstructing the text in light of gender equality" (p. 92). Godard views the feminist translator as an active commentator who reshapes the text. Translation can either reinforce or deconstruct gender

stereotypes. Spivak (1993) highlights this by stating: "Translation can lead to the reproduction of gender stereotypes; however, a feminist translator can challenge these stereotypes and transform the target text" (p. 183). She insists that feminist translators should critically engage with these stereotypes and reconstruct them in the target language. Feminist translation also aims to empower the female perspective and accurately represent women's experiences. Levine (1991) articulates this objective: "Feminist translation makes women's voices visible and places gender equality at the center of the translation process" (p. 76). She argues that feminist translators must more powerfully reflect women's roles and voices in texts. In this context, the rewriting of a work can be analyzed through several aspects: language use, gender roles, the translator's role, the representation of female characters, and the politics of language. Examining the rewriting of a text from a feminist translation perspective aims to uncover a gender-equality-based interpretation by assessing the depiction of gender roles, the translator's interventions, and the political structure of language. In terms of language use, the original text may reinforce gender stereotypes through its wording and stylistic choices. It is essential to avoid these stereotypes in the translation process or to consciously support gender equality through deliberate translation strategies.

Language serves as a crucial instrument in achieving gender equality and social justice. Feminist translation theory positions language not merely as a communicative tool, but as a social construct that can either reproduce or challenge existing power relations. As Simon (1996) asserts, feminist translation seeks to transform the sexist structures inherent in language and reconfigure the target text into a more inclusive and egalitarian discourse. This necessitates the translator's conscious intervention in replacing gender-biased expressions in the source text with neutral or gender-inclusive alternatives. Within the framework of gender roles, translation must critically reflect how characters and events are constructed in relation to gender norms. Translators who adopt a feminist perspective actively examine and reshape these representations, aiming to dismantle imbalanced power dynamics. The translator's own gender identity and ideological stance inevitably shape the translation process. Far from being a neutral mediator, the feminist translator emerges as an active agent who interprets, questions, and reshapes the source text through a gender-aware lens. In doing so, feminist translation redefines the role of the translator as a visible and engaged participant in the construction of meaning. Barbara Godard (1988) articulates the transformative role of the translator in feminist translation by asserting that "feminist translation incorporates the translator's commentary and subjectivity into the text, thereby rendering the ideological dimensions of the translation process visible" (p. 93). This perspective underscores the importance of the translator's agency in challenging gender biases and promoting gender equality through deliberate textual intervention. In terms of the representation of female characters, the process of rewriting becomes essential in reconfiguring how women are portrayed. Interrogating the gender roles embedded in the source text and enabling the emergence of strong, diverse female figures through translation are central aims of feminist translators. As Levine (1991) states, "making the voices and experiences of female characters more visible in the target text is one of the primary goals of feminist translation practice" (p. 78). Levine emphasizes that reinforcing the roles and perspectives of women is an indispensable aspect of a feminist translation framework.

From the standpoint of language politics, feminist translation draws attention to the ways in which language reproduces or resists power relations. It questions whose voices are dominant and how these dynamics can be altered through translation. Language, therefore, is not merely a neutral tool but a socio-political medium. Spivak (1993) argues that "feminist translation recognizes language as a vehicle that reflects power relations and gender norms and seeks to critically reframe these structures in the target text" (p. 185). She highlights the translator's role in analyzing the ideological implications of language and transforming it into a means of advocating for social justice and gender equality. It is both a linguistic and ideological endeavor that enables the transformation of the text through a feminist lens. This approach aims to promote sensitivity to gender norms, uphold gender equality, and amplify

women's perspectives. Ultimately, feminist translation reimagines the text by foregrounding issues such as inclusive language use, the visibility of marginalized voices, the deconstruction of gender roles, and the redistribution of power relations.

In feminist translation theory, rewriting is understood as an ideologically, culturally, and socially situated re-creation of the source text. Rewriting encompasses the translator's active interventions aimed at transforming sexist or patriarchal elements in the original text and amplifying the voices of women. In feminist translation theory, rewriting is understood as an ideologically, culturally, and socially situated re-creation of the source text; it entails linguistic rendering alongside the reframing of meaning, ideology, and cultural context. From this perspective, feminist translation seeks to reconstruct the text through the lens of gender equality. Feminist rewriting particularly aims to foreground and empower the voices and experiences of women writers and female characters, thereby increasing their visibility and representation in the text. By intervening in the ideological structure of the text, feminist translators reframe it to reflect a feminist perspective and gender-conscious approach. Rewriting in feminist translation may take various forms such as lexical and stylistic changes, cultural adaptation, intratextual notes, and the explicit emphasis on the author's intent. For instance, sexist terms may be replaced with gender-neutral alternatives, or honorifics may be reworded to reflect inclusivity. Feminist translators may also provide explanatory notes or parenthetical comments that critique discriminatory language, thereby encouraging the reader to approach the text from a feminist viewpoint. Moreover, feminist translators reshape tone and emphasis to better highlight the original intentions and perspectives of female authors. André Lefevere (1992), in his foundational work *Translation, Rewriting, and the Manipulation of Literary Fame*, explores rewriting as a tool of ideological manipulation in literary translation. He defines translation as a form of rewriting that reflects cultural agendas and ideological positioning. Feminist translators, accordingly, reconceptualize fidelity—not as subordination to the author's authority, but as a responsibility to feminist ideals—seeking to preserve the essential message of the original while highlighting gender equality (Simon, 1996; von Flotow, 1997). Transparency and ideological honesty are essential in this process; feminist translators should make their subjectivity and intentions visible. Decisions on how to rewrite the text must consider the cultural and social context of the target audience in order to ensure relevance and meaningfulness. In literary translations, for instance, the emphasis might be placed on presenting female characters as independent and empowered, challenging gender stereotypes through feminist reinterpretation. In academic or scientific contexts, the translation of works by female scholars must accurately reflect their contributions and perspectives. In popular media and advertising, feminist rewriting may be used to resist stereotypical portrayals of women and to promote more diverse and powerful representations. Through this process, feminist translators make the experiences of women and other marginalized groups more visible and integral to the narrative. Sherry Simon (1996), in her seminal work *Gender in Translation*, discusses how rewriting plays a central role in challenging and reinterpreting gendered discourse. Luise von Flotow (1997), in *Translation and Gender*, analyzes the strategies feminist translators use to reconstruct sexist language. Suzanne Jill Levine (1991) highlights the role of rewriting in Latin American literature and the translator's creative role in reframing narratives. Barbara Godard (1988) views the translator as an active writer who questions patriarchal language and constructs more inclusive alternatives. Käthe Roth (1997) also emphasizes the influence of the translator's gender identity and ideological stance in the rewriting process, underscoring the freedom and creativity afforded to feminist translators. In conclusion, rewriting within the framework of feminist translation theory enables the translator not only to transform language, but to reshape cultural and ideological meaning. It allows for critical engagement with gendered structures in order to produce more inclusive, representative, and socially just narratives.

Conclusion

Feminist translation theory challenges traditional, neutralized models of translation by highlighting gender, ideology, and the translator's active role in the construction of meaning. This paper has explored three foundational pillars of the theory—equivalence, translator subjectivity, and rewriting—each of which redefines core translation concepts through a feminist lens. Rather than adhering to rigid linguistic fidelity, feminist translation reinterprets equivalence as a strategic and ethical negotiation that prioritizes gender equality and the empowerment of women's voices. Translator subjectivity, once viewed as a threat to objectivity, is reframed as a crucial element of feminist agency, allowing for conscious ideological intervention in the text. Rewriting, in this context, is an act of stylistic adaptation but also a transformative process that reshapes the source text to reflect feminist values and dismantle patriarchal structures. Together, these dimensions illuminate how feminist translation theory transcends the conventional boundaries of linguistic transfer and positions translation as a political, cultural, and social act. By interrogating and reconstructing gendered discourse, feminist translators become visible agents of change who engage with texts critically and responsibly. The theory affirms that translation is never entirely objective or neutral in feminist translation theory; it is inherently situated within power relations, cultural narratives, and ideological frameworks. Thus, feminist translation presents a valuable approach for reimagining translation as a site of resistance, justice, and inclusivity—where language becomes a means of transforming not only texts but also the social realities they reflect and reinforce.

The theoretical insights presented in this study have practical implications for both translation theory and practice. By foregrounding feminist strategies such as equivalence, translator subjectivity, and rewriting, this research offers a framework for analyzing and producing translations that resist patriarchal discourse and promote gender equality. These insights can inform translator training programs by encouraging a more conscious engagement with gendered language, as well as guiding translators, editors, and publishers toward more inclusive and socially responsible translation practices. Furthermore, the discussion invites future empirical research into how feminist translation strategies are implemented in different genres, cultures, and publishing contexts.

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