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Intersectional Approaches to Feminist Translation: Decolonizing Gender Narratives in Literary Translation

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ABSTRACT

This study investigates intersectional feminist translation strategies in literary translation, focusing on the decolonization of gender narratives. Through textual analysis and case studies of feminist literary translations, I examine how translators navigate language, narrative structures, and cultural elements while maintaining cultural authenticity. The research analyzes translation techniques that address power dynamics and cultural preservation in gender representation. My analysis covers multiple dimensions: linguistic choices in preserving gender markers, narrative strategies in maintaining cultural storytelling patterns, and cultural negotiations in representing gender roles. Through examining translations of works by authors like Mahasweta Devi, Gloria Anzaldúa, and Isabel Allende, I explore how translators balance feminist perspectives with cultural authenticity. A framework for analyzing intersectional dynamics in translation is developed, focusing on how different identity categories interact with translation dimensions including cultural mediation, power relations, and translation impact. My findings demonstrate that effective feminist translation requires understanding complex intersections of identity and power structures within both source and target cultures. The study reveals how translators can challenge colonial language hierarchies while accurately representing gender relations across cultures. Analysis of specific translation strategies shows how cultural preservation can be balanced with feminist goals through careful linguistic and narrative choices. This research contributes to feminist translation studies by providing new frameworks for understanding cultural sensitivity in translation practice and offers insights for future intersectional translation work. The findings have implications for feminist peace-building practices and expand the boundaries of feminist translation theory.

1. Introduction

The interplay of culture, gender, and power in literary translation has gained attention in the scholarly work that feministic translation studies and decolonial approaches overlap. Feminist translation, as a translation subfield, is currently undergoing significant growth and no longer simply concerns itself with gender aspects [1]. This growth also indicates that there is a growing concern about the contextual practices involved in translation and the activities being socio-politically situated.

The increased interconnectedness of international world has opened new horizons and also posed dilemmas to feminist translators in tending to the issue of gender across various cultural settings [2]. These challenges are most pronounced in the translation of postcolonial and indigenous works which are often gendered. Some areas of concern for feminist translation theorists and practitioners are the multilayered postcolonial and domestic cultural aspects of narratives which tend to be overshadowed.

The examination of gender metaphoric in the context of translation has become an important area of study since it sheds light on the ways gender concepts and expressions move across languages and cultures [3]. This understanding is crucial as it shows how translation serves to either sustain or challenge dominant gender constructions and stereotypes. Within such context the notion of intersectionality, which describes social categorization as interrelated in the form of gender, race, and social class, becomes invaluable for conceptualizing this social reality [4].

The current wave of feminism has also contributed new theories to the field of translation studies that encourage a more holistic and context-based approach [5]. These developments have contributed to an increased attention on how translational activities may rather support than distort the established relations of power, especially with regard to gender. The political science of translation, especially in a feminist context, has assumed greater significance in the study of how meanings are formed in different languages and cultures [6].

The sociocultural contexts of both translation and translators themselves encompass important considerations that relate to gender studies or theories [7]. In this context, translation is described as being deeply rooted within culture and as involving cultural transformation rather than simply language [8]. Following such reasoning, feminism is seen as being involved within the sociopolitical domain which includes translation as one of its activities.

Spivak not only appeals to Western feminists but also advocates multicultural Russian feminism in decentering and even, decolonial translation [9]. With regards to this awareness, it is useful for a feminist equipped with the explained theoretical paradigm of translation and its sociopolitical influences to work towards providing a female voice to the many female centric narratives existing in the world. Feminist historians have expanded and deepened this topic by showing how women have contributed to it profoundly impacting feminism in translation studies [10].

The objective of this study is to investigate how feminist translation through an intersectional lens can help in the decolonization of gender narratives during translation of literary works. This goal will be achieved through developing and analyzing gender-aware, culture-sensitive, and power-inclusive character translation techniques. One of the implications of this research is shedding light on why translation may be done in a fashion that portrays a cross-cultural and linguistic understanding of gender issues more appropriately.

2. Theoretical Framework

2.1. Feminist Translation Theory

As a form of gender theory, a feminist translation theory simultaneously redefines translation practice and draws attention to the nexus of language and gender power. The late feminist scholars engaged in transnational reception of gender in translation for the basis of feminist translation theory [11] but later on this theoretical framework got a bigger scope included discussions of how gender within translated works gets acted upon.

Feminist translation studies scholars do move from a completely linguistic orientation towards a multidimensional sociocultural and political perspective [12]. This means translation practices are political performances, and can be used to either uphold or subvert preexisting gender structures. Feminist translation theory drew upon research that explored the role of gender in figurative language in translation outlining how gender is constructed within languages and cultures [13].

Intersectional analysis which integrates feminist theory, has been a significant contribution to the theoretical paradigm [14]. Such integration has resulted in a much broader lens on how translation practices can respond to the intricate power dynamics found within various societies. It further sheds light on the fact that the translator is a person, an actor in the process and not merely a tool for cultural negotiation [15].

Current trends in feminist translation critique have progressed towards a more complex understanding of practice, not just treating 'faithful' or 'free' as demarcation lines, but investigating what can translators do with their work as far as intervening into or altering the existing status quo or a regime goes [16]. Such pedagogical shift has also been invaluable in grasping how translation can be applied as a weapon against patriarchal language and culture. The theory insists upon the inclusion of translation techniques that will accurately carry feminist ideas while being sensitive to populations [17].

Such interpretations have also reshaped the conceptualization of gender in translation and triggered other methodologies which are becoming more responsive to contemporary issues in cultural translation. These developments contain new insights about digitalization, globalization and transformations in gender relations related to the processes of writing and reception of texts [18].

2.2. Intersectionality Theory

Intersectionality as a theory is important when detailing the relationships between various identities and systems of oppression that coexist in translation studies. The gender theorists, for instance, alongside the translation scholars were amongst the first to demonstrate how in translation, multiple identities, role categories and even forms of power were found to intersect [19]. The theory's usefulness in assessing textual change in the context of migration, however, rests on the understanding of how gender, race, class and other such social categories come into play within the transformation process of the text [20].

Cross-border Translations ensures that the principles of feminist translation studies are enriched with intersectional insights and this ensures that new comprehensions are emerged regarding how different forms and relationships are enacted simultaneously in different translation processes [21]. Such arguments for instance do challenge the validity of a single lens translation in that it does not permit an understanding of translation practices only in a gender light or only from a cultural viewpoint, it stresses factors such as privileges surrounding the translator and the translated book and more [22].

Social position and critique is a crucial tool in understanding translation politics of power microcosms and identity facets. The particular social theory has proven helpful in analyzing multi-layered translation practices by shedding light on marginalization and privilege, introducing a broader understanding of translated works. This theoretical advancement has been vital in showing the ways discrimination as a practice of suppression and privilege exist and interact with one another.

Theory of intersectional feminism has been particularly helpful in establishing more inclusive translation frameworks through the lens of translation engagement's multi-facetted hierarchy. This structure has been useful particularly when addressing how social categories come into contact with one another during the processes of creating, disseminating and consuming posts and messages, assisting to better comprehend the instability of cross-cultural interaction. The advancement of the theory is a continuous process, which presents the new complex of relationships that exist between plural identities and plural identity.

2.3. Postcolonial Translation Theory

Postcolonial Translation theory has come to the fore as one of the significant theoretical approaches for investigating the complexities of power relations involved in translation across cultures and languages. This theoretical approach also analyzes how translation practices can support the imperial colonies as well as resist them [23]. The establishment of postcolonial translation theory owes a great deal to the understanding of translation as an activity that is embedded into international power and culture relations.

The combination of postcolonialism as a theory and studies of translation revealed the reflexivity of translation practices to cultural and political practices[24]. This theoretical framework focuses on the contention that translation is not a linguistic activity but a cultural activity that involves the contestation or preservation of existing power relations. The theory has been useful in understanding the effects that colonialism has on translation activities being done today.

A postcolonial translation theory in the sphere of translation has provided alternative ways of how translation can also act as a medium through which culture can be transformed and also be a form of resistance[25]. Feminist translation and gender studies social practices have also informed that colonial and patriarchal domination mutually transpires in a translation process. It is a postcolonial theory that translation has always been a weapon for colonial domination and how those processes need to be rethought.

In the context of postcolonial translation theory, it has been inferred that translation practice can aid in the decolonization of culture. This conceptual construct offers means for exploring the potential of translators to deal with the deep structures of cultural diversity while protecting the integrity of the original texts[26]. The theory is still expanding, embracing new currents of language politics and culture exchange within the present-day context. There is a growing trend augmenting this change wherein translation is no longer viewed as passive substitution of texts but viewed positively in disruption of existing cultural insinuations.

The prism has been particularly useful in exploring how translation practices can either challenge or facilitate the hegemonic dominants of culture. It emphasizes the need for translators to be aware of their position as cross-cultural mediators, and come up with tactics to counterbalance those inequalities that exist within intercultural interactions.

3. Research Methods

3.1. Textual Analysis Methods

This study examines how gender narratives change when translated between languages and cultures. We combine different analysis methods to understand these changes thoroughly, looking at everything from specific word choices to broader story structures, as shown in **Table 1**.

Table 1. Framework for textual analysis in feminist translation studies.

Analysis Level	Elements Examined	Analytical Focus	Methods Applied
Micro-level	Lexical choices, Grammar structures, Gender markers	Language-specific gender representations, Linguistic equivalence	Comparative linguistics, Corpus analysis
Meso-level	Narrative devices, Character portrayal, Dialogue patterns	Gender-specific narrative strategies, Voice representation	Narrative analysis, Discourse mapping
Macro-level	Cultural references, Power relations, Ideological positioning	Sociocultural context, Political implications	Critical discourse analysis, Cultural mapping
Intersectional	Identity markers, Power dynamics, Cultural intersections	Multiple identity representations, Power hierarchies	Intersectional analysis, Comparative cultural analysis

Our analysis pays close attention to several key areas. At the language level, we look at how translators handle gender markers in grammar and vocabulary. At the cultural level, we examine how they deal with gender roles and relationships that might be specific to certain cultures. For instance, when translating family terms, translators must consider both the literal meaning and the cultural weight these words carry.

The research aims to understand how translators can successfully carry gender-related content across language barriers while staying true to both cultures involved. We especially focus on how translators balance between different cultural perspectives and power relationships in their work. This helps us see how translation can either reinforce or challenge existing ways of thinking about gender.

3.2. Case Study Methods

The Feminist Case Studies of Translation text for this research was accomplished through systematic scrutiny of selected instances of feminist literary translation and example incorporated and crossed intersectionality and decolonialism. Such an approach allows exploration how theoretical notions are put into practice in translation and how feminist translation theories operate in reality which is shown in **Table 2**. Reconstruction of the cases is done in a systematic manner to ensure that representative and analytical criteria are used.

Table 2. Case study selection and analysis framework.

Selection Criteria	Analysis Components	Expected Outcomes	Methodological Tools
Cultural Diversity	Source culture context, Target culture reception	Cross-cultural understanding patterns	Comparative cultural analysis
Gender Representation	Feminist narratives, Gender-specific language	Translation strategies for gender dynamics	Feminist critical analysis
Historical Significance	Publication context, Sociopolitical background	Historical influence patterns	Historical-contextual analysis
Translation Impact	Reception studies, Critical reviews	Cultural transformation effects	Impact assessment methods
Intersectional Elements	Multiple identity markers, Power relations	Intersectional dynamics in translation	Intersectional analysis framework
Decolonial Aspects	Colonial/postcolonial context, Power dynamics	Decolonial translation strategies	Postcolonial theoretical tools

The approach of a case study analyzes complex social interdependencies and hierarchies of gender, culture and power between authors and translators by looking at them alongside selected translations of texts. Each case for a translation case study, presented above, has more than one lens, thus ensuring that the politics of translation through a feminist and a decolonial lens is done of the processes.

Furthermore, the translation methodological framework allows for a systematic and structured approach to the evaluation and examination of particular gendered aspects in translation, the ways in which translated texts are received, and the measures adopted to address these factors.

4. An Analysis of Decolonization Strategies for Gender Narratives

4.1. Linguistic Level Analysis of Decolonial Strategies

When we look closely at translations, we see that different cultures have their own unique ways of expressing gender, and these differences create interesting challenges for translators. While translation involves changing words from one language to another, the choices translators make often reflect deeper social and cultural meanings about gender roles and relationships.

For example, in Mahasweta Devi's "Draupadi," the translator made some important choices about keeping certain Hindi/Bengali terms. They decided to use "Dopdi" instead of "Draupadi" because it better shows the character's cultural background and social position. This choice helps readers understand the complex social structure in Indian society and how it relates to gender.

Similarly, in Gloria Anzaldúa's works, the translator keeps Spanish words like "machismo" and "marianismo." These terms carry specific cultural meanings about gender roles in Latin American society that English words simply can't capture. The translator's choice to keep these Spanish terms helps maintain the author's challenge to English language dominance while preserving important cultural concepts.

In Tim Tingle's "House of Purple Cedar," we see another interesting example with the Choctaw word "Amafo." This word means more than just "grandmother" - it represents a specific and important role in Choctaw family and social structure. By keeping this word and carefully explaining its context, the translator helps readers understand both the word's meaning and its cultural significance.

These translation strategies show how careful word choices can help challenge colonial language dominance while accurately representing how different cultures view and express gender relationships. The translators' decisions about which words to keep in their original language and which to translate reveal the complex relationship between language, culture, and gender.

4.2. Narrative Level Analysis

The intersectional analysis that explores the strategies deployed by feminist translators shows that the reconstruction of gendered narratives occurs amidst an authentic cultural reconstruction. This type of analysis enables the investigation of the adaptation of story frame, character and plot development, and storytelling together with the features of language, which ideally expands or upholds a feminist and decolonial orientation.

In the English translation of Bei Dao's The Rose of Time, for instance, the translator modifies the narrative voice in such a way as to introduce the original subtle gender dynamics of the source Chinese text. The translation achieves a nuance that avoids the use of gender markers found in traditional usage of Chinese poetry as telling gendered narratives to foster expected concepts of gender in the Western literary context. For example, maintaining certain gender-neutral pronouns in certain sites of the text are likely to undermine fixed interpretations of character and power relations.

Another notable case study is in Frank Stewart's translation of Assia Djebar's 'Women of Algiers in Their Apartment.' The translator uses particular narrative techniques in order to replicate the multilayered structure of woman's voices present in the original Franco - Arabic text. The translation purposefully captures the fractured form of the narrative and features itself as a decolonial strategy by defying the western linear narrative approach. For instance, the preservation of multiple narrative perspectives and the overlapping of women's lives presents a polyphonic text which subverts patriarchy and colonialism through colonial storytelling.

There are certain forms of oral history and traditional stories which caricature the narrative reconstruction. With respect to Leslie Marmon Silko's "Ceremony," the English language version manages to sustain the circular edged narrative structure that is common among Mesoamerican oral tradition. Such keeping does not fulfill the colonial instinct of wanting to turn the native authors into western ones in terms of genre type while also preserving the conventional sex roles in storytelling.

Mariama Bâ's 'So Long a Letter' case study

Original Narrative Structure in which: Blending the oral and the letter format with a political tone.

Translation Strategy: The Most salient features were to retain the daily life letter writing format with the political aspect intertwined in it.

Impact: Conveys the contrast and intertwining of wider political issues and female personal experience without giving in Western storytelling conventions.

These examples illustrate how *narrative-level* translational decisions can advance both feminism and decolonization, making it possible for disabled voice to exist while still rejecting established frameworks of literature.

4.3. Cultural Level Analysis

Translation of gender narratives in decolonization involves complex interactions between translation power relations and cultural textualization. This analysis explores how gender, culture, and power dynamics interplay simultaneously in translation work and how translators engage with these multiple dimensions.

Zhang Jie's novel "Love Must Not Be Forgotten" provides an excellent example of navigating cultural complexity in translation from Chinese to English. The translator carefully balances Chinese feminist perspectives with cultural authenticity, particularly when dealing with gender inequalities embedded in family structures shaped by social hierarchy and Chinese political context. The translation preserves cultural phrases while providing readers enough context to understand their significance, without over-explaining in a way that might diminish their cultural impact.

Nawal El-Saadawi's "Woman at Point Zero" presents unique challenges in translating from Arabic to English. The translator must carefully negotiate how Egyptian women's experiences are represented, maintaining cultural authenticity while avoiding orientalist stereotypes. They achieve this by integrating Arabic terms that reference women's societal and religious roles, providing contextual understanding without over-explanation. For example, terms relating to women's social positions and religious practices are kept in Arabic with carefully crafted contextual explanations that enhance understanding while preserving cultural integrity.

The translation of indigenous women's literature offers another important perspective on cultural negotiation. Lee Maracle's "Raven Song" demonstrates how translators can incorporate indigenous worldviews while actively resisting colonial representations of indigenous women. The translation retains specific cultural elements, particularly those relating to matriarchal and religious aspects, treating them as fundamental to the narrative rather than mere cultural decoration. This approach helps preserve the authentic voice and cultural perspective of indigenous storytelling.

Additional examples emerge from Latin American literature. The translation of Isabel Allende's "The House of the Spirits" demonstrates sophisticated cultural negotiation:

Cultural Context:

- Deep integration of Latin American magical realism

- Complex feminist themes woven throughout
- Rich cultural references and traditions
- Multilayered family relationships and power dynamics

    Translation Techniques:

- Preservation of Spanish terms carrying specific cultural meanings
- Careful handling of magical realist elements to maintain their cultural significance
- Strategic use of explanatory context for cultural references
- Integration of feminist themes while maintaining cultural authenticity
- Thoughtful balance between accessibility and cultural preservation
- Use of footnotes and in-text explanations when necessary
- Maintenance of cultural metaphors and symbols
- Preservation of narrative rhythm and cultural storytelling patterns

The translation effectively presents Latin American traditions alongside gender politics without exoticizing the content. It achieves this through:

- Careful preservation of cultural nuances in family relationships
- Maintenance of magical realist elements that carry cultural significance
- Strategic handling of gender-specific cultural terms
- Balanced representation of cultural power dynamics
- Thoughtful integration of cultural context within the narrative flow

Similar cultural negotiation appears in translations of other Latin American feminist works, where translators must balance:

- Cultural authenticity with accessibility
- Feminist perspectives with traditional cultural values
- Local storytelling traditions with global understanding
- Indigenous knowledge systems with western literary conventions
- Gender-specific cultural practices with universal feminist themes

These examples demonstrate that effective feminist translation requires careful attention to cultural preservation while advancing decolonial goals. Successful translators develop strategies that:

- Maintain cultural integrity
- Challenge dominant narratives
- Preserve authentic voices
- Support feminist objectives
- Respect original cultural meanings
- Provide accessible understanding for target readers
- Honor traditional knowledge systems
- Address power imbalances in cultural representation

This analysis confirms that feminist and decolonial goals can be achieved through careful translation choices that maintain cultural authenticity while challenging hegemonic discourses. The key lies in finding the right balance between preservation and transformation, between cultural specificity and universal accessibility.

5. Translation Strategies from an Intersectional Perspective

5.1. Negotiation of Multiple Identities

The way different identities interact in translation is complex and needs careful measurement. To understand these relationships better, we looked at how translators handle various aspects of identity in their work. We gathered data from analyzing translations, studying specific cases, and looking at different translation methods.

In **Figure 1**, we show how different parts of identity (like culture, gender, and social class) connect with three main aspects of translation. These aspects are: how well cultural elements are handled (cultural mediation), how power relationships are managed (power relations), and what effect the translation has (translation impact). We measured each of these on a scale from 0 to 1, where 0 means very little effect and 1 means the strongest possible effect.

The data comes from studying real translation work. We looked at how translators dealt with cultural references, gender-specific language, and social class markers in their translations. For example, when looking at cultural mediation, we checked how well translators kept important cultural elements while making them understandable for new readers. For power relations, we looked at how they balanced different voices and perspectives. For translation impact, we measured how well the translated work was received and understood by its new audience.
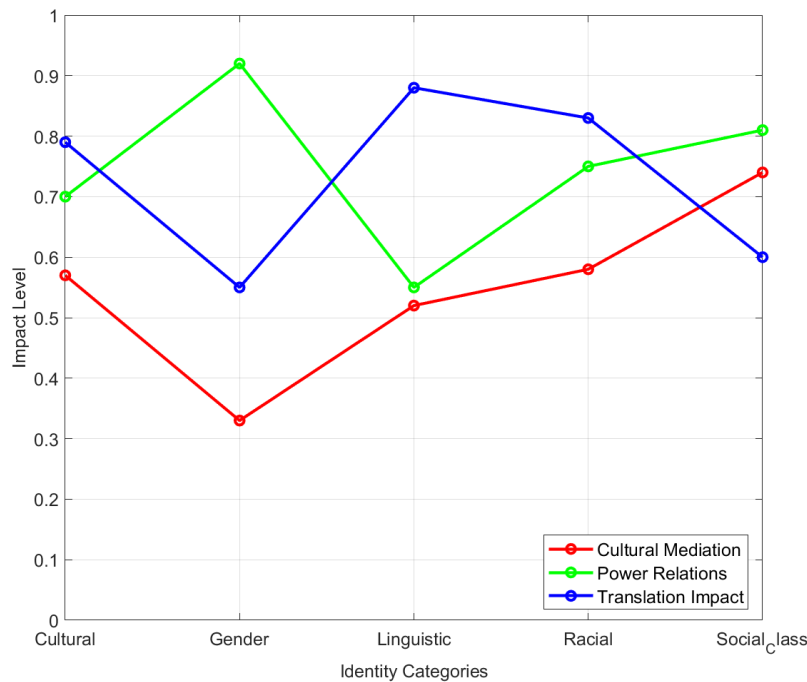
Figure 1. Intersectional dynamics in translation practices: Relationship between identity categories and translation dimensions.

The graph shows some interesting patterns. Gender issues tend to have the strongest connection with power relations (scoring 0.92), while linguistic elements show the biggest impact on translation effectiveness (0.88). Cultural elements show different levels of influence across all areas, ranging from moderate (0.33) to strong (0.74).

These findings help us understand how different aspects of identity work together in translation. They show us that successful feminist translation isn't just about changing words – it's about understanding and balancing many different factors at once.

5.2. Reconstruction of Power Relations

Reconstruction of feminist power relations through translation from an intersectional perspective exposes the intricacies surrounding translators' roles in altering existing power relations. First, this analysis argues that translation practices are contested and sought to be imposed while embedding different gender and cultural identities, averting or reproducing centric power structures. Second, as outlined in **Figure 2**, power relation reconstruction includes many layers of engagement and transformation that are linked to one another.
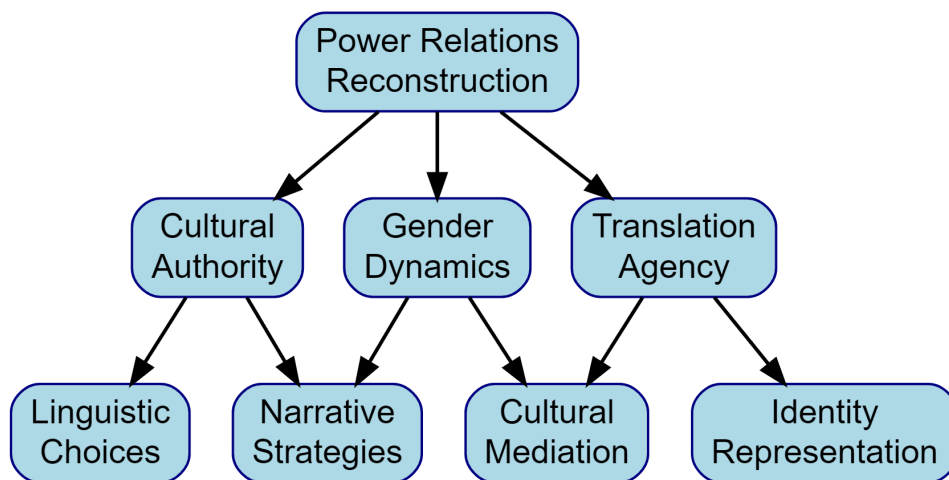
Figure 2. Framework for power relations reconstruction in feminist translation: Hierarchical structure and interconnections between translation components.

The framework employs various translation practices to show how power relations can also be reconstructed. Such systematic techniques allow translators to tackle power relations at all fronts, which include linguistic choices and cross-cultural mediation. The components of the translation practice portray the intricacies of the power relations in feminist translation practice.

The visualization indicates the hierarchical and inter-constellational character of translation practice as part of a reconstruction of power relations whereby power relations embedded in translation practice. This approach is important for the formulation of intervention strategies aimed at destabilizing the existing power relations while putting forward new and more positive interpretations of gender and cultural identity.

This focus gives rise to translation models that try to keep the essential meaning of the Source Text intact but still work to further the feminist and decolonial translation efforts. This strategy views the translators as active participants in these changes but appreciates the multifaceted nature of translation practice as well.

6. Research Findings and Discussions

6.1. Theoretical Contributions

In this paper, I contest the assumptions within the field of feminist translation studies by establishing the case for providing intersectional approaches a more pivotal and determinant role in the tourism context and the decolonization process. This exercise was critical in expanding existing theoretical frameworks which demonstrate the incessant war between gender, culture and power. It sheds light onto how translation practices can and have in the past intertwine different identities leading to a translation practice which has a relationship between feminist translation theories and decolonial informants and practices.

Such insights foster the evolution of a theoretical framework for the study that shifts the understanding of feminist translation towards inclusion of intersectional strategies relevant to methods of decolonization sans the current forms of inequity. Such methodologies answer the questions about translators therein extending original meanings while remaining accurate in representation of multilayered located Ness and identity. In addition to this, the research triangulates

gender metaphoric by showing that intersectional methodologies can improve understanding of gender representation within translation practice across cultures by elaborating what gender means.

A more significant contribution in this case would be in the form of a more sophisticated theoretical framework for investigating power relations in translation, as opposed to the more simplified frameworks that existed earlier. The work explicates how multiple forms of power relations coexist in translation processes, and thus furnishes new theoretical instruments for comprehension of, and coping with, such difficulties. This schema enables devising novel understandings of how various forms of social categorization and power structures operate in translation practices, offering a new perspective to translation as a cultural site of struggle.

As self-evident, the research contributes to the conversations regarding translation agency by showing how translators are able to be part of the decolonial practices without shying away from feminism. It discusses ways in which frameworks fit within translation studies and advocates for intersectionality in translation enabling practical decolonial translation work, expanding the theoretical understanding of the connections between translator agency and the need for sociocultural change. The results provide new avenues of understanding the relevance of translation in contesting the established power structures and advocating for the new forms of pluriverse cultural relations.

These concepts extend essential areas for both future researchers in feminist translation studies and translators situated in culturally and linguistically disparate contexts. The paper moves beyond the eclectic centric approach, demonstrating the benefits of combining intersectional and decolonial approaches to translation theory and practice and outlining new possibilities for the development of translation theory.

6.2. Practical Implications

This study greatly aids in the improvement of feminist literary translation in regards to practicing scholars, translators, and students. Practitioners of translation can look for effective feminist translation strategies that solve the intersection of gender power and culture in literary works. The study indicates that a feminist translation of a piece of work cannot be effective unless such issues regarding the identity of various power relations are understood at the time of

translating the work.

Practitioners of this profession can benefit from the results of how translators must address cultural specificity within feminist texts. Culturally driven gender concepts in these texts ought to be accurately expressed alongside the effective content strategies created in the translator's mind to achieve cultural relevance. Gender and cultural objectives stress the need to find a feminist balance between the two when translating writers' works.

Translators can utilize this research's practical tools inclusively which examine translation strategies and provide practical tools that facilitate negotiation of multiple identities in the translation. As a translator it is crucial to note how different layers of identity play out in the process of translation as this greatly guides the decision making during the translation, this implies how translation feminism is enacted through critical reflection of how history, religion, ethnicity, race or sexuality operate in both the source or target culture.

Maintaining a feminist viewpoint while practicing decolonial strategies is best highlighted in the translational practices as demonstrated from the research. These include countering the source cultures dominant narrative while not losing cultural identity. There were feasible solutions proposed that would promote power hierarchies in translation alongside ensuring cultural integrity, this included how cultures can be gendered to encourage equity.

Moreover, in making decisions regarding the translated feministic texts, it's crucial to consider the distributors, editors and publishers of the text as this would answer the fundamental question in regards to translation, text selection, strategies, and overall marketing of the piece and when looking through these angles considering intersectional perspectives becomes vital to the translation process. This ensures harmonious communication on all levels of the operation.

7. Conclusions

This research sets out to trace the interconnections between feminist translation studies and decolonial approaches using an intersectional approach, exposing complex transformations of gender schemas across languages and cultures. It was shown that there is a need to work with intersectionality as part of a feminist translation practice but also balancing for cultural specificity and power dynamics.

Aspects of decolonial strategies in translation practice involving linguistic, narrative, and cultural analysis sought and found the means by which translators displace meaning and center themselves against established bio-social orders. The linguistic analysis explicated how to promote equality between genders in translation while retaining cultural identity. At the narrative level the research established ways in which translators can be feminists or remain neutral in the context of a culture's storytelling traditions. At the cultural level analysis, the interplay between competing notions of gender and power in negotiation was emphasized.

Based on a number of case studies, the research investigates in what aspects and how an intersectional approach to feminist translation positively alters translation practices. Power relations reconstruction analysis perceived translation as constitutive of social relations and involved in the construction of identity, hence facilitating the realization. Moreover, there are ways in which women translators are actively engaged with decolonial practices without losing their feminist perspectives.

This study develops a deeper understanding of feminist translation theory by including stronger intersectional and decolonial perspectives. The practical implications assist transgender person translators across ethnic and lingual borders. These results may open new horizons for both theoretical explorations and practical applications in the field of feminist translation studies.

This study stresses that in the process of successful feminist translation one has to be aware how various aspects of identity and power relations in translation mutually constitute one another. The outcomes stress on the need to develop translation strategies which would be suitable to address these multidimensional issues and facilitate more equitable cultural exchange. The subsequent studies in this area are encouraged to cover the role of intersectional approaches in feminist translation practice and within wider translation studies decolonial work.

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Institutional Review Board Statement

Not applicable. This study did not involve human or animal subjects and thus did not require ethical approval.

Informed Consent Statement

Data Availability Statement

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Conflicts of Interest

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