

Feminist Translation Theory

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Abstract. *The patriarchal hegemony of translation is denigrated by feminist translation theory. This study aims to both explore the major themes in the literature on feminism and literary translation and to examine the primary methods by which different scholars have used feminist translation theory in their analysis of translated novels. In order to do this, thirty-three research published between 2005 and 2021 have been examined using the databases of EBSCO, ProQuest, Taylor & Francis, ETHOS, and Google Scholar. The research approach employed was a systematic review, and a content analysis method was utilized to analyze the papers. Furthermore, according to other research, feminist translation theory has concentrated on analyzing the transmission of gendered language in the translated text, investigating feminist translation strategies, and analyzing the influence of translator ideology and gender consciousness on the translation process. Researchers studying feminist and translation studies now have a thorough grasp of the state of applied feminist translation theory in the studies that deal with translated novels thanks to the findings.*

Key words: *feminism, gender, identity, power, language, ideology, visibility, agency, voice, bias, patriarchy, equality, resistance, rewriting, subjectivity, representation, inclusion, empowerment, authorship, interpretation.*

INTRODUCTION

Translation has evolved into a political activity in addition to being a method of conveying linguistic codes between languages. Scholars began examining it from the standpoint of cultural theories after the 1990s. Because they "have moved from word to text as a unit, but not beyond", the linguistic theories used in translation are criticized in this context for failing to consider the text in its cultural context. The phrase "cultural turn" was used by Snell Hornby in 1990 to draw attention to the cultural component of translation. These days, translation is seen as a rewriting process that deals with questions of power, ideology, and manipulation. By examining women's social positions and living experiences, feminist theory seeks to explain the nature of gender inequality. French feminism, Enlightenment feminism, liberal feminism, black feminism, and other terms are used to describe feminist movements that reflect the historical, social, and economic conditions in which they first appeared. It calls for equal rights for women and aims to question norms, practices, and priorities in all areas of life. It signifies "a world view that confronts systemic gender-based injustices and values women." It originated with nineteenth- and twentieth-century feminist movements. "A broad call for a major reassessment of the concepts, theories, and method employed within and across the academic disciplines" was declared by the movements. These movements brought attention to the role that

language plays in defining gender and womanhood and, consequently, in upholding societal injustices.

Feminism aims to dismantle patriarchy by (re)claiming language. In this regard, a different women's language that demolished patriarchal language and made women linguistically visible emerged in the 1970s and 1980s. Flotow noticed neologisms, puns, and unusual spellings that challenged grammatical and semantic rules.

THE MAIN FINDINGS AND RESULTS

Feminist translation studies (FTS) were founded on the need for some resistance translation techniques while translating these works. FTS focuses on incorporating feminist thought into translation. The ideologically driven feminist translators Godard and Harwood held that language and translation are not neutral, "innocent" activities, but rather important instruments for establishing or challenging the existing quo.

The goal of feminist translation, which emerged in Canada's bilingual context, was to challenge the patriarchal translation culture. The "method of translating the focus on and the critique of patriarchal language by feminist writers in Quebec" was the perception of Canadian feminist translations. "The tangle of concepts which relegate both women and translation to the bottom of the social and literary ladder" is what feminist translation studies identify and critique. It calls into question the Translation Studies concept of faithfulness. As long as loyalty is shown to the literary project in which the writers and translators collaborate, rather than necessarily to the writers or readers, it asserts that feminist translators have the right to make women visible in the source text. Furthermore, Flotow (1991) and Simon (1996) were the primary contributors to feminist translation studies, which emphasized the subjectivity of the translator and gave voice to women. According to Castro, "Canadian feminist translation" is a school of thinking and action that supports the inclusion. Feminist translation aims to "womanhandle" the text and takes an interventionist approach to translation. Feminist translation methods include questioning patriarchal translations of women's writings and translating feminist and women's works. According to Flotow, the feminist translator employs a number of feminist translation techniques, including footnoting, preface, augmenting, and hijacking. In the process of supplementing, "the translation matures, develops, and gives an afterlife to the ST (source text)." Additionally, the feminist translator indicates their existence using footnotes and prefaces. Godard's preface to Brossard's feminist work is frequently used as an illustration. Another feminist translation technique is hijacking, in which the source material is taken over by the translator, severely interfering with the translation process. The current rising number of studies on translated novels from a feminist perspective might be linked to the rising popularity of Feminism, as a social and cultural phenomenon, all around the world, and particularly the rapid development of the interdisciplinary nature of translation studies in recent years. The intense interest in the research on this topic suggests the possibility of a fast increasing admiration in the up-coming years. The analysis of the reviewed studies in terms of languages of the translated works indicates that mostly the novels, which are translated from English (en) - Uzbek(zh) (n = 14) have been analysed from the feminist perspectives. Their translations into Uzbek in recent years can be attributed to the rapid rise of feminist movements in Uzbekistan, and with the emergence of Uzbekistan as one of the current global superpowers where much literature is being translated into the Uzbek language.

CONCLUSION

In conclusion, this study offered an initial systematic examination of the intersections between novel translation and feminism. For those who operate within the framework of feminist translation, this study is important since it provides an overview of the many scholarly viewpoints on feminism and the applied and studied translation of novels. Additionally, it offers a clear comprehension of the research contexts (languages, books, and researched elements) from the chosen studies and a strong justification for additional study on the subject.

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