



# A Comparison of Feminist Term Translation Practices in Academic Journals of Gender and Women's Studies in Türkiye\*

## Türkiye'de Akademik Toplumsal Cinsiyet ve Kadın Araştırmaları Dergilerinde Feminist Terim Çevirisi Uygulamalarının Karşılaştırılması

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### ABSTRACT

Feminist term translation brings both linguistic and pragmatic sides of translation together and turns the act of translation into a function-driven process rather than a solely form-based transfer. Translators, who join it under different roles such as academics, activists, or field experts, sometimes all at the same time, try to make up for the information loads and contextual definitions regarding the source terms in the target language and culture system with various translation strategies during the process of translation. This study aims to reveal practical tendencies in the feminist term translation activities in academic journals of gender and women's studies in Turkey. In this respect, feminist term translation practices in selected texts from three journals, namely *Feminist Approaches in Culture and Politics [Kültür ve Siyasette Feminist Yaklaşımlar]*, *Kaos Q+*, and *Feminist Imagination: Journal of Academic Studies [Feminist Tahayyül: Akademik Araştırmalar Dergisi]*, which have published the most recent translations in the field, will be discussed from a comparative perspective, starting from *Istanbul University Journal of Women's Studies [Istanbul Üniversitesi Kadın Araştırmaları Dergisi]*, the first academic journal of gender and women's studies in Turkey. In the analysis, the main focus is on feminist term translation strategies, while an evaluative framework will be drawn on the connections between journals' areas of focus and feminist term translation practices applied under them.

**Keywords:** Academic feminist publishing, feminist terminology, feminist term translation, translation strategies, gender studies

### ÖZ

Feminist terim çevirisi, çeviri etkinliğinin hem dilsel hem de edimsel yanlarını bir araya getirir ve çeviri eylemini yalnızca biçime dayalı bir aktarımdan ziyade işlev odaklı bir sürece dönüştürür. Akademisyen, aktivist veya alan uzmanı gibi farklı rollerle, bazen de bu kimliklerin tamamıyla çeviriyi gerçekleştiren çevirmenler, çeviri sürecinde uyguladıkları çeşitli çeviri stratejileri ile kaynak dildeki terimlere ilişkin bilgi yüklerini ve bağlamsal tanımları erek dil ve kültür dizgesinde telafi etmeye çalışırlar. Bu hususta, bu çalışma, Türkiye'de toplumsal cinsiyet ve kadın çalışmaları alanında yayıncılık faaliyetleri yürüten akademik dergilerde feminist



terim çevirisi uygulamalarında öne çıkan pratik eğilimleri ortaya çıkarmayı amaçlamaktadır. Bu bağlamda, Türkiye'nin ilk akademik kadın ve toplumsal cinsiyet arařtırmaları dergisi olan İstanbul Üniversitesi Kadın Arařtırmaları Dergisi'nden [Istanbul University Journal of Women's Studies] başlayarak Türkiye'de bu alanda faaliyet yürüten ve en güncel çevirileri yayımlamış olan Kültür ve Siyasette Feminist Yaklaşımlar [*Feminist Approaches in Culture and Politics*], Kaos Q+ ve Feminist Tahayyül: Akademik Arařtırmalar Dergisi [*Feminist Imagination: Journal of Academic Studies*] gibi yayınlardan seçilen çevirilerdeki feminist terim çevirisi uygulamaları karşılařtırmalı olarak incelenecektir. Yapılacak deęerlendirmelerin odaęında aęırlıklı olarak feminist terim çevirisi stratejileri yer alacak olsa da, dergilerin faaliyet alanları ile dergilerden seçilen çevirilerde öne çıkan feminist terim çevirisi uygulamaları arasındaki baęlantılar da deęerlendirmeye dahil edilecektir.

**Anahtar kelimeler:** Akademik feminist yayıncılık, feminist terminoloji, feminist terim çevirisi, çeviri stratejileri, toplumsal cinsiyet arařtırmaları

## Introduction

The number of academic journals in the field of gender and women's studies is relatively low in Turkey. Since the research in the field can be easily integrated into studies from different fields due to its interdisciplinary nature, it is not surprising that the number of journals directly focusing on the field and aiming to be limited to it is low. However, the desire of women and gender studies researchers to work in an autonomous discipline paved the way for the emergence of independent women's studies journals or academic journals specializing in women, gender, and queer studies in Turkey.

According to research conducted by Savaş et al. in 2018, there are women (and family) studies research centers at eighty-five (85) universities in Turkey.<sup>1</sup> Based on the report published on 29 December 2020 by the Women's Studies Unit in the Academy, affiliated to the Higher Education Institution, there is a total of 107 women's studies centers in Turkey, 78 of which are in state universities and 29 in foundation universities. When the data from these two studies are compared, it is noticed that the number of gender and women's studies centers increased by almost a quarter in the two-year period between 2018 and 2020, while the number of journals is the same as before 2018.

The number of academic feminist journals active in Turkey is fourteen, six of which can be directly accessible from the Dergipark platform.<sup>2</sup> All but one of the journals in Dergipark are published by research centers affiliated with universities. Of the eight journals that are not registered in the Dergipark database, half operate within non-governmental organizations, while the other four operate within research centers affiliated with universities.

In this study, feminist term translation strategies in selected translations from academic journals of women and gender studies will be examined with a focus on three journals, Feminist Approaches in Culture and Politics [*Kültür ve Siyasette Feminist Yaklaşımlar*], Kaos Q+, and Feminist Imagination: Journal of Academic Studies [*Feminist Tahayyül: Akademik Araştırmalar Dergisi*] which have published the most recent translated articles in their issues. Hence, translations from Istanbul University Journal of Women's Studies [*İstanbul Üniversitesi Kadın Araştırmaları Dergisi*], Kadın/Woman 2000, Fe Journal [*Fe Dergi*], and Masculinities Journal [*Erkeklikler: Kimlik ve Kültür Dergisi*] are omitted from the scope of analysis in this paper.

Although Mimoza, KADEM Journal of Women's Studies [*KADEM Kadın Araştırmaları Dergisi*], Marmara University Journal of Women and Gender Studies [*Marmara Üniversitesi Kadın ve Toplumsal Cinsiyet Araştırmaları Dergisi*], Mediterranean Journal of Gender and Women's Studies [*Akdeniz Kadın Çalışmaları ve Toplumsal Cinsiyet Dergisi*], Advances in Women's Studies [*Atatürk Üniversitesi Kadın Araştırmaları Dergisi*], Ondokuz Mayıs University Journal of Women's and Family Studies (JOWF) [*Ondokuz Mayıs Üniversitesi Kadın ve Aile Araştırmaları Dergisi* (OKAD)], and Şırnak University's Woman and Family

1 Savaş et. al., 2018, p. 1531.

2 Dergipark. (2021, October 12) Kadın. *Dergipark*. Address: <https://dergipark.org.tr/tr/search?q=kad%C4%B1n&section=journal>.

Bulletin [*Şirnak Üniversitesi Kadın ve Aile Bülteni*] can be duly counted among academic journals of gender and women's studies in Turkey, no translations have been included in their issues so far. Thus, these journals are also excluded from the analysis.

This paper focuses on term translation strategies applied to twenty-three feminist and LGBTQIA+ terms widely used among the activists from both movements such as sex/gender, male/female, feminine/masculine, femininity/masculinity, patriarchy/matriarchy, paternal/maternal, patrilineal/matrilineal, homosexual, lesbian, gay, bisexual, transsexual, transgender, intersexual, queer, and asexual. In the first part of the paper, terminological principles in translation are briefly introduced while, in the second part, term translation strategies will be broadly discussed from the lens of translation scholar Peter Newmark with reflections from the functionalist approach in translation theory. The third part is reserved for a comparative evaluation of feminist term translation practices in three academic journals of gender and women's studies in Turkey, namely *Feminist Approaches in Culture and Politics [Kültür ve Siyasette Feminist Yaklaşımlar]*, *Kaos Q+*, and *Feminist Imagination: Journal of Academic Studies [Feminist Tahayyül: Akademik Araştırmalar Dergisi]*.

### 1. A Brief Introduction to Terminological Principles in Translation

The concepts of term and terminology have been discussed by translation scholars working on the scopes, objectives, and effects of translation in the development of specific-domain terminology on many occasions. While specific-domain terms do not seem to be sharply distinct from general words in a language, the degree of freedom applied to their translation is a critical aspect that prevails itself in terminology-oriented translation research. For example, translation scholar Marcel Thelen identifies the translation process of general words with a higher degree of freedom in non-technical texts, while restricting translatorial interventions in the recreation of specific-domain terms with equivalence in the target language system (2002, p. 194).

The given distinction in the specifications of translation requires different social, cultural, and linguistic aspects to be considered, which creates extra difficulties in the dissemination processes of specific-domain terms because they are not commonly used in social life except for the technical contexts they are related. From the formation of a term to its prevalence in the target language, terminologists or translators dealing with terminology are to follow some basic steps to increase the practicality of specific-domain terms in technical contexts. By focusing on the terminology processing in a given language, Juan C. Sager defines the four stages of terminology development as follows (1996, p. 88):

“(1) collect and disseminate new scientific terminology as it evolves, thus avoiding duplication, distortion and misunderstanding; (2) plan the systematic collection and dissemination of the terminology of industrial development; (3) design the terminology required for writing product or service documentation in one or several parallel language versions; (4) guarantee terminological consistency in documents and their translations.”

The aforementioned stages are essential in avoiding the emergence of multiple uses and diminishing incomprehensibility arising from the connotative meanings added to the central meaning of a term. In this manner, the terminology formation and development processes are to be elaborately planned and designed by considering the parallel texts and other documents where specific-domain terms may have other potential uses. For linguist M. Teresa Cabré, this process is governed by the principle of ensuring terminological equivalence in accordance with multilingual terminology, as “the way the real world is reflected in the structure of a special language may not be the same across languages, especially in fields that are not highly structured such as arts and social sciences” (1999, p. 48).

Thus, translators, as multilingual agents of communication among various cultures, have vital roles in resolving practical issues associated with contextual variations in special language use across language systems. Translation scholars Silvia Montero Martínez and Pamela Faber suggest the following strategies to be carried out in the translation of specific-domain terms (2009, p. 92):

- “- the identification and acquisition of specialized concepts activated in discourse;
- the evaluation, consultation, and elaboration of information resources;
- the recognition of interlinguistic correspondences based on concepts in the specialized knowledge field;
- the management of the information and knowledge acquired and its re-use in future translations.”

Based on the strategies above, it can be inferred that translators bear the responsibilities of observing the elements of register and discourse in the source text, assessing suitable information sources for the specific domain to which the source text is related, recreating equivalence between the source and target language terms in the translation process, and maintaining the information load in the target texts for future use. Therefore, translation strategies are deemed to vary according to the degree the elements like register, discourse, conceptual basis and information load are reflected in the specific-domain text.

Such implications derive from the textual qualities as “*intentionality* ([...] intention/purpose of the author [...]), *acceptability* (or recognisability as a meaningful text), *situationality* (or the location of a text in a discreet socio-cultural context [...]), *informativity* ([...] information content [...]), *coherence* (semantic [...] cohesion), *cohesion* (surface cohesion), and *intertextuality* ([...] pre-existing cognitive templates abstracted from experience) (Thelen, 2002, p. 196). So, whenever translators are involved in a term translation process, they step into a world of ideas that is shaped by an author’s intention to create informative content through intertextual items by reflecting on the surface and deep structures of a text in another socio-cultural context. In this respect, analyzing textual elements of such quality is of great help for translators in accommodating which translatorial strategies to follow for the recreation of specific-domain features, terminology in particular, in the target language and culture system.

In the next part, term translation strategies will be broadly discussed from the lens of translation scholar Peter Newmark with reflections from the functionalist approach in translation theory before moving on to the evaluation of feminist term translation strategies in academic journals of gender and women's studies in Turkey.

## 2. A Broad Discussion on Peter Newmark's Translation Strategies

Different tendencies prevail in theoretical approaches to translation strategies. While some scholars focus on creating word-for-word level equivalence in the translation process (Vinay and Darbelnet, 1995 [1959]; Catford, 1965), an array of scholars center their theoretical views around the concept of functionality (Nida, 1964; House, 1977; Newmark, 1988; Rey, 1995; Baker, 2018 [1992]; Yazıcı, 2022). The main distinction between these views is the former featuring translators as mediators of the source text, thus reducing translation to the notion that the source language/author/text is superior to the target language/translator/text, the latter positioning translators as recreators of the source text according to the norms specified by the target system, attributing them an equal value as the authors of the 'original' text in the target language. When specific-domain translation is considered, the differences in technical terminology and technical writing traditions create major concerns for a text to refunction in a given language and culture system. Thus, functional approaches framed by the latter group of scholars have the potential to provide a better outlook on the question of how these technical ambiguities will be resolved to a large extent. For this reason, the second part of this paper is limited to the contextualization of translation strategies that may be applied to specific-domain terminology in the functionalist approach.

The history of the functionalist translation approach goes back to the early 1960s when translation was taken as an act of recreating the source text elements in relation to a cultural function in another language. Studying the translations of sacred texts, translation scholar Eugene Nida bases the concept of translation on the proximity of source/target culture by stating that "direct transfer of the formal elements of the source text (formal equivalence)" or "reinterpretation of the source text in the context of the target system (dynamic equivalence)" affects the function of the text in the target system (1965). This idea laid the grounds for the handling of cultural elements from a functionalist perspective in translation theory.

In the functionalist approach, whose scope has expanded since the 1970s, the function of the translated text has been defined through its position in the target language and culture system. Using the concept of "skopos" in the context of function in this period, translation scholar Hans Vermeer defines the act of translation as "[...] a complex series of actions in which the translator gives information about the source language material under new functional, cultural and linguistic conditions and in a new context" (2000 [1989], p. 226). Although Vermeer does not specify what translation strategies may be applied in the translation of technical texts, his elaborative approach to the evaluation of translation projects in professional settings,

mainly translation bureaus, provided a strong basis for the sociological (economic, political, communicative, etc.) aspects to be considered in translation research and theory. In this manner, he is a prominent translation researcher in bridging the gap between the functional approach and the sociological turn in translation studies.

Considering translation strategies, Peter Newmark has become one of the leading translation scholars to draw a detailed theoretical framework on the issue in this period. While Newmark makes a clear distinction between the literal translation and the other ‘freer’ notions of translation, he emphasizes various functions of the source text elements in the target language. He defines the literal translation strategy as “the SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context” (1988, p. 46), and gradually moves toward the free translation, the other end of the spectrum. Despite its distinguishable affinity to the formal equivalence, loan translation is a common option among translators, which Newmark puts as “the literal translation of common collocations, names of organisations, the components of, and perhaps, phrases (compliments de la saison, ‘compliments of the season’)” (1988, p. 84). This strategy is based on the direct transfer of textual elements to the target language, which diminishes its distance to the source text and creates a foreignizing effect on the target readers. Hence, it is deemed to be the ultimate procedure in the literal translation strategy.

For Newmark, the initial step out of the literal notion of translation is a shift or transposition, which “[...] involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth” (ibid., 86). This strategy generally relates to the changes in word-type, thus stands on the more formal side of literal translation. But the synonymy strategy takes it one step further “[...] in the sense of a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist” and highlights that “this procedure is used for an SL word where there is no clear one-to-one equivalent [...]” (ibid., p. 84). It not only brings about the interpretation of textual elements in terms of their connotations but also necessitates their associative qualities to be taken into account in the translation process. So, it opts out of literal translation for being further associated with derivative meanings of words and phrases in both source and target languages.

The other end of the spectrum is free translation, in which a translator “reproduces the matter without the manner, or the content without the form of the original” (ibid., 40). In this strategy, making compensation in form, manner and/or both ways are significant acts as technical terms tend to be interchangeably used in different fields. When Peter Newmark’s suggested translation strategies are considered as a whole, it is clear that his approach concentrates on communicative aspects, defined by the distinctive requirements of each translation situation.

In the next part, a detailed outlook on feminist term translation strategies will be presented with examples from three academic journals of gender and women's studies in Turkey, namely Feminist Approaches in Culture and Politics [*Kültür ve Siyasette Feminist Yaklaşımlar*], Kaos Q+, and Feminist Imagination: Journal of Academic Studies [*Feminist Tahayyül: Akademik Araştırmalar Dergisi*].

### 3. Feminist Term Translation Strategies in Academic Journals of Gender and Women's Studies in Turkey

While Istanbul University Journal of Women's Studies is the first academic feminist journal in Turkey with its first issue published by the Istanbul University Centre for Practice and Research in Women's Studies [*İstanbul Üniversitesi Kadın Sorunları Araştırma ve Uygulama Merkezi*] in 1993,<sup>3</sup> the number of translations from the journal, which are collected in the 6th issue, presents a very limited perspective on the scope of feminist term translation practice and translators' identities. The 6th issue of the journal, published in 1999, brings together the papers presented at the conference titled "Mediterranean Women and Democracy" held in Istanbul on 3-4 May 1997. In this issue, a total of nine (9) translated articles appear, which collectively focus on democracy, politics, civil society, and law. The selected topics are also in line with the feminist debates of the period. Although Prof. Dr. Necla Arat increased the visibility of translators (Esra Tınaz Ermert, İsmet Gürmeriç, Nazan Moroğlu, Altan Şahinoğlu and the Congress Translation Bureau) by thanking them in the editorial page, translators' information is not included in each text, thus the visibility of their effort seems to have been interrupted. In addition, there is no access to the source texts since all the texts were deciphered from the oral presentations in the conference. As a result, the scope of translation practice is largely interrupted due to the fact that the translations were limited to the 6th issue and that the visibility of translators was in the second place, making it difficult to comment on feminist term translation strategies applied in the translated articles from the journal.

However, translation practice has been turned into a feminist activist venture with the establishment of Feminist Approaches in Culture and Politics [*Kültür ve Siyasette Feminist Yaklaşımlar*] in 2006. Published by Boğaziçi Performing Arts Organization, Education and Publishing Services [*Boğaziçi Gösteri Sanatları Organizasyon, Yayıncılık ve Eğitim Hizmetleri Limited Şirketi*], the journal combines feminist activism and theory with an anti-militarist and democratic line.<sup>4</sup> The journal's advisory board contains leading national and international feminist figures, such as Cynthia Enloe, Fatmagül Bertay, Jale Parla, Joan Wallach Scott, Judith Butler, Nükhet Sirman, Shahrzad Mojab, Sibel Irzık, Şemsa Özar, and Zeynep Çağlayan Gambetti. Since the first issue, there have been articles on the connection between women's associations and feminist activism, anti-militarism and feminist struggle, the position of women

3 Arat, 1993, p. 6.

4 Feminist Yaklaşımlar. (2021, October 12). Hakkımızda. *Feminist Yaklaşımlar*. Address: <http://www.feministyaklasimlar.org/hakkimizda/>.

in political life, violence against women, sexual harassment, solidarity opportunities between feminist and LGBTQIA+ movements, and women's representation in the media. Among the articles in the journal, the number of translations draws attention.

Two texts are chosen for the analysis of feminist term translation strategies in the journal. The first text evaluated is also the first translated text from the first issue, namely "Unraveling the Invisible and Highlighting the Connection to the Visible: Among Women in Multi-Communal Cyprus" written by Maria Hadjipavlou<sup>5</sup> and translated by Ayten Sönmez under the title of "Kıbrıslı Kadınlar Arasında: Görünmeyeni Ortaya Çıkarmak ve Görünle Bağlantısını Kurmak".<sup>6</sup> Both the author Hadjipavlou and the translator Sönmez are feminist activists and specialize in research on feminist theory, working on reflections of feminist activism in political and social sciences. In this manner, they share similar backgrounds in terms of their approach to feminist theory, which is also reflected in the subject area and content of the article published in the journal. When the translated text is evaluated, it has been determined that seven (7) of the twenty-three (23) terms related to the context of the feminist agenda and LGBTQIA+ movement are included in the text. The term translation strategies applied in the text can be listed as follows:

Source Text	Year	Source Term	Target Term	Strategy
Feminist Approaches in Culture and Politics	2006	Gender equality (2)	<i>Toplumsal cinsiyet eşitliği</i> (71)	Literal translation
Feminist Approaches in Culture and Politics	2006	Sex (5)	<i>Cins</i> (74)	Literal translation
Feminist Approaches in Culture and Politics	2006	Patriarchy (2)	<i>Ataerki</i> (71)	Literal translation
Feminist Approaches in Culture and Politics	2006	Masculine discourse (2)	<i>Eril söylem</i> (71)	Literal translation
Feminist Approaches in Culture and Politics	2006	Patriarchal order (4)	<i>Ataerki düzen</i> (72)	Literal translation
Feminist Approaches in Culture and Politics	2006	Male-dominant culture (2)	<i>Erkek egemen kültür</i> (71)	Literal translation
Feminist Approaches in Culture and Politics	2006	Female student (4)	<i>Kadın üniversite öğrencileri</i> (72)	Literal translation

According to the table above, all the terms seem to have been translated into the target language with the literal translation strategy based on their definitions and central meanings in the dictionary. In this regard, it can be thought that target readers' familiarity with the translation is improved by choosing the widespread use of the terms in question, which also contributed to the accessibility of the text in the target language and culture.

5 Hadjipavlou, 2004.

6 Hadjipavlou, 2006.

The second text evaluated for feminist term translation strategies is “Tracking This Body: Transsexuality, Pharmacology and Capitalism” written by Michelle O’Brien<sup>7</sup> and translated by Seda Saluk as “*Bu Bedenin İzini Sürmek: Transseksüellik, Farmakoloji ve Kapitalizm*”<sup>8</sup> for the 42<sup>nd</sup> issue of the journal. It is seen that the author Michelle O’Brien is a feminist academic who is committed to transgender activism, while the translator Seda Saluk is generally engaged in medical anthropology and transnational feminism in her research. In this manner, their academic backgrounds show parallels to one another, which is also reflected in the subject area and content of the article published in the journal. It has been determined that six (6) of the twenty-three (23) terms related to the feminist agenda and LGBTQIA+ movement are included in the text. The term translation strategies are listed as follows:

Feminist Approaches in Culture and Politics	2020	Gender (57)	<i>Cinsiyet</i> (55)	Synonymy
Feminist Approaches in Culture and Politics	2020	Patriarchy (64)	<i>Ataerki</i> (66)	Literal translation
Feminist Approaches in Culture and Politics	2020	Patriarchal (64)	<i>Ataerkil</i> (66)	Literal translation
Feminist Approaches in Culture and Politics	2020	Lesbian (63)	<i>Lezbiyen</i> (65)	Loan Translation
Feminist Approaches in Culture and Politics	2020	Transgender (56)	<i>Trans</i> (54)	Abbreviation
Feminist Approaches in Culture and Politics	2020	Transsexual (58)	<i>Trans</i> (57)	Abbreviation

According to the table above, four different strategies were used in the translation of feminist terms in the text. The first of these is the synonymy strategy. In this strategy, the term “gender” was translated into the target language based on the semantic universe of the term “sex,” which means “biological sex” in the source language. By this way, the difference between gender and sex is eliminated, which reinforces the feminist notion that both gender and sex are socially constructed concepts prevailing in the society, and adds a feminist aspect to the translated text.

The second strategy is literal translation, which was applied to translate the terms “patriarchy” and “patriarchal” with their central meanings in the dictionary. This not only contributed to target readers’ familiarity with the terms but also increased the accessibility of the translated text for them, which is also in line with the journal’s approach to expand the intersectionality and footprints of feminism and feminist thought in Turkey.

The third strategy is loan translation, which was applied to the term “lesbian” in the translated text. Translated in accordance with its pronunciation in the source language, the

7 O’Brien, 2013.

8 O’Brien, 2020.

term accommodates the unity of terms with the source language and culture, which increases the visibility of lesbian orientation in return.

The fourth strategy is abbreviation. This strategy is used to eliminate the difference between “transgender” (non-surgical) and “transsexual” (surgical) individuals. The abbreviation of both terms is a crucial step toward increasing the inclusiveness of the text by resolving the difference between trans individuals, which has the tendency to create a hierarchical dichotomy between trans individuals with/without gender affirmation surgeries. In this regard, the preference for more common and inclusive uses of terms provides a basis for the accessibility of the text for the target readership.

In both translations, there is a strong motive toward increasing the accessibility of the text and creating an egalitarian perspective in the society. Also, the translators’ imprint information is included to highlight their efforts and visibility throughout the translation process. In this regard, the Feminist Approaches in Culture and Politics can be described as feminist in accordance with the links established between the feminist agenda and the texts selected to be published, translation strategies applied to the feminist and LGBTQIA+ terms, and the visibility of translator identity in the journal.

The second journal to be included in this paper is *Kaos Q+*. Having published its first issue in 2014, *Kaos Q+* is an academic journal focusing on social, economic, and political issues in relation with the representation of the LGBTQIA+ movement under the queer theory. On the journal website, the objectives of the journal are listed as follows:<sup>9</sup>

“*Kaos Q+* aims to touch upon the leap that the queer concept has made over time in theoretical and practical fields at home and abroad, as well as the micro-policies that may arise in relation to this field in the future. In this sense, *Kaos Q+* takes queer theory far beyond being an identity policy specific to LGBTI+s and seeks to question theorizing itself. It is among the aims of the journal to focus on the relationships or points of disagreement between queer theory and other social and cultural theories that discuss/criticize power, marginality, privilege, and normativity. As such, the journal’s content intersects with critical theories of race and identity, anthropology, Marxism, Anarchism, feminist theory, masculinity studies, disability studies, contemporary art theories, and all kinds of philosophical and political texts that fall within this concept.”

It is clearly seen that the journal aims to address the representation of LGBTQIA+s with an interdisciplinary perspective, and tries to achieve this by transcending given categories of race, language, religion, nationality, and gender with a theoretical framework drawn from the queer theory. Additionally supported with academics such as Aksu Bora, Alev Özkazanç, Elifhan Köse, Judith Butler, Melek Göregenli, Sibel Yardimci, Simten Coşar, Şahika Yüksel, and Yusuf Eradam in the advisory board of the journal, the interdisciplinary approach of the journal is reflected in the journal issues covering queer theory, body, desire, border, labor,

9 *KaosQueer+ Queer Çalışmaları*. (2021, October 12) Çağrı. *KaosQueer+ Queer Çalışmaları*. Address: <http://www.kaos-q.com/anasayfa.php>.

education, cinema, queer literature, and history with many translated texts. While translations generally focus on the topics of philosophy, politics, sexuality, and history, the theoretical debates are closely related to the feminist agenda of the period, which gives it an up-to-date feature to it regarding the feminist and LGBTQIA+ struggles in Turkey.

Two texts were selected for the evaluation of feminist term translation strategies. The first text evaluated is the first translated text from the first issue of the journal published in 2014, namely “Thinking Sex: Notes For a Radical Theory of The Politics of Sexuality”<sup>10</sup> written by Gayle Rubin and translated by Berkay Ersöz under the title of “*Cinsellik Üzerine Düşünmek: Cinsellik Politikalarına Dair Radikal Bir Kuram Üzerine Notlar*”.<sup>11</sup> Both the author Gayle Rubin and the translator Berkay Ersöz have similar backgrounds in that Rubin conducts research on sexuality and gender in the field of cultural anthropology, while Ersöz, as a translator, generally works on the translation of books on culture, history, religion, political science and history of science in Turkey. In this context, they share similar backgrounds, which is also reflected in the subject area and content of the article published in the journal. It has been determined that twelve (12) of the twenty-three (23) terms related to the feminist and LGBTQIA+ movements are included in the text. The term translation strategies can be listed as follows:

Kaos Q+	Year	Source Term (Count)	Target Term (Count)	Strategy
Kaos Q+	2014	Gender (157)	<i>Toplumsal cinsiyet</i> (28)	Literal translation
Kaos Q+	2014	Male (159)	<i>Erkek</i> (31)	Literal translation
Kaos Q+	2014	Female (159)	<i>Kadın</i> (31)	Literal translation
Kaos Q+	2014	Masculine (163)	<i>Eril</i> (33)	Literal translation
Kaos Q+	2014	Femininity (175)	<i>Kadınsılık</i> (43)	Literal translation
Kaos Q+	2014	Patriarchal (183)	<i>Patriarkal</i> (49)	Loan translation
Kaos Q+	2014	Homosexual (151)	<i>Eşcinsel</i> (24)	Literal translation
Kaos Q+	2014	Gay (170)	<i>Gey</i> (39)	Loan translation
Kaos Q+	2014	Bisexual (164)	<i>Biseksüel</i> (34)	Loan translation
Kaos Q+	2014	Lesbian (175)	<i>Lezbiyen</i> (43)	Loan translation
Kaos Q+	2014	Queer (179)	<i>Queer</i> (46)	Loan translation
Kaos Q+	2014	Transsexual (164)	<i>Transseksüel</i> (34)	Loan translation

According to the table above, two strategies are applied to the translation of feminist and LGBTQIA+ terms, which bear an equal number in the target text. The first of these strategies is the literal translation strategy. This strategy was used to transfer the terms based on their central meanings and widespread uses in the target language and culture. The terms “gender,” “male,” “female,” “masculine,” “femininity” and “homosexual” are respectively translated

<sup>10</sup> Rubin, 2006.

<sup>11</sup> Rubin, 2014.

as *toplumsal cinsiyet, erkek, kadın, eril, kadınsılık*, and *eşcinsel* according to their definitions in the dictionary. With this motive, the translator increased the accessibility of the translated text and contributed to target readers' familiarity with the terms, which seems to be in line with the journal's approach to expand the visibility of the LGBTQIA+ struggle in Turkey.

The second strategy is loan translation. This strategy is used in the translation of gender identities and sexual orientations such as "gay," "bisexual," "lesbian," "queer" and "transsexual" with their transcription in the target language. In this respect, their semantic universe in the source language is preserved with their direct transfer into the target language, which accommodates the unity of terms with the source language, and increases the visibility of sexual orientations in the translated text.

The second text evaluated for term translation strategies is from the 9<sup>th</sup> issue of the journal, published in 2020. Written by Valerie Traub under the title of "The New Unhistoricism in Queer Studies",<sup>12</sup> the text is translated by Ece Durmuş with the title of "*Queer Çalışmalarında Yeni Gayritarihselcilik*"<sup>13</sup> in the journal. Both the author Valerie Traub and the translator Ece Durmuş share similar backgrounds in their relation to feminist thought in that Traub, as an academic, is engaged in feminist research in the intersectionality of sexuality, gender and race, while Durmuş is a prominent editor and translator at Otonom Publishing House, which is one of the leading contributors to the dissemination of feminist philosophy texts and terminology in Turkey. In this way, it can be suggested that the subject area and content of the article published in the journal is in line with their background. It has been determined that nine (9) of the twenty-three (23) terms related to the feminist agenda and LGBTQIA+ struggle are included in the text. The term translation strategies are as follows:

Kaos Q+	2020	Gender (58)	<i>Toplumsal cinsiyet</i> (7)	Literal translation
Kaos Q+	2020	Male gender (63)	<i>Eril toplumsal cinsiyet</i> (10)	Transposition
Kaos Q+	2020	Female (66)	<i>Kadın</i> (12)	Literal translation
Kaos Q+	2020	Masculinity (68)	<i>Erkeklik</i> (13)	Synonymy
Kaos Q+	2020	Homosexual identity (62)	<i>Homoseksüel kimlik</i> (9)	Loan translation
Kaos Q+	2020	Gay identity (76)	<i>Eşcinsel kimliği</i> (18)	Literal translation
Kaos Q+	2020	Bisexual (76)	<i>Biseksüel</i> (18)	Loan translation
Kaos Q+	2020	Lesbian (76)	<i>Lezbiyen</i> (18)	Loan translation
Kaos Q+	2020	Queer (76)	<i>Queer</i> (18)	Loan translation

According to the table above, four strategies were applied to the translation of feminist terms. The first and most common one is the loan translation strategy. This strategy was

<sup>12</sup> Traub, 2013.

<sup>13</sup> Traub, 2020.

mostly used to transfer the LGBTQIA+ terms into the target language in accordance with their pronunciation in the source language. In this context, the semantic universe of these terms is preserved with a direct transfer, which accommodates the unity of terms with the source language, and increases the visibility of sexual orientations in return.

The second strategy is the literal translation, which is based on the transfer of terms in accordance with their central meanings in the dictionary and common usage in the target language and culture. The terms “gender,” “female” and “gay identity” were respectively translated as *toplumsal cinsiyet*, *kadın*, and *eşcinsel kimliği*, which not only increased the accessibility of the translated text but also contributed to the target readers’ familiarity with the terms. In this manner, this is in line with the journal’s approach to expand the visibility of the LGBTQIA+ struggle in Turkey.

The third strategy is transposition, which is based on the changes of the word type in the translation process. An example of this is the term “male gender,” in which “male,” normally used as a noun in the source language, is changed to *eril* in translation, meaning “masculine” and having the adjective form in the target language. By this way, the structural differences between source and target languages are resolved, and the distinction of a person (male) and a gender identity (male gender) is highlighted, which helps to clarify the term in the minds of the target readers.

The fourth strategy is synonymy. In this strategy, the term “masculinity” is translated with the help of the semantic universe of “male” meaning *erkek* (a male person), rather than “masculine” meaning *erkeksi* (having features of a male) in the target language. By this way, the difference between masculinity and male is eliminated with a clear reference to the domination of male gender over female gender in the society, which adds a feminist aspect to the translated text in turn.

The high number and variety of terms provide a significant basis for them to circulate among the target readers. In addition, translators’ imprint information in both articles serves to highlight the visibility of translators and translation in the journal. In this regard, the term translation practice in Kaos Q+ can be described as feminist in the light of the theoretical links established between the feminist agenda of the period and the texts selected to be published, translation strategies applied to the feminist and LGBTQIA+ terms, and the visibility of translator identity in the journal.

The third journal to be included in this paper is Feminist Imagination: Journal of Academic Researches. The journal started to be published in 2020 and has been published twice a year (February and August) since then. Under the section “About the journal” on its website, the objectives of the journal are listed as follows:<sup>14</sup>

14 Feminist Tahayyül. (2021, October 13). Dergi Hakkında. *Feminist Tahayyül*. Address: [http://www.feministtahayyul.com/?page\\_id=860](http://www.feministtahayyul.com/?page_id=860).

“The journal, which strives to follow contemporary national and transnational theoretical and methodological debates in the production of feminist academic knowledge, aims to realize this by;  
critically looking at various forms and relations of gender,  
dedicating itself to understanding and subverting inequality between the sexes,  
addressing the differences in the process of shaping gender and social life,  
considering the relations between gender and other inequalities through intersectional approaches,  
trying to open up questions of feminist research through the lens of critical theory,  
publishing studies that deal with the relations between knowledge from everyday life, emotions and experiences and the production of ‘scientific’ knowledge.”

In the excerpt above, it is stated that the scope of the journal is not limited to femininity, and that it focuses on various issues regarding gender by including the intersectional approaches to other forms of inequality in the journal. In this respect, the journal pays regard to third-wave feminist arguments under a holistic framework that highlights the concept of inequality from various perspectives. This is traced in the advisory board of the journal, which includes leading feminist researchers from different fields such as Aksu Bora, Alev Özkazanç, Funda Şenol Cantek, Joan W. Scott, Serpil Çakır, and Serpil Sancar. This not only increases the representation of the journal in the academic world, but also strengthens its bonds with feminist research and theory. Since its first issue, the journal has published issues on “new” themes in Ottoman gender studies, the imagination of emotions in feminist studies, feminist pedagogy, and current themes focusing on current issues in the feminist movement in Europe and the world.

Translations of two interviews and an article have been published in the issues of the journal so far. In order to examine the translation strategies applied to the feminist terms, the text, written by Joan W. Scott under the title of “Unanswered Questions”<sup>15</sup> and translated by Çağlar Karaca as “*Cevaplanmamış Sorular*” for the 1st volume of the 1st issue in 2020, was chosen.<sup>16</sup> While the author Joan W. Scott is one of the prominent academic figures in the area of feminist history and politics, the translator Çağlar Karaca is engaged in the translation of political science texts into Turkish, suggesting that both have similar interests in feminist theory, which is also reflected into the subject area and content of the article from the journal. It has been determined that ten (10) of the twenty-three (23) terms from the feminist and LGBTQIA+ movements are included in the text. The term translation strategies are as follows:

15 Scott, 2008.

16 Scott, 2020.

Term	Year	Source Term (Count)	Target Term (Count)	Strategy
Feminist Imagination	2020	Sex (1422)	<i>Cinsiyet</i> (92)	Literal translation
Feminist Imagination	2020	Gender (1422)	<i>Toplumsal cinsiyet</i> (91)	Literal translation
Feminist Imagination	2020	Male (1427)	<i>Erkek</i> (99)	Literal translation
Feminist Imagination	2020	Female (1427)	<i>Dişi</i> (99)	Literal translation
Feminist Imagination	2020	Masculine (1427)	<i>Erkeksi</i> (99)	Literal translation
Feminist Imagination	2020	Feminine (1427)	<i>Kadınsı</i> (99)	Literal translation
Feminist Imagination	2020	Masculinity (1428)	<i>Erkeksilik</i> (101)	Literal translation
Feminist Imagination	2020	Femininity (1428)	<i>Kadınsılık</i> (101)	Literal translation
Feminist Imagination	2020	Homosexuality (1424)	<i>Eşcinsellik</i> (94)	Literal translation
Feminist Imagination	2020	Lesbian (1424)	<i>Lezbiyen</i> (94)	Loan translation

According to the table above, two translation strategies were applied to the feminist and LGBTQIA+ terms in the text. The first and most common one is the literal translation strategy. In this strategy, the terms “sex,” “gender,” “male,” “female,” “feminine,” “masculinity,” “femininity,” and “homosexuality” are translated into the target language in accordance with their central meanings and definitions in the dictionary. This decision increases the intelligibility of the text and creates a more accessible text for the target reader. In this respect, this is in line with the journal’s approach to expand the visibility of feminist thought and activist struggle in Turkey.

The second strategy is loan translation. In this strategy, the term “lesbian” is translated as *lezbiyen* into the target language in accordance with its pronunciation in the source language. This motive accommodates the unity of terms with the source language and culture, and increases the visibility of lesbian orientation in return, as the same term is used beyond the borders of the transnational LGBTQIA+ struggle around the world.

As a result, it can be deduced that the text chosen for the evaluation of feminist term translation strategies has close links with the feminist agenda in *Feminist Imagination: Journal of Academic Studies*. In addition, as the translator’s imprint information is shared in the article, his/her efforts are made visible in the target language and culture system. Both the selection of a text in line with the feminist debates in the country and the emphasis on the translator’s visibility are indicators of the feminist nature of the journal’s approach to translation practices. However, the low ratio of translated texts in the issues shows that the main focus is on the development and dissemination of feminist thought with the local experience and knowledge, which limits the scope of translation in the journal.

## Conclusion

In Turkey, feminist academic publishing started with *Istanbul University Journal of Women’s Studies* in 1994, and has advanced to this day in terms of the number of publications and the variety of topics published so far. The links established with the feminist agenda and the efforts

of academic/activist agents, who have a share in translation activities to transfer the knowledge and experiences abroad to the target system, have helped to place academic journals in an important position in the country.

When the positions of academic journals of gender and women's studies are compared, it is recognized that *Feminist Approaches in Culture and Politics*, published by BGST since 2006, has a central position in the academic publishing in Turkey. Represented by forty-two (42) issues published between 2006-2020, the journal has followed a close line of thought with the feminist agenda by including translated articles of Tanya Reinhart, Cynthia Cockburn, Sharzad Mojab, and Judith Butler, who are considered pioneers of feminist theory around the world. The high ratio of translated articles in the journal issues not only helps to diversify the feminist concepts in the target system but also consolidates relations with the transnational feminist struggle in the world. These goals are realized through the literal translation strategy, which is the most frequently applied strategy in the translated texts. It is generally applied to the translation of feminist terms such as "gender equality," "sex," "patriarchy," "masculine discourse," "patriarchal order," "male-dominant culture," and "female student" into the target language in the journal. It increases the accessibility of the translated texts and target readers' familiarity with the feminist concepts, which reflects the journal's will to advance the footprints of feminist thought in Turkey. In this manner, it can be inferred that the act of translation is used as a practical tool for the development of translational feminist ties with the outside world in *Feminist Approaches in Culture and Politics*.

The second journal after *Feminist Approaches in Culture and Politics* is *Kaos Q+*. The journal aims to improve the representation of LGBTQIA+s in the society with an interdisciplinary perspective supported by academics from various fields of research. Within the journal, there are translations from the topics of theory, philosophy, politics, sexuality, and history, which are closely related to the feminist agenda of the period. Among the feminist term translation strategies, both literal and loan translation strategies draw attention. While the literal translation strategy is mostly applied to the translation of feminist terms, loan translation is at the center of translation of LGBTQIA+ terms into the target language. The presence of terms from both movements in the translated texts helps to disseminate the feminist and LGBTQIA+ concepts in the target language and culture. In this respect, the term translation practice within the journal is used to establish theoretical and practical links with the feminist agenda of the period by including the LGBTQIA+ activist struggle, as well.

The third journal in terms of its positionality in the target language and culture is *Feminist Imagination: Journal of Academic Studies*. The journal follows an intersectional approach in a holistic framework that focuses on the concept of inequality from various perspectives. While there is a strong emphasis on the current feminist agenda in the journal issues, the number of translations is limited, which is reminiscent of the fact that the journal's priority is on the development of feminist thought with local experience and knowledge in Turkey. In return, this tendency restricts the scope of feminist term translation practice in the journal.

As a result, it can be concluded that there is a strong motive for the development of feminist thought in the academic journals of gender and women's studies in Turkey. As for the journals, the ratio of translated texts may change; however, the will to disseminate and circulate transnational and intersectional feminist concepts in the target system is substantially enforced with the term translation practice in the journals' issues. In this respect, when it comes to the transfer of feminist knowledge and experience from the outside world, the translation practice is perpetually deemed to be an integral part of academic feminist publishing and activism in Turkey.

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