

# Unyielding Resistance: a Research on Constructing Feminist Literary Translation and Communication Systems in a Multi- Media Context

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**ABSTRACT :** *In an era of rapid development, where deep thinking is gradually fading and the tension between serious literature and popular culture is intensifying, the advancement and dissemination of feminist ideas through serious literary works and their translations face significant obstacles. In the international communication of Chinese culture—particularly in the case of non-mainstream cultural expressions such as feminist thought—the current practice often relies on media shaped by the attention economy, such as film, television, and digital platforms. The value of serious literary translation in cross-cultural communication remains largely underutilized, revealing the untapped potential of feminist literary translation within China's communication systems and its cultural diplomacy. Moreover, the oppression of women is systemic, and the achievement of gender equality requires a correspondingly systematic approach. This study, therefore, aims to explore the value and development pathways of feminist serious literature and its translation, and to investigate their roles and functions within communication systems in a multi-media context. The goal is to contribute to the advancement of feminism in China, promote the international dissemination of Chinese feminist thought, and deepen both the theoretical research and practical application of feminist literary translation.*

**KEYWORDS** - *Feminism, Literary Translation, Serious Literature, Sociology of Translation, Translation and Communication Systems*

## I. INTRODUCTION: BREAKING THE BINARY OPPOSITION BETWEEN SERIOUS LITERATURE AND POPULAR CULTURE

In an era increasingly characterized by "McDonaldization", where people's attention spans are fragmenting, popular literature further consolidates its mainstream status, while the value of serious literary works and their translations faces fierce attacks. This phenomenon severely hinders the dissemination of feminist thought and the

development of feminism, given that serious literature serves as the primary conduit for the effective spread and deep development of these ideas. However, serious literature and popular culture should not inherently be in binary opposition. Such a dichotomy would, on one hand, obliterate the role of serious literature in improving socio-cultural conditions; on the other hand, it would diminish the value of popular culture in disseminating ideas. Only by dialectically examining serious literature and popular culture and identifying their points of connection can the synergistic benefits of their interaction be fully realized.

On December 16, 2025, Premier Li Qiang of the State Council signed a State Council decree promulgating the "Regulations on the Promotion of Nationwide Reading". This signifies the state's affirmation of the role of books in building a strong socialist culture. Government-sponsored book translation funding projects, such as the "Silk Road Book Publishing Project", the "Classic China International Publishing Project", the "Chinese Contemporary Works Translation Project", and the "Shanghai Translation and Publishing Promotion Program", demonstrate the state's support for the role of books in shaping a positive international image of China and affirm the importance of book translation in cultural diplomacy. Concurrently, these government initiatives also vigorously fund the translation of Chinese literary works. For instance, in 2025, "The Tea Country Boy" was successfully selected for the Silk Road Book Publishing Project, and "Chinese Short Classics: A Letter from a Letter—Selected Short Stories of Sun Ganlu" was included in the 2024 Shanghai Translation and Publishing Promotion Program. This indicates the national-level affirmation of the importance of literary translation for disseminating Chinese culture globally. However, Chinese female writers and their literary works are rarely represented in these state-funded translation projects. This phenomenon, on the one hand, exposes the position and developmental status of Chinese female writers and their works within the external dissemination system. On the other hand, it highlights the developmental potential of feminist literary translation under the "Chinese Culture Going Global" initiative. Realizing this potential urgently requires the construction of a corresponding communication system for support. Yet, considering the mass appeal of cultural dissemination, research in translation and media studies in recent years has primarily focused on international news trans-editing, audiovisual translation, and game localization. This underscores the lack of a constructed system for the dissemination of feminist literary translation.

Current academic research on feminist translation shows a tendency to move beyond the study of translation itself, shifting focus towards the entire related ecosystem. For instance, Zhao Yu(2025) conducted research on the construction of a feminist translation and dissemination system within diplomatic discourse. This is because feminist translation studies confined solely to the translated text cannot meet the goals of promoting gender equality and cultural pluralism, given that the invisible oppression and discrimination against women in patriarchal societies are systematic and structural. Concerning feminist literary translation and dissemination, achieving high-quality development and promoting the international spread of Chinese feminist thought—thereby contributing to the intellectual emancipation and development of women worldwide—requires identifying and addressing factors unfavorable to feminism at all levels. Therefore, dismantling the systemic predicament faced by women necessitates a comprehensive system to drive progress.

In summary, adhering to the resistant spirit of feminist theory, this paper aims to seek the connection points between serious literature and popular culture. Within a multi-media context, it will further explore the value and development pathways of feminist literary translation from the dual perspectives of text generation and dissemination mechanisms. It also seeks to investigate the role and status of feminist literary translation within the dissemination system. The ultimate goal is to promote the construction of a comprehensive translation and dissemination system, thereby contributing women's strength to the "Going Global" of Chinese culture and contributing Chinese perspectives to the global development of feminism.

## II. LITERATURE REVIEW: REFLECTIONS AND DEBATES

### 2.1 Western Research: Reflections, Expansions, and Divergences

Feminist translation studies in the West are characterized by a focus on their dynamic, evolving vitality and a commitment to reflecting on, expanding, and deepening the boundaries and dialogues within the field. This is intrinsically linked to the developmental history of feminist translation itself. Firstly, the theoretical construction of this research area is still in a process of development and is influenced by the historical, social, and cultural contexts of different eras, necessitating further scholarly debate and dialogue. Secondly, the field has been fraught with controversy since its inception, marked by significant internal conflicts and contradictions. Later generations of scholars continuously develop the field by critically examining and building upon the research of their predecessors. Therefore, a critical spirit and a reflexive consciousness are essential conditions for researchers studying and advancing this domain.

Olga Castro et al. (2009), by re-examining the shared concerns of translation studies and feminist theory from the triple dimensions of the conceptual, the historical, and the critical, have promoted the deepening of academic dialogue and opened up new spaces for debate in subsequent research. Luise von Flotow (2012) traces the developmental trajectory of gender studies. In light of the impact of post-structuralist feminist translation, she advocates for a return to "women" as a biological reference point in translation studies, while also chronicling the historical achievements of feminism in the field of translation. Flotow et al. (2017) place women at the center of translation studies, examining translation within the ever-changing historical, cultural, and social frameworks of different contexts as explored by various women authors, translators, and theorists. Castro et al. (2017) focus on the multiple aims and diverse visions of feminist translation, exploring how it resonates across time and space through different political voices and cultural traditions. They delve deeply into how literary and non-literary discourses migrate and flow, jointly participating in the construction of feminist knowledge and the practice of political action within both local and transnational contexts.

Furthermore, even though "feminist translation" and "gender and translation" lack substantial difference (Sun Ziyao, 2019), the irreconcilable contradictions in theoretical development and political appeals

between early feminist translation and post-structuralist feminist translation have led to the emergence of a new research paradigm within translation studies from a Western gender perspective: research from a multi-gender perspective. For instance, B.J. Epstein et al. (2017) analyze the transformative process of "queer" in translation and apply queer theory to discussions of translation issues. Brian James Baer et al. (2018) critically explore the emerging academic field addressing queer topics within translation and interpreting studies.

## **2.2 Domestic Research: From Theoretical Borrowing to System Construction**

A review of the existing literature reveals that current domestic research on feminist translation in Chinese academia can be broadly categorized into three areas: studies based on the early gender and translation theories constructed by Québécois scholars, post-structuralist feminist translation studies, and translation studies from a multi-gender perspective. The emergence of these three areas exhibits a temporal sequence and a logical relationship of critique and inheritance, collectively reflecting the critical evolution and dialogue within gender studies—from essentialism to constructivism, and from binary opposition to pluralistic fluidity.

Regarding case studies on feminist literary translation, most scholars primarily apply the feminist translation theories proposed by Flotow to examine feminist translation strategies in specific texts (Sui Xiaobing & Song Xinpei, 2019; Bai Jing & Guo Zhiyi, 2024; Liu Sicheng, 2025). The limitation of this research framework lies in its exclusive focus on the translator's conscious "gender performativity" guided by feminist thought, while neglecting the translator's unconscious "gender absence" influenced by traditional patriarchal society. However, this elusive "gender absence" on the part of translators may cause those practicing feminist translation views to inadvertently further consolidate gender inequality. Therefore, identifying the translator's unconscious "gender performativity" constitutes a crucial difficulty and pain point that feminist translation or gender and translation studies must address. Consequently, some scholars have proposed using critical discourse analysis from a post-structuralist perspective to study feminist/gender and translation. Meng Lingzi (2016) suggested that the purpose of gender and translation studies is to reveal the essence of "performing gender" within translational discourse by investigating the hidden social power structures and unequal gender relations in translation, thereby rendering both conscious and unconscious gender factors visible. She also proposed critical discourse analysis as an effective approach for conducting gender and translation studies within a post-structuralist theoretical framework. Subsequently, Li Jianqi et al. (2022) employed critical discourse analysis to examine the female images in the French translation of *La Capitale déchu* (Ruined City). Furthermore, within post-structuralist feminist translation studies, existing literature includes Meng Lingzi (2015), who adopted a post-structuralist theoretical framework to explore the relationship between gender and translation from a discursive perspective; Lin Lin et al. (2020), who utilized feminist post-structuralist discourse analysis theory to discuss gender and translation; Song Meihua (2020), who simultaneously examined three major postmodern translation studies schools—postcolonial, feminist, and deconstructionist—within the postmodern context, traces their developmental characteristics, differences, and interconnections, offering insights for better understanding or utilizing postmodern translation

concepts; and Hu Yuqi (2023), who explored the application of gaze theory in post-structuralist feminist translation studies, analyzing how it describes asymmetrical power relations at both textual and contextual levels. Similarly, Western queer theory, having undergone theoretical travel, has also garnered attention from Chinese scholars. For instance, Sun Ziyao (2019) analyzed the cultural implications and academic dilemmas behind the phenomena of early feminist translation theory and post-structuralist feminist translation theory, proposing new theoretical possibilities for translation studies from a multi-gender perspective based on queer theory.

However, whether it is early feminist translation, post-structuralist feminist translation, or translation studies from a multi-gender perspective, all aim to advance feminist translation development at the micro-textual level. Yet, for literature to reach international audiences effectively, a dual approach combining textual research and dissemination mechanisms is necessary to gain acceptance from both elites and the general public. Moreover, considering that the marginalization of feminist literary translation and dissemination results from historical, structural, and intersectional factors, a comprehensive system is urgently needed to address it at both micro and macro levels. Concurrently, critical discourse analysis from a post-structuralist perspective seeks to expose the obscured relationships among gender, power, and ideology in discourse; whereas constructing a translation and dissemination system aims to reshape power relations and transform ideologies by altering discourse systems. The former provides an effective framework for academic research, while the latter offers a pathway for practical implementation; the academic findings of the former supply the theoretical basis and action guide for the practice of the latter.

Furthermore, because feminist translation theory is deeply rooted in the West, although like most theories it has undergone a journey from West to East (Min Dongchao, 2014), Castro (2017) pointed out that the research centers for "gender and translation" or "women and translation" have consistently been located in Europe and North America, with existing scholarship failing to fully reflect the emerging geographical diversity within the field. Consequently, this theory inevitably encounters "rejection" reactions during its "transplantation" to China. Therefore, some scholars have sought to move beyond the Western feminist translation research framework, delving into the localized application of gender perspective research based on China's specific context. Examples include Li Hongyu (2008), who examined the relationship between translator gender awareness and translation practice in the Chinese context, using translations of Alice Walker's womanist novel *The Color Purple* as research objects; Li Hongyu (2012), who analyzed gender factors in the first translation of *The Grass Is Singing* from the 1950s and its revised version from the 1990s, revealing the significant impact of gender factors on translation within China's historical context; and Zheng Juan & Wang Yuming (2013), who, based on an analysis of domestic scholars' research on feminist translation, discussed the path and prospects for the localization development of feminist translation studies.

In response to the "Chinese Culture Going Global" initiative, relevant scholars have also researched the translation and dissemination of Chinese literature. Hu Anjiang (2010), using American sinologist Howard

Goldblatt as an example, explored suitable translator models and translation strategies for Chinese literature "going global." Geng Qiang (2012), based on translation norm theory and employing descriptive methods, systematically investigated the state-run "Panda Books" translation series, aiming to reveal its normative characteristics and, by analyzing its strengths and weaknesses, provide solutions and reference plans for challenges facing Chinese literature "going global." Wang Baorong (2018), focusing on the English translations of Lu Xun, Mo Yan, and Yu Hua's works, conducted a sociological analysis of the dissemination models for translated Chinese literature. Jiang Hui et al. (2025) analyzed the trajectory of *The Three-Body Problem's* dissemination in Japan, exploring innovative strategies and practical possibilities for the overseas dissemination of Chinese literature in a multi-media context.

However, domestic research on feminist translation and dissemination is characterized by limited quantity, low quality, and a research focus on literary translation that does not prioritize Chinese women's works. Zhao Yu (2025) conducted research on constructing a feminist translation and dissemination system within diplomatic discourse. Xu Zongrui (2024) et al., using the English translation of Yan Geling's *The Secret Talker* as a case study, researched the translation and dissemination of works by contemporary Chinese female writers. Wang Yanli (2025) analyzed the translation and dissemination of Korean women's literature in China from the perspective of translation sociology, examining its circumstances, causes, and issues. Hu Yaoyu et al. (2025), based on the review of the translation of Han Kang's works in China, analyzed their dissemination, as well as the uniqueness and complexity of her writing, offering valuable references for Sino-foreign literary exchanges.

In summary, through the review of research on feminist translation and related fields, I find that the common practice among relevant scholars is to discuss the dissemination of a particular literary work by focusing either on textual interpretation or on deconstructing dissemination mechanisms. There is a lack of literature combining both to study the cross-cultural dissemination of literary works. Furthermore, research addressing this issue from a feminist perspective is even scarcer. This phenomenon reveals problems such as limited research materials and low research motivation among scholars in this area. However, as previously discussed, the construction of a Chinese feminist translation and dissemination system holds significant research value and developmental potential. Therefore, one contribution of this paper lies in enriching theoretical research in this field and aiming to provide new research perspectives for future investigators.

### **III. SYSTEM CONSTRUCTION: WRITING WOMEN'S VOICES WITH A WOMAN'S PEN**

#### **3.1 The Role of Feminist Literature within the Translation and Dissemination System**

Nation branding in countries with relatively weak international influence often focuses on highlighting the distinctiveness of their national image (Flotow, 2015: 71). Although China's international influence has significantly increased in recent years, there remains room for improvement. Our country has consistently endeavored to cultivate an image as a responsible major country and actively promotes the development of gender equality. However, due to structural and historical reasons, the emancipation of Chinese women's thinking and

the elevation of their status still face a long journey. From the perspective of the feminist literary translation and dissemination system, the relatively lagging development of Chinese women is reflected in the lower prestige of female writers, the lesser impact of women's literary works, and the scarcity of translated works by women, resulting in a weaker female voice within China's external cultural dissemination system. Well-developed feminist literature can significantly enhance a nation's international image and standing, further boosting the international influence of its culture. For instance, following Han Kang's reception of the Nobel Prize in Literature in 2024, the translation and dissemination of "Korean women's literature" increased substantially worldwide (Wang Yanli, 2025). Concurrently, the widespread dissemination of "Korean women's literature" in China demonstrates the further emancipation of Chinese women's thinking and simultaneously promotes the further development of feminism in China, highlighting the influence of feminist literature on other countries within the translation and dissemination system. Furthermore, China's promotion of foreign women's literature and the widespread dissemination of foreign feminist literature within China mean that, from the perspective of polysystem theory, translated feminist literature currently occupies a dominant position in China. To change this situation and vigorously develop Chinese feminist literature and its translation, we should proactively promote the construction of its translation and dissemination system from multiple aspects, fully enabling Chinese feminist literature to play its due role within the translation and dissemination system.

### **3.2 Concept and Significance of Feminist Literary Translation**

The cultural diplomacy role of translation constitutes a research area of immense scholarly value and broad scope. Harnessing translation's function in cultural diplomacy represents a crucial pathway for enhancing national image and soft power (Flotow, 2015). Following the cultural turn in translation studies, the focus shifted from linguistic "equivalence" and "fidelity" toward broader cultural, social, political, and historical dimensions. Translation emerged as an effective means of disseminating national culture and shape national image, being reconceptualized as an act of cross-cultural communication, a force for cultural construction, and a practice both constrained by and exerting influence upon various social powers. Against this backdrop, feminist translation theory emerged, imbued with political attributes and committed to preserving the heterogeneity of women's works in translation and dissemination. Its primary objective is to liberate women from their "second sex" status and advance the cause of gender equality.

The domain of translation analysis centered on literary texts constitutes one of the areas where feminist translation theory exerts its greatest influence. This is because, once feminism reaches a certain stage of development and overt discrimination against women has been largely eliminated, the most significant obstacle to gender equality becomes society's implicit discrimination against women. Literary works often encapsulate the spirit of their age, and the gender-discriminatory consciousness implied within them is both a product of their era and, conversely, reinforces social ideology. Feminist translation theory emphasizes translators' critical reading and creative rewriting. The former facilitates the identification of implicitly gendered discrimination embedded in texts, while the latter enables the removal of such implicit gender bias. This dual approach plays a vital role in

reclaiming women's voices and reshaping female images, contributing to the subtle cultivation of readers' values and the dissemination of progressive feminist thought. Ultimately, it empowers language and translation to become positive forces driving social change toward gender equality.

### **3.3 Definition and Impact of Dissemination System Construction**

The construction of a feminist literary translation and dissemination system in a multi-media context aims to leverage existing media fully and establish a comprehensive framework to address the systemic oppression of women—oppression that is structural, historical, intersectional, routinized, and implicit—thereby achieving the goals of unleashing female writers' creative potential, enhancing the translation quality of female translators, deepening theoretical research on feminist translation, and advancing the development of feminism worldwide.

Specifically, the construction of such a system should proceed from three interconnected stages: the creation, translation, and dissemination of feminist literary works. First, the creation stage requires female authors to produce excellent original works. Second, the translation stage demands translators with strong gender awareness to deliver high-quality translations; concurrently, this stage necessitates that research on feminist translation theory provides effective guidance for translation practice. Third, the dissemination stage requires robust support from institutions such as the state and publishing houses. Only when these three stages are simultaneously realized can a comprehensive system be established, thereby promoting the development of feminism in China and globally.

## **IV. PATH EXPLORATION: FROM SILENCING TO RECONSTRUCTION**

The current state of development in Chinese feminist literary translation and dissemination is the result of the interplay among various factors, including society, history, culture, and power structures. Changing this state requires us to approach the issue from multiple angles, considering social factors and social actors. The sociologist Pierre Bourdieu, by situating translation within the social sphere, proposed that translation practice is influenced by the interaction of "field, capital, habitus, and *illusio*," offering an excellent lens through which to observe how cultural production and social structures interact. Therefore, these four concepts provide an effective framework for exploring pathways to construct a feminist literary translation and dissemination system.

### **4.1 Field Dilemmas and Cultural Breakthroughs: A Dissemination Strategy Prioritizing Popular Culture**

Currently, the field in which Chinese feminist literary translation and dissemination operate is generally unfavorable for the construction of such a system: there is insufficient support at the national level, low motivation among publishers, and so on. However, the translation and dissemination of "Korean women's literature" in China provides valuable experiential reference for improving the field of Chinese feminist literary translation and dissemination. In the late 1990s, under the guidance of its "culture-oriented national development" strategy, South Korea vigorously promoted the export of its cultural products, among which derivative products from films and television dramas, as well as popular bestsellers, were the main exports (Wang Yanli, 2025). The export of popular

culture helps arouse target countries' interest in its culture and enhances target country readers' acceptance of its culture, thereby creating an entry point for the export of its serious literature. Judging from the current translation and dissemination of "Korean women's literature" in China, this pathway has achieved fruitful results. Furthermore, the model of "film first, novel following" is also widely regarded as a successful mode for the overseas translation and dissemination of Chinese literature (Wang Baorong, 2018). Therefore, under the "Chinese Culture Going Global" initiative, we should draw on this cultural dissemination pathway. By first promoting the translation and dissemination of Chinese feminist-themed films, television dramas, and popular literature, we can, on the one hand, expand the international influence of Chinese culture and stimulate foreign readers' interest in reading Chinese literature. On the other hand, increased demand will help realize the economic value of literary works and raise publishers' motivation to publish translated feminist literature, thereby creating conditions for the translation and dissemination of serious Chinese feminist literary works abroad.

#### **4.2 Habitus Formation and Literary Commitment: From "Writing for Traffic" to Canon Formation**

A writer's habitus largely determines their historical standing in the literary world—whether they will achieve "enduring fame" or be merely "a flash in the pan". Particularly in today's rapidly evolving society, faced with readers' increasingly fragmented reading habits, some opportunistic writers seize commercial opportunities to produce a series of mass-consumption products. In the short term, high readership volumes can promote the dissemination of feminist thought, but works lacking literary substance will inevitably be submerged in the torrent of history, ultimately detrimental to feminism's long-term development. Consider, for example, the work of South Korean female writer Cho Nam-joo, Kim Jiyoung, Born 1982. Because it aligned with modern readers' preference for "short, fast-paced, and easily digestible" content, it caused a sensation upon publication. Yet, precisely due to its lack of literary depth, the translation and dissemination of her subsequent works have yielded disappointing results (Wang Yanli, 2025). In contrast, consider another South Korean female writer, Han Kang. Since she received the Nobel Prize in Literature in 2024, the translation and dissemination of her works, as well as related academic research, have increased substantially. This is because authoritative awards like the Nobel Prize prioritize literary merit over commercial value, and works that receive such authoritative recognition are typically serious literature meticulously crafted by their authors. This offers contemporary feminist literary translation and dissemination systems another high-quality, stable development pathway from the perspective of women writers: to uphold the spirit of feminist resistance, resist the alienating effects of capitalism on human nature, and remain committed to literary faith.

#### **4.3 Capital Accumulation and Translator Visibility: Translational Archaeology and Discursive Reconstruction of Women's Voices**

"Cognitive sociolinguistics adheres to the three-dimensional interactive principle of 'language–cognition–society,' focusing on the cognitive thinking behind language" (Rong Zhenghao & Wang Shaohua, 2024), emphasizing that society can shape language by influencing human cognition; conversely, language can reinforce cognition, further consolidating social reality. Therefore, dismantling the male-dominated discourse system plays a crucial role in

constructing a feminist literary translation and dissemination system. The male-dominated discourse system manifests in two aspects: first, the existing discourse system contains numerous expressions that elevate men while demeaning women; second, the current system is dominated by male perspectives and experiences, lacking women's voices and viewpoints. Consequently, current academic research on feminist translation is not limited to eliminating discourses detrimental to promoting gender equality within the existing system; another pathway for advancing gender equality involves advocating for changed narrative perspectives, endowing and excavating more women's voices (Zhao Yu, 2025: 29).

In literary translation practice, one concrete means of realizing this pathway is excavating the contributions of female translators and supporting their agency. Target language readers tend to attribute the acclaim for literary works to their authors, overlooking the crucial role translators play in the translation and dissemination of literary works, thus keeping translators in an "invisible" state, further reinforcing the doubly marginalized identity of female translators. Feminist translators have excavated the voices of women authors submerged in history (Flotow, 1997). Li Hongyu (2019) proposed that research on translation history from a gender perspective excavates the voices of female translators lost to history, confirming that women in history did not lack voices but rather had them obscured by male voices within patriarchal society. The excavation of outstanding female translators from history brings multifaceted "capital" to modern female translators:

First, symbolic capital. The excavation of distinguished female translators retrieves women translators from the margins and shadows of history, bringing them back to central spot, vindicating their reputations, and challenging the naturalized legitimacy of "male dominance." The recovery of outstanding female translators provides later female practitioners with powerful "symbolic precursors," establishing positive role models for contemporary women translators, enhancing their confidence in translation, and strengthening their motivation. The systematic excavation of women translators also helps transform "female translator" from a random individual label into an "identity genealogy" endowed with historical depth and continuity, greatly enhancing its collective symbolic weight. Second, cultural capital. Excavating female translators helps reveal different translation principles, strategies, and methods, thereby enriching the canon shaped by mainstream translation history. Moreover, the literary translation practices of female translators inherently constitute important source material for feminist translation theory research; excavating the generative processes and psychological trajectories of female translators contributes new cultural capital to translation studies. Finally, social capital. The collective portrait of historical women translators provides contemporary female translators with an imagined spiritual community, offering emotional support and identity recognition—a powerful form of intangible social capital. In summary, this provides another effective pathway for constructing a feminist literary translation and dissemination system.

#### **4.4 Illusio Identification and Capital Conversion: Promoting Societal Acceptance of Women's Value**

"Illusio" refers to the specific interests pursued by participants within a field. Only when the benefits they obtain are recognized by other participants can their "illusio" be converted into "symbolic capital," and through this process, field rules are established or reinforced, thereby shaping and seizing power (Wang Yuechen, 2011). The inability to convert "illusio" into "symbolic capital" is precisely one of the difficulties facing the current construction of a feminist literary translation and dissemination system. For instance, female scholars have historically often existed in the role of assistants, their actual contributions going unrecorded in history. Li Hongyu (2019), by tracing translation history from a Western gender perspective, discovered that many female translators who made significant contributions to translation have been marginalized by history. If a female writer's works receive no societal attention, if a female researcher's feminist topics are not recognized by the academic community, and if a female translator's versions are disregarded by readers, this greatly dampens women's enthusiasm for engaging in the development of feminism. Therefore, to promote the construction of a feminist literary translation and dissemination system, it is necessary to foster full societal recognition of women's value and facilitate the conversion of women's "illusio" into "symbolic capital." Specific measures include rewriting literary history, reinterpreting classic works, and excavating historically overlooked women writers and translators; promoting the acceptance of women's works on non-"resistance" themes; and acknowledging women's creative capacities, among others.

## V. THE VALUE OF SYSTEM CONSTRUCTION: BREAKTHROUGHS FROM A TRIPLE PERSPECTIVE

### 5.1 Enhancing Cultural Literacy and Gender Awareness: From the "Male Gaze" to the "Equal Gazing Subject"

If serious literature and popular culture form a stark opposition, it reflects, on the one hand, the impact of "McDonaldization" on the cultural sphere, and on the other hand, reveals a generally low level of cultural literacy among the nation's citizens. To promote the deep development of feminist literature, the creation and translation of serious literature should be our focus. The current marginalization of Chinese feminist literary works and their translations actually provides, conversely, an entry point for improving national cultural literacy: enhancing the cultural literacy of the populace through the construction of a feminist literary translation and dissemination system. An overall improvement in national cultural literacy offers two pathways for advancing feminist development in China: From the male perspective, according to Lacan's mirror theory, our self-perception is a reflection of the gaze of others. Traditional female imagery is imbued with the attributes of the "male gaze." This "male gaze," a product of patriarchal society, carries severe gender discrimination tendencies and hinders the expression of female subjectivity. An elevation in cultural literacy can promote the awakening of gender equality awareness in men, attenuating the chauvinistic attributes of the male "gaze." This positions women on an "equal footing" rather than a "subordinate" one, breaking down traditional gender hierarchies and thereby promoting equality between the sexes. From the female perspective, improving women's literary literacy can enhance their spiritual state, promoting their awakening, and further unleashing their creative potential. This, in turn, fosters the

production and translation of feminist literary works.

### **5.2 Promoting International Dissemination and Dialogue of Ideas: Exporting Chinese Wisdom and Engaging with Global Issues**

Books are one of the most fundamental and effective means of disseminating a nation's ideas and culture. A well-established system for the translation and dissemination of feminist literature facilitates the cross-cultural transmission of Chinese women writers and their works across different cultures from the perspectives of encoding, decoding, and circulation. This will undoubtedly promote the international dissemination of Chinese feminist thought. Even though the specific connotations of feminist thought may vary across countries due to factors such as cultural traditions, political systems, economic structures, and religious beliefs, their essential core remains consistent: promoting women's emancipation and achieving gender equality. Therefore, the international dissemination of Chinese feminist thought is conducive to offering Chinese wisdom and Chinese solutions to the world, fostering exchange and cooperation in the global women's cause, while simultaneously enhancing China's international influence.

### **5.3 Promoting Innovation in Translation Theory and Practice: Research Driven by Demand, Practice Nourishing the System**

The rising international status of feminist writers facilitates the global translation and circulation of their works, promotes the international dissemination of the feminist thought embedded in their books, and enhances the positive role that feminist literary translation plays in the cultural diplomacy of their respective nations. Simultaneously, the heightened international reputation of feminist writers increases demand for their works overseas, thereby generating greater need for feminist literary translation. To effectively convey the feminist ideas embodied in these books and enhance their communicative impact on the international stage—ultimately aiming to advance global women's intellectual emancipation and strengthen the international influence of their national culture—it is imperative to actively apply feminist translation theories and employ feminist translation strategies during the translation process. Consequently, the construction of a feminist literary translation and dissemination system serves to propel further theoretical research and practical exploration in the field of feminist literary translation.

## **VI. Conclusion: Between Resistance and Compromise**

Feminist translation studies were initially pioneered by Québécois women scholars in Canada and later underwent challenges from post-structuralist feminism, which significantly attenuated their political appeals. Against this backdrop, early feminist translation researchers, led by figures like Flotow, engaged in reflection on Eurocentrism and essentialism while also critiquing post-structuralist feminism, thereby holding firm to gender differences based on binary difference—a stance embodying both compromise and resistance. Yet compromise here does not signify uncritical acceptance, nor does resistance entail obstinate adherence; the integration of both reflects the dialectical and unified wisdom practiced by generations of feminist translation scholars. The construction of a

feminist literary translation and dissemination system represents a contest between the serious and the popular, between literature and capital. However, advancing feminist literary translation and dissemination does not require opposing these seemingly conflicting concepts. Rather, they should be viewed dialectically, with genuine focus placed on how to organically integrate opposing forces—embracing both compromise and resistance. By fully leveraging existing multimedia dissemination pathways while maintaining commitment to literary seriousness, we can achieve the long-term development of feminist literary translation and dissemination.

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