

PERSPECTIVES ON TRANSLATION, FEMINISMS AND GENDER FROM LATIN AMERICA

PERSPECTIVAS LATINOAMERICANAS SOBRE TRADUÇÃO, FEMINISMOS E GÊNERO

PERSPECTIVAS LATINOAMERICANAS SOBRE TRADUCCIÓN, FEMINISMOS Y GÉNERO



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Introduction

2 Translation studies is a thriving discipline in Latin America. Within this transdisciplinary field, feminist translation studies has been firmly established by focusing on the study of discursive, ideological, cultural, and sociopolitical aspects of the work of women translators and authors, with special emphasis on gender representations, gender awareness, and criticism. In our higher education institutions, particularly in Argentina and Brazil, there is evidence of a marked and growing interest in addressing the intersections between translation, feminisms and gender. In the case of Argentina, for example, this academic interest is tied to the struggle of various social movements, as well as to a renewed regulatory framework. In 2015, a major feminist movement emerged in Argentina. The *Ni una menos* has projected its voice internationally denouncing, resisting and fighting all forms of violence against women. *Ni una menos* stretched to other regions of Latin America such as Bolivia, Brazil, Chile, Colombia, Mexico, Nicaragua, Peru, Venezuela, and Uruguay. The magnitude of the feminist demonstrations across the world gave rise to a broad-ranging feminist alliance in which Polish, Korean, Russian and Argentine women, among many others, came together to advance the First International Women's Strike in 2017. In line with this, both feminists from Argentina and Brazil participated in this First International Women's Strike. Undoubtedly, these movements, which have found profound echoes in society, have contributed to including women's rights as well as certain gender issues in the cultural, educational, political and legal agenda.

In Argentina, the last two decades have witnessed transforming legislation in terms of feminisms and gender that aim to provide, among other safeguards, integral protection of the rights of children and adolescents (Law 26,061); integral protection to prevent, punish and eradicate violence against women in their interpersonal relationships (Law 26,485); rights protection under the National Comprehensive Sexual Education Program (Law 26,150); sentence enhancement measures in gender-related crimes (Law 26,791); women's rights under the Equal Marriage Act (Law 26,618); gender identity rights (Law 26,743); and the right to discontinue pregnancy (Law 27,610). At pace with the legislature, in December 2019, at the beginning of the administration of President Alberto Fernández, the Ministry of Women, Gender and Diversity was created and its authority regulated (Decree 7/2019). This new Ministry arises as a response to the need to protect and guarantee the rights of women and LGBTI+ against all forms of discrimination, inequality and violence (Resol. 2020-24-APN-MMGYD).

In Brazil, in the same period, the rights of women gained strength with successive Labor Party administrations, during which public policies focused on universal income to households headed by women and promoted the rights of low-income people, through – the recently controversially terminated – *Bolsa Família*. In the legislative sphere, the landmark piece of legislation on violence against women, the Maria da Penha Act (Law 11,340/2006), enacted during the Lula da Silva administration, continues to be the main legal instrument to fight domestic violence. In 2015, during the Dilma Rousseff administration, the Femicide Act (Law 13,104/2015) modified the Brazilian Criminal Code by introducing femicide in the list of heinous crimes and in that of the aggravating circumstances of murder. In addition, the Law against sexual harassment and other related crimes (Law 13,718/18) was passed in 2018. Since 2019, however, there have been serious attacks on women’s rights against which social movements continue to fight. Last year, after vigorous social movement and media reaction against a presidential veto on the distribution of women’s sanitary products under the Menstrual Health Act (Law 14,214/2022), President Bolsonaro was forced to reverse the measure.

Collectives of translators and interpreters have not remained indifferent to his social and political agenda. In 2016, the *Coletivo Sycorax* came together in Brazil and in 2018 the *Traductoras e intérpretes feministas de la Argentina* (TEIFEM). was formed in Argentina. Through their praxis, the members of these groups problematize the practice of translation and interpreting, as well as their role, from critical and situated perspectives, as agents of social change. In Argentina, these changes and movements have also led to the revitalization of the discussion on the use of inclusive language with impact on the publishing industry and academia. An example of these debates is the recent translation into Spanish of a posthumous work by Gloria Anzaldúa, *Luz en lo oscuro/ Light in the Dark*, published in Argentina in 2021. Additionally, the practice of collective and coordinated feminist translation has enabled the Brazilian Portuguese audience to gain access to key feminist texts originally published in the nineteen sixties, seventies and eighties and written by authors such as Angela Davis, Audre Lorde, Maria Mies and Silvia Federici, to which list the translation of *Our Bodies, Ourselves* has recently been added.

Indeed, all these transformations urge us to critically review not only our teaching and professional praxis but also the research we do. This special issue of *Belas Infieís*, “Latin American Perspectives on Translation, Feminisms and Gender”, advances along the lines of these social and cultural agendas to reflect on translation and interpreting from intersectional and decolonial approaches in our region. This issue brings together a collection of selected

papers and articles originally presented at the 9th IATIS Regional Workshop “Perspectivas latinoamericanas sobre traducción, feminismos y género”/“Latin American Perspectives on Translation, Feminisms and Gender”. Punctuated by the COVID-19 pandemic, the Workshop, which brought together participants from Canada, Spain, Greece, Mexico, the United Kingdom and, mainly, Argentina and Brazil, was held online in December 2020, with the institutional and financial backing of the International Association for Translation and Intercultural Studies (IATIS), and the *Laboratorio de Investigaciones en Traductología* (LIT) and the *Instituto de Investigaciones en Humanidades y Ciencias Sociales* (IdIHCS), located at *Universidad Nacional de La Plata* (UNLP) and the *Consejo Nacional de Investigaciones Científicas y Técnicas* (CONICET) in Argentina. This meeting of experts and scholars, which was honored by the presence of Luise von Flotow as keynote, was highly productive in consolidating and establishing lines of research and collaboration around translation, feminisms, and gender in Latin America. When devising the call for papers, we set ourselves the objectives of: reviewing the practices, contexts and concepts of translation and interpreting within the wider debate on gender and feminisms raised in Latin America and their connections to other regions; fostering the promotion of research on established and emerging paradigms within feminist translation studies; and paving new avenues for dialogue and academic exchange in our region.

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This issue consists of six scholarly papers, an interview, four project reviews, and two publication reviews. Of the total of thirteen contributions, eight are in Spanish, four in Portuguese, and one in English. Below is a brief description of all of contributions that make up this special issue of *Belas Infiéis* on “Latin American Perspectives on Translation, Feminisms and Gender”.

In “Acerca del término queer y sus derivas latinoamericanas: contra el relato Norte-Sur y la supuesta importación teórica” [About the term queer and its Latin American drifts: against the North-South story and the alleged theoretical importation], Facundo Saxe offers an account of the uses, translations and reappropriations of queer in its different versions and in geopolitical spaces outside the US centre. This journey enables Saxe to present the tensions involving queer theory and to question the North-South directionality. In view of this, there is the need to rethink translation possibilities in the face of the untranslatability of what is considered queer in dialogue with different analytical categories.

In “Uma perspectiva feminista para os contos de fadas: a obra *The Bloody Chamber and Other Stories*, de Angela Carter, no sistema literário brasileiro” [A Feminist Perspective on Fairy Tales: Angela Carter's *The Bloody Chamber and Other Stories*, in the Brazilian

Literary System], Anna Olga Prudente de Oliveira examines the reception of two Portuguese translations of *The Bloody Chamber*... Through an analysis of the paratexts, metatexts and editorial projects in which the translations are found, Oliveira takes up the categories of patronage and rewriting in the light of a feminist reading that highlights the possibilities of feminist editorial projects.

The article “Materialización de universos femeninos en las literaturas para las infancias: la traducción al español de *Matilda* de Dahl” [Materialization of Female Universes in Children’s Literature: the Spanish translation of Dahl’s *Matilda*], by María Soledad Prieto, encourages us to think about translation and Children’s Literature from feminist and Latin American perspectives. Prieto analyzes the translation practices and the reception of the translation in Argentina by intertwining social, political, cultural and ethical aspects that concern the contexts of production, publication and circulation.

Next, in “Estrategias globales de adaptación teatral: feminismos en escena en *Los monólogos de la vagina*” [Global Strategies for Theater Adaptation: Feminisms on Stage in the translation of *The Vagina Monologues*], Paula Bajo Moreno articulates translation, theater discourse and gender issues to examine translations and stagings of *The Vagina Monologues* performed in Mexico and in Spain. Based on the work of the Cuban feminist critic Yanetsy Pino Reina, this paper provides a worthy comparative study of the scripts and their relevance on stage to rethink the role of translation as an engine of artistic transformation and, more specifically, of social change.

Conference interpreting is also present in the scholarly paper section thanks Gabriela Luisa Yañez’s contribution titled “Subjetividad y género a través de la interpretación simultánea de conferencias en la Comisión de la Condición Jurídica y Social de la Mujer (ONU)” [Subjectivity and Gender through Simultaneous Conference Interpreting at the United Nations Commission on the Status of Women]. The author proposes, from a transnational feminist translation studies perspective, an original analysis of subjectivity in discourses mediated by simultaneous interpreting in a significant international arena where the promotion of political, economic, civil, social and educational rights of women are at play.

“Gênero e divisão do trabalho de tradução: o caso da poesia traduzida no Brasil” [Gender and the Division of Translation Labor: the Case of Translated Poetry in Brazil], by Maria Teresa Mhereb, draws attention to the fact that women make up the majority of the workforce in the translation market. Albeit, the genres and languages translated by women differ markedly from those translated by their male counterparts. Based on data gathered from

publication catalogs of established Brazilian publishers, Mhereb shows there is a relationship between the gender of the translator and the translated textual genres and languages. Therefore, she argues that these gendered translation relationships are rooted in a sexual division of labor that results in the translation of the most prestigious languages and textual genres being carried out by male translators. This study provides compelling evidence of the gender and geopolitical biases that govern the translation market.

The interview with Luise von Flotow, “Translation and Gender: a Conversation with Luise von Flotow”, conducted by the guest editors, offers a broad framework of reference for the works and productions included in this special issue. In the interview, Flotow, a founding figure of feminist translation studies in the West, reviews and shares her perspective on issues related to gender and translation, the current validity of feminist translation, the most recent developments of queer approaches to translation, the urgency of transnational dialogues, and a number of methodological aspects of interest to readers. Flotow highlights different projects and initiatives as well as the forging of alliances facilitated by transnational feminist translation and led by a new and productive generation of specialists.

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As for the research and translation projects shared in this special issue, their being included as an independent section is a direct result of the interest that the field of feminist translation studies sparks in both Brazil and Argentina by bringing together translation theory and praxis.

The section opens with the research project titled “La traducción de cuentos de escritoras hispanoamericanas al portugués brasileño” [The translation of short stories by Hispanic-American women writers into Brazilian Portuguese], by Daniele Corbetta Piletti, Artur Emílio Alarcon and Adail Sobral. It provides a detailed description of the features and singularities of a translation (theory) project carried out at the Federal University of Rio Grande (FURG). Based on the goal of making the literary production of Argentine and Venezuelan writers of the 19th century visible, through translation into Brazilian Portuguese, the project is part of an editorial program focused on the publication and promotion of studies on Latin American fiction.

Next, Beatriz Cagnolati, Gabriela Daule and Virginia Gnecco present “Estudio traductológico en relación con la perspectiva de género: análisis y transferencia” [Translation study in relation to gender perspective: analysis and transfer], a research project carried out at the LIT (IdIHCS, UNLP/CONICET). With the aim of introducing and sensitizing student of translation to the current debates on sexist and non-sexist writing/rewriting in the mediation of

texts, the authors comment on some of the tenets of feminist translation studies and describe the corpus of analysis compiled during their research.

“Colectivo Sycorax: Desarrollos de Prácticas Feministas de Traducción” [Coletivo Sycorax: the unfoldings of feminist translation practices], by Ana França Alvarenga, Laura Pinhata Battistam, Juliana Bittencourt, Luciana Carvalho Fonseca, Cecília Farias, Leila Giovana Izidoro, Maria Teresa Mhereb, Shisleni de Oliveira-Macedo, Cecília Rosas, and Elisa Rosas, deals with anti-capitalist and collective translation projects undertaken by the *Coletivo* since its inception in 2016 – with the translation of Silvia Federici's *Caliban and the Witch* (2004) – to its most recent project: the translation of Maria Mies's *Patriarchy and Accumulation on a World Scale* (1986). The review highlights the increasingly leading role of the *Coletivo* in the editorial process as a whole and in theoretical discussions leading to the consolidation of concepts of commoning, collective and situated translation, thus highlighting the relationship among the feminist practices derived from their own collective practice.

In the review of the research and development project “Crear(se), reescribir(se), traducir(se): posturas literarias y posturas políticas en autoras y traductoras contemporáneas” [Create(oneself), rewrite(oneself), translate(oneself): literary postures and political postures in contemporary authors and translators], based at the LIT (IdIHCS, UNLP/CONICET), María Leonor Sara y María Julia Zapparart focus on the theoretical, conceptual and methodological aspects of their research on the discursive productions of a group of Francophone authors and contemporary translators. As reported in the review, part of the investigation on the works of the selected women authors lies in exploring their discursive practices, which creatively and transgressively subvert heteropatriarchal norms to claim a feminist political agenda.

Two reviews close this special issue. The first, “*Revista Lucía: uma mescla irreverente*” [*Revista Lucía: an irreverent mix*], written by Marina Damaros, was based on an interview with founder and editor Fernanda Grigolin. This feminist journal on visual culture and translation aims at bringing together authors from Latin America and the so-called Global South, as well as specialists and agents in the publishing market in the region. *Lucía* offers an interesting amalgam of contributions privileging diverse epistemological approaches and transdisciplinary backgrounds, while increasing the universe of publications focused on aspects of translation and feminism.

The second review, carried out by Magdalena Chiaravalli and María Laura Escobar Aguiar, addresses the book *Queering Translation, Translating The Queer. Theory, Practice, Activism*, edited by Brian Baer and Klaus Kaindl. The comprehensive review of the chapters

highlights and demonstrates the urgent relationship between translation, queer studies, politics, and social activism. In this sense, the authors value the importance of this book as a starting point on the path, not only of the complexities in articulating queer theory and translation studies, but also on that of disrupting hegemonic models.

In short, the contributions gathered in the four sections of this special issue of *Belas Infiéis* are a sample of the research and practices carried out in the field of feminist translation in Latin America. As in other translation and gender collections that specifically address feminist translation, this special issue shows a predominance of literary studies. However, we are pleased to note that in this dossier we also move towards the consideration of other areas and geopolitical issues linked to translation in our region.

An area of recent interest within feminist translation studies, present in this special issue, is interpreting studies, which has its own specificities in terms of translation practice – and theory. Surely, in the not too distant future we will also be witnessing the onset of the field of feminist interpreting studies. Moreover, in the Projects section, this special issue underscores that translation movements, which, as we know, have predominantly been in the North-South direction, are today not only thriving in the South-South direction, but also constitute a means to advance novel and significant theoretical discussions about feminist translation, as shown, for example, by the collective translation project presented in this dossier. Finally, the interview with the 9th IATIS Regional Workshop keynote speaker Luise von Flotow provides readers with an overview that contextualizes current debates and demonstrates that the discipline of feminist translation studies transcends borders and has become a transnational current with multiple and promising research avenues.

To conclude this introduction, we would like to acknowledge and express our gratitude to all the reviewers for their expertise, time and effort, to the issue's Advisory Committee – colleagues Beatriz Emilce Cagnolati, María Leonor Sara and Gabriela Luisa Yañez –, to the *Belas Infiéis* team for supporting us throughout the organization, review and editing process, and to Aline Araújo Silva for the poignant cover art. We especially thank the chief editor of *Belas Infiéis*, Germana Henriques Pereira, for her confidence in this project that helps visibilize Latin American perspectives on translation, feminisms and gender from our region. It only remains for us to wish you a fruitful and enjoyable reading.