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**OAKNÍN, MAZAL & BOLAÑOS GARCÍA-ESCRIBANO, ALEJANDRO (EDS). FEMINISM AND GENDER AWARENESS IN MODERN FOREIGN LANGUAGES AND TRANSLATION. E-EXPERT SEMINAR SERIES: TRANSLATION AND LANGUAGE TEACHING, VOL. VI. CÓRDOBA, UCOPRESS, 2022, 26 PP. ISBN: 978-84-9927-722-6**

*Feminism and gender awareness in modern foreign languages and translation* is the sixth book of the series entitled e-Expert Seminar Series: Translation and Language Teaching. This e-book is edited by Mazal Oaknín and Alejandro Bolaños García-Escribano and contains recordings of the blended seminar organised by the UCL Centre for Translation Studies, UK, and the University of Córdoba, Spain.

Translation and Feminist Studies share a long history insofar as feminism has needed and benefited from the dissemination of ideas and practices into other languages, spaces and cultures. Translation Studies embraced feminism by assuming a political stance that shook the old principle of fidelity (Arrojo, 1994) and rose up against the premise of translation as reproduction (the subjected woman) of an original that is an act of authored creativity (the dominant man) (Chamberlain, 1988). Following these new, radical theories, the focus shifted from the author's intention to the translator's proactive commitment towards social justice and equality. Feminist translation studies have traditionally focused on the "womanipulation" of translations through specific strategies (Von Flotow, 1997) and the visibilisation of women authors, translators and subjects. Gender-fair language has also been added to the feminist translation mix on the basis that "making the feminine visible in language is making women seen and heard in the real world, which is what feminism is all about" (De Lotbinière-Harwood, 1989, p. 9). More broadly, gender mainstreaming integrates a gender perspective in all areas, including at an educational level, with the goal of promoting equality.

Despite an extensive body of literature in translation studies, feminism is not always included in the translation curriculum, and this is precisely the focus of the volume under review, in order to close in that gap. Liberating the curriculum and embracing inclusivity in the classroom are discussed by Mazal Oaknín (University College London, UK) in her introduction. In this video book, readers are exposed to ground-breaking experiences that bring together feminism and gender awareness in modern languages and translation teaching.

In the first chapter, Şebnem Susam-Saraeva (University of Edinburgh, UK) examines the struggles experienced by refugee and migrant women in childbirth. The impact of language competence and obstetric violence has not been fully addressed by translation studies scholars, and neither has birth been a commonplace subject of feminist theories. Nevertheless, Susam-Saraeva argues that the implications for interpreter training are crucial. Although interpreting alone cannot solve the mistreatment that foreign language speaking women may endure in maternal institutional settings, the author proposes a mixed training approach for interpreting students to act as health mediators and introduces the notion of the interpreter-cum-doula.

In the second chapter, José Santaemilia (University of Valencia, Spain) examines public discourse on gender, sexuality and social inequality within the lines of convergence and interdependency between translation theory/practice, and feminism. Translation is a profoundly ethical activity whose concept of neutrality should be revised to interrogate the androcentric logic of the original from an (eco)feminist, transnational perspective. Santaemilia provides practical examples of classroom-based projects in which students analyse instances of linguistic sexism in legal fiction books through critical discourse analysis.

Soledad Díaz-Alarcón (University of Córdoba, Spain) describes a literary translation class project that challenges preconceptions. Through this experience, students are encouraged to acknowledge the presence of domination techniques (Ås, 1978) and feminine stereotypes in the original and the translation. This project can have a direct social impact by prompting students to question gender asymmetries that reflect a paradigm of men dominating women that repeated exposure has taught us to accept as natural and inconsequential.

Olga Castro (University of Warwick, UK) narrates her experience teaching an undergraduate module on translating transgressive Hispanic feminist literature based on Henry-Tierney (2019). Students, who are new to translation other than as a tool for language learning, are confronted with thought-provoking questions: Which female authors are translated and how? What is gender-conscious and feminist translation? What strategies are available? Castro touches on intersectional identities and Hispanic geographies, raising the students' awareness of the need for feminism(s) and feminist translation, and tries to arouse passion for translation as a creative and political activity.

Gora Zaragoza-Ninet (University of Valencia, Spain) describes the difficulties experienced when implementing a gender approach in translation studies. The question of gender is neither included in the translation

curriculum nor mastered by the students, who acknowledge the shortfall and demand a change. Zaragoza-Ninet's proposal for the inclusion of gender in translation training is structured around three main axes: researchers' and students' projects, academic events, and module contents. In her experience, students are deeply convinced that critical thinking and a gender approach can give them a competitive advantage in their professional careers.

In the penultimate chapter, María Laura Spoturno (National University of La Plata, Argentina) examines Argentina's regulatory framework and the universities' gender agenda, as well as intersectional, transnational, third-world, decolonial, and post-colonial feminist perspectives. Spoturno's proposals towards approaching gender in the translation classroom require knowledge of the legal framework and university policies, and involve curriculum adaptations. For the design of relevant teaching tools, it is paramount that additional dialogue and collaboration be promoted at local, regional and international levels. Gender and feminism must be addressed critically in the translation classroom to foster a fundamental reflection on retranslation as a feminist translation strategy.

The final chapter revolves around the benefits of equality, diversity and inclusion (EDI) in the translation classroom, and the use of feminist translation as a vehicle to further social change. Amy Xiaofan Li (University College London, UK) dissociates fairer societies from grammatically genderless languages, such as Chinese and Japanese, and encourages the examination of language biases beyond grammatical gender. Critical thinking must be applied to teaching translation in order to encourage students to assess the effects of gender in discourse analysis, and to emphasise the diversity of subjects and authors. Haydn Kirnon (University College London, UK) tackles gender inequalities through the work and life of María Moliner as a woman librarian snubbed and belittled by a patriarchal academy of language, and presents a selection of books dealing with otherness in a Spanish context that can be used in the translation classroom. The tall order is to marry the teaching of languages through translation with starting a meaningful conversation with students. Martha Gaustad (University of Córdoba, Spain) analyses the difficulties posed by teaching gender in technical translation, especially when dealing with sensitive topics. Other gender issues in the technical translation class can be the treatment of pseudo-scientific myths related to women's health, like menstruation, or the male bias in medical research. Last but not least, Antonio Jesús Tinedo Rodríguez (UNED, Spain) posits that didactic audiovisual translation can have a positive social impact by resourcing materials that raise awareness of gender and feminism.

Readers will find in this must-read book food for thought and materials that aim at making the classroom a women-centred space that promotes

equality, diversity and inclusion. As Alejandro Bolaños (University College London, UK) underlines in his conclusion, the chapters encompass abundant practical examples that can be easily replicated.

This publication is invaluable as a much-needed instrument of advocacy towards the inclusion of gender and feminist approaches in the translation classroom. Lecturers, often constrained by time restrictions and bureaucracy, will herein find ways in which to harness the potential of feminist translation as “a productive pedagogical tool to promote equality, social justice and solidarity in and beyond the classroom” (Ergun & Castro, 2017, p. 24). Exchanges of socially-engaged educational experiences such as these can be extremely useful and necessary for inspiration, and more attention needs to be brought to them. Nevertheless, without formal integration in curricula, the implementation of these practices can be haphazard, subject to the will of the trainers and available time. This fortuitousness does not do justice to the significance of gender mainstreaming in teaching foreign languages and translation as a tool in the pursuit of equality.

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