

Feminist Translation Studies. Local and transnational perspectives, edited by Olga Castro and Emek Ergun, New York & London, Routledge, 2017, xvi + 282 pp., US \$145.00(hardcover), ISBN-13: 978-1-138-93165-7

This volume provides a practical resource for researchers, teachers and translators interested in the productive overlap between feminism and translation studies. In their introduction, Castro and Ergun frame feminist translation ‘as intersectional feminist activism’, intended ‘to transgress disciplinary borders [...], so that the field becomes more transnational, interdisciplinary and overtly political’ (p. 2). The book includes 16 chapters arranged in three sections: – *Feminist Translation in Theory*, *Feminist Translation in Transition* and *Feminist Translation in Action*. ‘A Corpus-Based Analysis of Terminology in Gender and Translation Research: The Case of Feminist Translation’, by José Santaemilia, uses empirical and numerical techniques to investigate *feminist translation*, defined as ‘a burgeoning interdisciplinary field [...] confidently expanding in various directions’ (p. 16). Santaemilia’s analysis identifies search-terms such as *gender*, *women*, *feminis** and *translation* in two ad-hoc corpora, combining qualitative and quantitative approaches to create a conceptual map of the field.

In ‘Transnational Feminist Solidarities and the Ethics of Translation’, Damien Tissot explains that transnational feminist movements ‘question the so-called “universal woman subject”, as well as the numerous attempts by women of the First World to talk on behalf of *every* woman’ (ibid). The chapter draws on Ricoeur, Balibar and Butler (pp. 33–34) ‘to ground a politics of translation on a renewed concept of the universal, rather than on an overt or covert assumption of absolute universality’ (p. 38). Indeed, ‘it may be the task of a feminist ethics of translation to reclaim the universal and provide ideological scaffolding for feminist solidarities’ (p. 41).

In ‘We Need to Talk ... to Each Other: On Polyphony, Postcolonial Feminism and Translation’, María Reimóndez argues that the goal of feminist and postcolonial translation is to create a space for multiple voices to be heard (p. 44). Introducing herself as ‘a speaker of a non-hegemonic language, Galician and a non-heterosexual woman’, who founded a feminist NGO to support activists mainly in Tamil Nadu, India, Reimóndez analyses the potential of feminist translation theory and practice, especially between non-hegemonic languages, ‘as a transgressive meaning-making operation’ (p. 43).

In 'Translation and the Circuits of Globalisation: In Search of More Fruitful Feminist Dialogues in Contemporary Spain', Lola Sánchez examines the postcolonial/decolonial claim that 'location matters as much as race, class, sex and age [...] in shaping the production of knowledge' (p. 56). Her analysis investigates the role of translation in the 'epistemic violence that situates some knowledges as more valuable than others [...] (p. 58). The locus of her cartographic investigation is a book series *Feminismos* [Feminisms] in Spanish translation.

In 'A Manifesto for Postcolonial Queer Translation Studies', Rahul Gairola examines 'the colonial operations of gender and sexuality norms in and through translation' (p. 72). The chapter focuses 'on the gay body, reading it as a "primary text" that socially articulates the patriarchal and racial privileges of the white, gay male body ...' (ibid). Theoretical discussion centres on the work of Burton, Edeleman and McClintock, concluding with a practical claim 'that postcolonial resistance [...] is only possible if that abject western body situates itself in alliance with an intersectionally-defined transnational queer movement.' (p. 79).

Cornelia Möser's 'Gender Travelling Across France, Germany and the US: The Feminist Gender Debates as Cultural Translations' contends that translation can be reconfigured 'as a productive act' and a 'feminist issue in the sense that it undermines dichotomous gendered ideas about *translation* (... as a copy, secondary, feminine ...), *original* (... authentic, primary, masculine) and *nationality* ("authentic", "pure")' (p.80). Drawing on Butler, Haraway, Said and Spivak, the chapter explores the productive potential of translation 'by analysing the travels of gender debates across France, Germany and the US' (ibid).

'Pedagogies of Feminist Translation: Rethinking Difference and Commonality across Borders', by Emek Ergun and Olga Castro, argues that 'feminist translation is a useful pedagogical tool to teach global politics in disciplines across the humanities and social sciences' (p. 94). The chapter offers practical strategies for teachers 'willing to incorporate feminist translation into their curriculum despite not being familiar with the field' (p. 95). With reference to history, the travelling of ideas, reception and solidarity, the authors share 'pedagogies that remind us that we always already live in translation' (p. 107).

In Section II of the book, Richa Nagar, Kathy Davis, Judith Butler, Analouise Keating, Claudia de Lima Costa, Sonia Alvarez and Ayse Gül Altınay give their responses, in the form of a round-table discussion, to four broad questions posed by the editors. The questions probe the central

topics of the book: translation and feminist activism; transnational feminism as a holistic and polyphonic movement; translation, scholarship and activism; privileges, promises and pitfalls of different geopolitical territories, in each case interrogating the practical aspects of feminist translation studies as perceived by the round-table participants.

In 'The Other Women's Lives: Translation Strategies in the Global Feminisms Project', Justine Pas and Magdalena Zaborowska voice a paradigmatic tenet of feminist translation in action: 'feminist translation emphasizes the overt visibility of the translator' (p. 139), who 'flaunts' her presence through textual and para/textual strategies. The practical focus of the chapter is on a transnational oral-history project involving scholars and activists from women's centres in four countries. Here, translation intervenes 'to ensure that women across the globe have equal access to the transnational arena' (p. 150).

Annarita Taronna's 'Engendering Translation as a Political Project: The Subversive Power of Joyce Lussu's Activist Translation(s)' investigates the work of Joyce Lussu, an unconventional translator and intersectional feminist activist (p. 151). Lussu translated into Italian works by numerous dissident and exiled poets and writers. On her travels, she met and interviewed the authors informally but did not know the languages from which she was translating. '[H]er drive to translate was primarily a desire to expose Italian readers to foreign political situations and subversive works' (p. 152).

Elena Basilio's '*Donne è bello* and the Role of Translation in the Migration of 'Consciousness-Raising' from the US to Italy' examines contrasting uses of consciousness-raising methods in US and Italian feminisms in a translation from the 1970s feminist-movement publication, *Donne è bello* [Women are beautiful]. Through 'politically guided' selection and assemblage (p. 179), Italian feminist translators imported practical ideas 'that could engage in prolific dialogues with Italy's already existing feminist discourses' (p.168).

In '*Rote Zora* in Spanish: Anarcha-Feminist Activism in translation', Sergi Mainer illustrates strategic differences between Canadian feminist translation of the 1970s and onwards, and developments within anarcha-feminist activism. A case study of Spanish translations of German anarcha-feminist texts shows how translators have supplemented the paradigmatic feminist repertoire of 'paratexts, textual interventions, selection of texts and self-representations' (p. 182)

with disruptive strategies of anonymity, invisibility and ‘apparent incongruence or loose connection’ (p. 189).

‘Feminist Paratranslation as Literary Activism: Iraqi Writer-Activist Haifa Zangana in the Post-2003 US’, by Ruth Abou Rached, analyses the Anglo-American translation of Zangana’s memoir *Dreaming of Baghdad*. The chapter elaborates a theory of ‘feminist paratranslation’ to demonstrate the political effects of paratexts (p. 197) in one contemporary Middle-Eastern context. Abou Rached’s approach offers practical lessons for anyone intending to use paratexts as a tool to contextualize translation. Its originality is that it ‘helps us expand the scope of translation research by blurring the boundaries between the “original”, translation and paratranslation’ (p. 207).

In ‘“Slut” in Translation: The Slut Walk Movement from Canada to Morocco’, Rebecca Robinson explores how tactics and titles of the Slut Walk movement, which was formed in response to a Toronto police officer’s statement about women’s alleged responsibility for sexual harassment (p. 211), have been translated from their Canadian source into other receiving cultures. The chapter focuses on Morocco, where movement organizers and activists demonstrate unequivocally, through translation, that ‘street harassment is gender violence and is caused by men, not by women or their clothes’ (p. 219).

In ‘The Translator and the Transgressive: Encountering Sexual Alterity in Catherine Millet’s *La vie sexuelle de Catherine M.*’, Pauline Henry-Tierney explores the ‘dialogical relationship between translation and sexuality’ (p. 222). The chapter draws on an interview with a translator whose experience of sexuality diverges widely from that of the author she translates. The concept of ‘transformance’ is investigated to explain the powerful, experimental and emancipatory results of this relationship.

‘Displacing LGBT: Global Englishes, Activism and Translated Sexualities’ by Serena Bassi, employs socio-narrative theory in an innovative analysis of how a US-based, multilingual YouTube campaign, ‘It Gets Better’ (IGB), is translated/localized into an Italian context. The chapter ‘seeks to expand our understanding of the relationship between nonconforming sexualities, transnational circulations of concepts [...] and globalisation’ (p. 235). It concludes with a form of ‘activism’ which, in the context of IGB, ‘uses translation to (a) retrieve

nonconforming genders and sexual identities that are kept invisible due to systemic oppression, (b) bring them to the fore and (c) imagine an affirming place for them in society.’ (p.247).

The book does not attempt to provide neat, essentialist definitions or simple answers to difficult questions. Instead, it offers multiple points of access to the ‘burgeoning interdisciplinary field’ of FTS, show-casing and integrating its theoretical and practical potential. Anyone working on translation and the asymmetry of power relations, especially the intersections between gender, class and culture, will find valuable and inspiring insights in every chapter.

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